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OUR AGENTS.

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

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Miss Alcott on Woman Suffrage.

Among the many letters received at the annual meeting of the American Woman Suffrage Association was one from Miss Louisa M. Alcott as follows:

My Dear Mrs. Stone - I should think it was hardly necessary for me to write or to say that it is impossible for me ever to "go back" on woman's suffrage. I earnestly desire to go forward on that line as far and as fast as the prejudices, selfishness and blindness of the world will let us, and it is a great cross to me that ill health and home duties prevent my devoting heart, pen and time to this most vital question of the age. After a fifty years' acquaintance with the noble men and women of the anti-slavery cause, and the glorious end of their faithful work, I should be a traitor to all I most love, honor and desire to imitate if I did not covet a place, among those who are giving their lives to the emancipation of the white slaves of America. If I can do no more, let my name stand among those who are willing to bear ridicule and reproach for the truth's sake, and to earn some right to rejoice when the victory is won. Most heartly for woman's suf-frage and all other reforms. Louisa MAY ALCOTT. Concord, Mass.

The bad artist blames his brush. Japanese Proverb.

The Spiritual Rostrum.

A SPIRITUAL INTERPRETATION

A Discourse given through the Organism of MRS. CORA L. V. RICHMOND, At Berkeley Hall, Boston, Sunday Morning, Nov. 15th, 1885.

[Reported expressly for the Banner of Light.]

INVOCATION.

Infinite Godi thou Spirit of ail Life! thou Source of all Love! thou Divine and Perfect Centre, around whom, as around an ever-living sun of glory, all souls must move, we turn to thee in praise and adoration, not in temples reared by human hands, not alone ton outward word or spoken offering, but in that temple where thou alone dost dwell, in that manner which alone can reach from soul to soul, within the temple of the Living spirit. Oh! God, thy children would praise thee there, bringing thither every offering of devolion, every aspiration, every longing, every hope and every prophecy, and knowing that in the all pervading love and divinity of thy being they will receive there an answer according to every need. Oh! Thou Light Divine; not alone for the glory of the earth and sky, the aplendor of the starry firmament and the wonder of created things, do we praise thee, but more for that deeper wonder—the uncreated, the divine, the perfect, that, without time and change and sense and decay, reveals itself within the soul; the uncreated love, the uncreated wisdom, the uncreated truth abiding from eternity within the soul; and coming forth unto the senses to glorify the earth. Oh! Thou Wonder and Divinity, be thy voice the answering voice within each soul; thy light the lilumination of every heart within its own altar praise thee; every life be made glorious and luminous by the illustration of thy love, and each one, conquering fear and doubt and pain, rise, transfigured and triumphant, to the only realm where there is perfect answer to the prayer of every soul. May the immortal ministrants hover near, and whatever is most needed to guide each heart on the earthly pligrimage, and every life on its journeying, may there be answer in every need that those who are weary shall find strength, those who are ontoting shall find cortainty, and those who are doubting shall find cortainty, and those who are not hear of the would turn in praise, even as spirits in their disembodied state praise thee, by loving o INVOCATION.

DISCOURSE.

Throughout the whole world mankind is be-

the Christian world to be willing to put a spiritual interpretation upon the name and teachings and the life of Christ, and yet his most simple utterances were filled with this interpretation. When his disciples questioned concerning ing his meaning, he always pointed to the king-dom of heaven that is within, and when they insisted upon having a literal "Father" and a literal "house" and a literal "habitation," he always referred to that which is divine within the spirit. Yet for two thousand years the the spirit. Let for two thousand years the great struggle has gone on in Christendom, endeavoring to fasten the Father's house to the dust, and confine the kingdom of heaven within the literal realm of human interpretation. All religion to be valuable must have its well-spring within the spirit; all expressions of religion to be valuable must be pervaded by that spirit. The moment there is expression without spirit, that is idolatry; the moment there is constituted to the spirit, the beautiful the spirit, the form without the spirit, the spirit the spirit the spirit the spirit the spirit the spirit that its ideal with the spirit that the spir

without spirit, that is idolatry; the moment there is form without the living truth, the form itself becomes a mockery. You would not parade the body of a friend (though it is often done, alas I to the great shock of humanity and good taste, in the case of notables)—you would not parade the body of your friend through the streets of the city if the spirit had fled and say. not parade the body of your friend through the streets of the city if the spirit had fled, and say, "this is my friend!" You would not set hu-man skeletons up in the house and introduce them to your friends, saying, "These are my beloved friends." When the spirit has fled the beloved friends." When the spirit has fied the body is, buried; when the spirit of truth has fied from the form, the form should also be buried decently and respectably, without caviling, warfare and bloodshed.

To day you are berein the midst of the whirl-pool of the living testimony of a spiritual movement, that in its length, breadth, height and denth is so large so stupendow, that it is also because the solutions.

ment that in its length; breadth, height and depth is so large, so stupendous, that it is almost impossible for the feeble human intellect to fashion any law to apply to its bearing; for the most learned and analytical minds to determine in any way the measure of its importance; the senses are tortured and bewildered by all that is thrust upon them; the intellect is startled and dazed into trying superficial tests.

Only those who have the selegatored of a con-Only those who have the alegard of a correct interpretation of the spiritual movement of to-day can escape either being unbalanced in mind or body, or being driven into the various shoals and quicksands of doubt, skepticism, ous shoals and quicksands of doubt, skepticism, uncertainty, and finally the entire whirlpool of complication which the casual observer detects in the present state of Spiritualism. For certainly were it anything but a divine unit in heaven, the present seeming state of spiritual manifestations of to-day would be an everlasting discord upon the earth; but this divine unit, expressing itself through every phase and every phenomenon of Spiritualism, through the true and the false, through that which seems genuine and that which seems not genuine, this di-vine truth is as liable to seize hold upon the seemingly false expression to illustrate its pow-er, as upon that which you denominate true. er, as upon that which you denominate true. It first seizes your senses, infuses its visibility and tangibility there only to take it away again, that you may know that the senses are not reliable. It appeals to your intellect with its logic and its philosophy, until you seem to find philosophically the whole of the spiritual formula, and are ready to state it to the world, only to morrow to upset that formula and explanation with a new interpretation, to prove that the human intellect, however vigorous mathematically and philosophically and metaphysically, has no grappling-hooks wherewith

physically, has no grappling-hooks wherewith to deal with a spiritual proposition excepting in the realm of the spirit. It places all before you that the senses can require; the senses turn away because they cannot grasp the won-

derful and divine proposition that lies behind. It places all before you that the intellect can require in achieving its loftlest height and appealing to its lowest depths, and the intellect pauses upon the threshold of that immortal conclusion which only the spirit can grasp.

What we desire this morning is to offer Spiritualists the only correct solution, not only of the phenomena and philosophy, but of the seeming discords and contentions in Spiritualism, namely, that the spiritual illustration in order to be valuable to mankind must be presented in every possible phase, and that then you can only rely upon the spirit itself, that to which alone the manifestation must appeal, for the correct solution of its meaning and its intention. There have been going on in the spiritualistic world of mortals for the last five or six years such conflicts that if the truth had not been behind the manifestations, there could have been no surviving of even the smallest portion of the spiritual phenomena. But if killed a thousand times they rise again in new and wonderful expressions. To show you that though there have been such contradictions, perhaps some of them not very remote from the present hour, as would seem to overthrow the entire structure of the phenomena of Spiritualism, yet to-day, to-morrow, next week, new manifestations occur so palpable, so perfect, that all are again satisfied. These seeming contentions, as said before, are not for the purpose of satisfying your, senses, but only to satisfy that which is desper than the senses; that the external expression being possible, all that is valuable in the external expression is that it is pervaded with the spirit of that life that forever and forevermore manifests itself to humanity according to the need, reveals itself according to the prompting from within and makes life not for a day nor an hour, but for all time and eternity the very spirit of that conclusion which is arrived to the prompting from within and makes life not for a day nor an hour, but for all t a day nor an hour, but for all time and eternity the very spirit of that conclusion which is arrived at, for your phenomena fade from day to day; you cannot eat to day for to morrow, nor will the bread of last year suffice for a present hunger. The bread which the prophets had will by no means sustain your life to day; the will by no means sustain your life to-day; the living wine of the spirit poured out upon Olivet will not satisfy your thirst. That which you eat must be your daily bread. When you find the external form is not the bread only as Christ's ministry is an indication of what was there—that is, each soul's bread of life—then all that seems contradictory and conflicting outwardly is merged into this one unity of purpose that chooses the shadow as well as the light, the shadow for the background of the picture of immortality.

of immortality. Along the human lines of life that have been drawn so closely by the scientific and material interpretations of to-day, there has been threatened the entire overlettly of the spiritual structure which has been fraced in Christofidom without having a spiritual interpretation. The world of science little knew what it was preparing, what it has literally made by the vast and stupendous materialism upon which the spirit-world to-day has traced in living palpable light the evidences of immortality. It could Throughout the whole world mankind is beginning to render a spiritual interpretation to every form of religion. It has taken centuries to do this. For so literal is mankind, and so prone to bring everything pertaining to the spirit to the standard of the senses, that man often mistakes the manifestation for the spirit, and forgets that it was said by one who knew, that "the letter killeth, but the spirit giveth life." You are no longer permitted to interpret Osiris in the symbolism in which Osiris was presented to the ancients, but to realize that the sun and the name Osiris were the symbols of the divine life that is behind all existence; you are no longer permitted to consider that Isis is a literal image veiled in the earth, but the symbol of the spirit of all life breathed upon by divinity, the expression of creation in the most wonderful manner.

It has taken two thousand years nearly for the Christian world to be willing to put a spiritual interpretation upon the name and teachings and the life of Christ, and yet his most simulation or the atheist when he depiles all extends or the atheist when he denies all extends or the atheist when he d is being revealed to the minds of men. The skeptic or the atheist, when he denies all existence of spirit-life, fashions an intellectual background upon which the spirit world traces with still more distinct and definite lines of

light the inevitable conclusion of immortality. It is well, therefore, for Spiritualists to re-member that whether they believe in the Christ of to-day and deny him to-morrow, whether something seems true to-day and seems false to morrow, when mediums are exposed or are to morrow, when meanums are exposed or are sustained, whether the seeming contradiction is in them or in the manifestation through them—that all this has nothing to do with the real truth that is being revealed, excepting as an illustration; and if it is better for the illustration that the mere external or technical fact shall seem to-day to be false, then that illustration will surely come, as it tends to drive mortals more and more to the correct knowledge, the spiritual interpretation. All phe-nomena reveal the same life; the adverse phe-nomena of nature that were taken in past times to be the illustration of evil powers, are now, under the interpretation of beneficent intelligence, made portions of nature's benefaction; and you are not accustomed to consider that a demon is in the storm and an angel or God of love is in the sunshine; but you are accustomed to consider that equally in the storm and in the sunshine, in the great struggle of earthquake and in the peace that prevails in the valleys where there are no disturbances, there is love; all must be included in the benefactions of na-ture. Even he who denies an intelligent, conscious delty, even he who rejects the thought of divine guidance, takes refuge in the great heart of soulies, lifeless matter, and declares that he is in the keeping of that natural law, and finds even there a comfort in the knowledge that the tempest is needed as much as the calm, and the purifying airs that come after the storm cloud has passed away are airs that

the storm cloud has passed away are airs that are born of this great purification.

Struggles are hurled upon the world to-day, because these are days of rapid culminations. It does not take a thousand years to get your thoughts impelled into action. Invention, science, art, learning, transportation, commerce, all travel with the speed of lightning. Electricity even seems slow in these swift-passing days for the time is coming when something. days, for the time is coming when something awifier than electricity will take the place of the illuminating, impelling force that is now here. Time has come when human thought, which travels most swiftly, is slow compared to the methods of those winged messengers borne by spirits and angels thousands and thousands. sands of leagues beyond space. Instantly the life that is there floods and seems to threaten to fill all your mortal being, through thousands of avenues, unlossing thousands of streams that seem to course their way down the mountains of truth, thousands of bursting buds and flowers that must at once expand to bloom, and thousands of winged tempests touching

and thousands of winged tempests touching your lives with calm or storm as you need.

Into some lives this torrent of spiritual life comes surging and pouring like the unloosed stream when the springtime sets it free from the loy chains. Over all your beings this torrent of spiritual life surges, bearing away everything that is superficial, everything that is merely external. In the midst of this torrent you cannot pause for analysis. It is only that it comes with its impelling power and divine force, taking the débris, and sometimes taking things that seem valuable, too; nothing, however, that is half so valuable as this truth,

parent, in the communion of friends. You are at once exalted from discord, distrust and doubt into the clear, calm atmosphere of certainty, of belief and rest. But your state is not for another; he cannot participate in your condition, unless truth finds him just where it found you.

tainty, of belief and rest. But your state is not for another; he cannot participate in your condition, unless truth finds him just where it found you. It is to humanity that this truth comes; it is not particularly important that it shall regulate the planet, or external world, or the movement of material things; it comes to human life according to every human need, reaching the condition according to the state within; that is the most important thing.

Many say, "Oh! if there could be harmony in the ranks of Spiritualists." Is harmony so much more valuable than truth that it is necessary that there shall be peace before there is growth? Shall there be a dead level, a lethargy of human calmness, a peace not born of perfect harmony, but born of inanition? Let there be discord until there is knowledge; let there be discord until it works its own way of perfect truth, and then peace. We are not afraid of discord; it cannot mar the harmony of that symphony of the skies which makes of each individual life a portion of this divine orchestra of immortality. If you are in pain you cry out; it is best that you should; if you are disturbed you speak; suppression will not make it less. If there is room in eternity for every soul, there is room upon earth for all the growth that is needed here. If you disturb one another by your growth, make more room, be more inclusive in your thoughts and ideas, for this spirit is a power in the world, and will have its way. You have been keeping still when you ought to cry out; and crying out when you ought to keep still, till this has come upon you, making you do the thing you ought to do. If there is need, as there should be, of harmony, there should be truth, there should be love, and harmony will take care of itself.

The power that is capable of making souls live in forms of earth is as capable of taking care of them, knowing that in their growth that which seems to conflict is sometimes necessary, and that it is not the sunshine and peace that always give strength and sturdiness

that which seems to conflict is sometimes necessary, and that it is not the sunshine and peace that always give strength and sturdiness to the oak. The forest tree bends beneath the blast, its giant arms grow strong when called upon to resist it, knowing it would not be in order to plaster over this growth with a thin film of superficial harmony. Down deep in the centre of your being, in the great soul, which is the soul of humanity, there is no disturbance. Strike the deepest notes of all natures, and you will find them alike; there is love, truth and kindness to be found there, but before it can be expressed in mortal being, each one of these expressions through which the soul is striving to come forth, must have discipline, must have the conquest, and all discord must be overcome; not by being suppressed merely, but by being uprocted and removed. He who cuts off the branches of the upas tree does not destroy it, but he who digs down beneath it and reaches the root to strike will destroy it; he who uproots an evil has won the victory.

needed to be troubled; and if they descend to-day and trouble the waters, it is also because they need to be troubled. But in the midst of all this there is nothing to prevent the spirit from saying, "I know a place, condition or state that is not troubled." You have heard that in the midst of the cyclone there is a cen-tre where there is no agitation, wherein even a babe might rest without one curl being harmed. You have heard that in the midst of the fiery furnace there is a place where no flame is found, no destroying element; the most delicate fabric could stay there without even being singed. You have heard, also, that in the midst of the great seething, surging waters of life around you, there are souls resting calm and still in the centre of the conflict, knowing that the peace and power of the universe cannot be disturbed by that which is meant for the growth and unfoldment of souls. Keep back the storms of springtime and there would be no buds and blossoms in summer; and so it is here, within material life, that the birthpangs must come. Therefore when they come to you, rejoice; for the pain that precedes each birth is an evidence that life is there. Nothing can be worse than stagnation, and so it is best that peace is born of conflict and the triumph

Do not, therefore, be disturbed, nor afraid; let this work have its way upon you; let it find out your weakness; let it distress you, so that you can overcome that weakness. Whatever it teaches to any mortal, and whatever the manifertation that it is to teach you, is known somewhere in that realm where light and shade, where joy and sorrow, where calm and storm are held in the divine solution of perfect love, and be recurto your hearts and lives under the guidance of wise and divine attendants. Spirit-friends may not always know the purpose. They are also instruments beneath a divine-power, but it is time now to enunciate to Spiritualists what Christ enunciated to his disciples; what the spiritual treasure is that he endeavored to impress upon them. Do not mis-take the letter for the spirit; do not mistake the manifestation for the reality; do not consider that any outward form of expression that is symbolical can by any possibility be the fullness of truth.

Block-houses, upon which the alphabet is printed, are for children; but when the language is known you rely upon that to give expression to thoughts. Words read from the dictionary, unassociated with language, would have no manning. have no meaning. Language has no meaning unless you use the highest ideas for expression. Spiritualism chooses infant syllables now; is building and tearing down your block-houses; is making expressions upon your senses that are adapted to human needs. When the divine language is learned; when the great truth is taken home to your lives; when the symphony of the skies has been outwrought from your being; when all the chords of its matchless theme have poured into and through your lives, there is no fear but that the form will express the soil, the language will be in keeping with the message that is given. There will be no discord then, for all will be viewed from the standpoint of the spirit, from the life of the soul, that chooses the word love when love is here, and chooses the baptism of sorrow when that is best and needed for the improve-

ment of the world.

Go forth, then, whether in the tempest or in calm, whether in the midst of contradictory evidence, or whether all seems to be clear; re-

this torrent of immortal life. Sometimes it comes with a caim and soothing power, filling you at once with peace, regulating the tempest that was previously in your lives, in the voice of a child, in the ministration of the love of member the clearness uepenus upon your actude, upon your point of vision. If you are in the valley you will see darkly; if you are upon the mountain-height all will seem clear. Each lesson is adapted to the earthly state, while all the sunshine and glory of the spirit world and the great love of angels and of God are poured upon humanity according to its need. upon humanity according to its need.

POEM.

SUNSHINE AND CLOUDS; OR, THE JOYS AND SORROWS OF LIFE.

[Subject chosen by the audience.] The perfect light of the unveiled sun
Were far too dazzling for human eyes;
The pure white beam ere skirt is begun,
Is veiled to you, with soft surprise
And tender mists of cloud and shade
That the changing earthly life hath made;

Even the flower could not expand
Beneath its burnished, unbarred gaze:
But gently placed by a loving hand
Within the sod, through the darksome maze
And labyrinth of mold and gloom,
It reaches at last to snowy bloom.

Unbar'd, your vision could not behold
The perfect joy of the angel state;
The ontward being could never hold
That wondrous love and the power of hate
And the cross of sorrow on the earth
Are what call the angel here to birth.

In God's land the angels talk with speech,
Unveiled—with piercing vision clear;
And soul to soul their loves may reach
In that diviner atmosphere.
But the soul is thrust here from that day,
Though 't would not be understood or known;
You might pass the angel on the way,
And never know its heavenly tone.

But when it is tempered to your gaze,
When human sense and time and pain,
And all the sorrows of human ways
Have chastened you, the angel again
Becomes revealed in love crowns won,
In victories and works well done.

God knows the shadow is needed here To make the lovely lily unfold; And he knows that in the mortal sphere The pure white light of burnished gold That shines within the angel soul Is only wrought through Sorrow's control.

Yes, and the background fashioned here Bringeth the snowy angel to light; Reveals how the spirit's perfect sphere Is fashioned before your human sight.

When the earthly shadows all shall pass,
When vanished are all of the sorrows and tears
Which make life like a magical glass,
Revealing the ebb and flow of years,
Back to your Father's house you come,
No longer in ignorance of pain.
But vanquishing evil in earth's home
By the triumph of the angel again.

BENEDICTION.

May the love of God and the power of his angels so light your way behind the vell of human life, that in the clear sunshine of the soul you stand revealed, face to face with God and with one another. Amon. A

"What the Indians Believe." The following story is taken from Washington Irving's "Tour on the Prairles":

the root to strike will destroy it; he who uproots an evil has won the victory.

Many deplore that which seems to be violence and discord, but will not remember that the lessons of life, guided by the divine, will work their way. When the tempest is on the ocean you cannot build a new breakwater to keep the waves from the shore. You cannot keep the waves from surging when the spirit moves. God's angels descending in past times troubled the waters; it was because the waters to be married to an Osage girl, who, for her beauty, was called the Flower of the Prairies. The voung hunter left her for a time among her "I will here add a little story, which I picked The young hunter left her for a time among her relatives in the encampment, and went to St. Louis to dispose of the products of his hunting and purchase ornaments for his bride. After an absence of some weeks, he returned to the banks of the Nickanansa, but the camp was no longer there; the bare frames of the lodges and the brands of extinguished fires alone marked the place. At a distance he beheld a female seated, as if weeping, by the side of the stream. It was his afflanced bride. He ran to embrace her, but she turned mournfully away. He dread-dlott some will had be follow the arms. ed lest some evil had befallen the camp.

'Where are our people?' cried he.
'They are gone to the banks of the Wagrushka.

And what art thou doing here alone?'

'Multing for thee.'
'Then let us hasten to join our people on the banks of the Wagrushka.'
He gave her his pack to carry and walked ahead, according to the Indian custom.
They came to where the smoke of the distant camp was seen rising from the woody margin of the stream. The girl seated herself at the

'It is not proper for us to return together,' said she. 'I will wait here.' The young hunter proceeded to the camp alone, and was received by his relations with gloomy countenances.

foot of a tree.

'What evil has happened,' said he, 'that ye are all so sad?" No one replied

He turned to his favorite sister and bade her
go forth, seek his bride, and conduct her to the

camp.
'Alas!' cried she, 'how shall I seek her? She

died a few days since. The relations of the young girl now surround-

The relations of the young girl now surrounded him, weeping and wailing; but he refused to believe the dismal tidings.

'But a few minutes since,' cried he, 'I left her alone and in health. Come with me and I will conduct you to her.'

He led the way to the tree where she had seated herself, but she was no longer there, and his pack lay on the ground. The fatal truth struck him to the heart; he fell to the ground.

struck him to the heart; he fell to the ground I give this simple story (says Washington Irving) almost in the words in which it was re-lated to me, as I lay by the fire in an evening encampment on the banks of the haunted stream here it is said to have happened."-London

Died of Congestion.

Egypt died when ninety-seven per cent. of her wealth became centered in three per cent. of her population. Ninety-eight per cent. of the wealth centered in two per cent. of her people caused the death

of Babylon. Persia, the empire of a hundred and twenty provinces, kicked the bucket when one percent. of her population had gobbled up the wealth of

Greece, with more tenacity, succumbed to apople y when less than one per cent of her

wealth was distributed among ninety-nine per cent. of her people.

Rome gave up the ghost when two thousand of her nobles "owned the world."

In the American Republic, the wealth-producers own less than ten per cent. of what they have created, and already the Goddess of Library than the control of erty begins to show the premonitory symptoms of fatal congestion.—Chicago Express.

GIFTS.

"Oh! World God, give me Wealth!" the Egyptian cried.

His prayer was granted. High as heaven, behold
Palace and pyramid; the brimming tide
Of lavish Nile washed all his land with gold.

Armies of slaves toiled ant wise at his feet,
World-circling traffic roared through mart and street.
His priests were gods, his spice-balmed kings enshrined.

shrined, Bet death at naught in rock-ribbed charnels deep. Seek Pharaoh's race to-day and ye shall find Rust and the moth, silence and dusty sleep.

"Oh! World-God, give me Beauty!" cried the Greek.
His prayer was granted. All the earth became
Plastic and vocal to his sense; each peak.
Each grove, each stream, quick with Promethean

Each grove, each stream, quick with related flame.
Peopled the world with imagined grace and light.
The lyre was his, and his the breathing might
Of the immortal marble, his the play
Of diamond-pointed thought and golden tongue.
Go seek the sunshine race, ye find to-day
A broken column and a lute unstrung.

A proken column and a lute unstrung.

"Oh! World-God, give me Power!" the Roman cried. His prayer was granted. The vast world was chained A captive to the charlot of his pride.

The blood of myriad provinces was drained To feed that flerce, insatiable red heart. Invulnerably bulwarked every part With serried legions and with close-meshed Code. Within, the burrowing worm had gnawed its home. A roofless ruin stands where once abode The imperial race of everlasting Rome.

"Oh! Godhead, give me Truth!" the Hebrew cried. His prayer was granted; he became the slave Of the Idea, a pligtim far and wide, Cursed, hated, spurned, and scourged, with none to

Cursed, liked, spurious, and when Greece beheld, save.
The Pharaohs knew him, and when Greece beheld, His wisdom wore the hoary crown of Eld.
Beauty he hath forsworn, and wealth, and power.
Seek him to-day, and find in every land,
No fire consumes him, neither floods devour,
Immortal through the lamp within his hand.
—Emma Lazarus, in the November Century.

Banner Correspondence.

Massachusetts.

TOWNSEND HARBOR .- Mary L. French reports that the interest in spirit-communion is on the increase in this place, and that a circle for the development of materialization has been instituted with good pros pects of future success.

WORTHINGTON. - Florence Sampson writes " Miss Jennie B. Hagan spoke in Cummington and vicinity the first three weeks in October. She is very much liked by the people there, and was listened to by good audiences. The evening of Oct. 24th she spoke in Williamsburg to a full house, and on Sunday. Oct. 25th, in Leeds. The day was perfect, the house well filled, the subjects given her were good, and the lecture and poems were of a very high order. We hope to have her with us again."

NEW BEDFORD,-George Y. Nickerson writes 'At Onset. Sept. 2d, I attended a scance of A. W. S. Rothermel. Shortly before going I received a letter from Mr. C. C. Case of New Bedford, read it, put it in my pocket and thought no more of it. Previous to starting I took a package of envelopes, placed a blank card in each, and scaled them so as to make tablets of them upon which the spirits could write. Arriving, by permission I placed the envelopes with a pencil on a table in the cabinet. In the light circles Mr. Rothermel sits in front of the cabinet curtain with his hands tied and his cont-sleeves sewed to his pants. Another curtain is placed over him through a slit in which his head passes, and is seen by all present. He had hardly taken his seat when hands came through the curtain in half-n-dozen places at once. Some wound the large music box, others rang the bell, played upon the tambourine and other instruments in the cabinet, and threw the medium's cap across the room as fast as Mrs. R. could replace it. In a few minutes one of the enve! opes was thrown from the cabinet to me, a distance of ten feet, on which was written in a good hand the following: 'Will you please tell my dear father and mother I should love to come out of some nice angelhome at New Bedford, and see them as of old? Yes. you are right when you say I am a happy spirit. Ever ne same.—Bell.' This last expression was in regard to what I wrote her father, 'Bell is a beautiful and a happy spirit.' You will notice that she left out the beautiful. There were a dozen or more of those envelopes written on and thrown to persons in the circle; some in microscopic letters, others in fine telegraphic dots and dashes; all the while the medium was fied and in sight of all.

Following this we had what is called his dark circle. which is light enough for one to see all that transnires in the room. I have attended twenty of these circles. and have seen hundreds of forms come from his cabinet, most of whom were recognized by friends."

Connecticut. a very deserving medium demands a word or two of acknowledgment from me that should have been given long ago. It was, I think, some time in July last, that, by recommendation of an attache of the BANNER OF LIGHT office, I called upon Mrs. Julia M. Carpenter for a medical diagnosis from a lock of hair. Mrs. C., in reply to a question, said that she was usually successful in such examinatious, though not al ways so, success depending much, of course, upon mental and magnetic conditions personal to herself and surroundings. She would give me a sitting, and if nothing satisfactory came of it she would charge nothing. Accordingly she went into a trance and gave me a very concise description of some person whom I knew nothing about. Upon recovering her normal condition and learning of the failure, Mrs. Carpenter was very sorry, not only on my account but her own, financially, for it was pretty hard times: nevertheless, as she had given nothing, she would, as agreed, charge nothing. I felt, however, as if I would like some kind of an excuse for paying for her time so cheerfully given, so inquired if she did not sometimes sit for direct communications of some sort, to which she replied, 'Oh! yes: I will give you a sitting.' Accordingly, going into the usual trance, the medium gave me a personal going over; after a little while she started up suddenly and said. I believe I am going to have writing upon the arm; I feel just as I used to feel. I have not had it for years. I shall be glad if it has come back.' Then, giving me both her hands, she rose and went with me to the window, when gradually appeared, and very plainly, the word 'Addle' in the handwriting of a very dear friend of mine, long since passed over, the space occupied on the arm being about two inches. Of course I was only too glad to pay her the customary fee, and would not have grudged the money had it been twice as much.

Now this was, relatively to other things that are testified to every week in the BANNER OF LIGHT, but a seemingly little thing; and yet, really, it is to me among the most wonderful. What other than an irtelligence entirely independent of the two persons who stood with clasped hands by that window could have written that name in (apparently) letters of blood under the skin, (not scratched upon it.) that should then disappear as gradually and mysteriously as they came? If it was not a trick, and I am at loss to imagine any such possibility, then I would like to have some tellyou-all-about-it explainer explain the same on any other basis than what is claimed by the phenomenor for itself. If this was not one of the footprints of the angel of immortal life, what was it? And if it was, I would not exchange that blood-red signature of my be loved upon that medium's arm for the longest-tailed comet or the most wonderful bug ever discovered, the savants to the contrary notwithstanding.

I would add to the foregoing my testimony to the satisfactory character of what occurs at the scances of the Roberts mediums. The full-form materializations witnessed at their sittings appeared to be genu ine, and in several respects highly conclusive. They were given under as good test conditions as could reasonably be asked for. One of the best evidences of genuineness was the placing of a piece of the muslin cut from the materialized dress of the child control, in a glass of water, out of which Mrs. Stearns (mother of Minnie Palmer, the actress) had just drank (this at the conclusion of the scance, and, incidentally, to convince askeptic present that it was not what it seemed to be-ordinary muslin,) when the scrap immediately grew pulpy, and in a few seconds was entirely dissolved. I do not remember to have ever seen recorded anywhere such proof as this of the supramundane

character of the garments worn by the materialized returners from that bourne whence so many seem now-a-days to be finding their way back."

New Jersey.

JAMESBURG .- J. H. Mount writes: "In answer to a call made in your columns for speakers, I received many responses, among them one from Dr. J. K. Bailey, of Scranton, Pa., and as he was the first to reply we made arrangements for a course of lectures which was delivered in St. James Hall, and in a masterly and impressive manner. At the close of one lecture we de. cided to hold a scance. The doctor does not claim to be a test medium, yet he described forms, and gave names correctly. He also proved himself to be a good magnetic physician, and treated several here with good results. I feel confident that those lectures have left impressious that will stay. Several are interested who used to ridicule Spiritualism. I highly appreciate the growing liberality of the Catholic Church in this place, being indebted to the Rev. P. J. O'Farrall and his congregation for the building of a public hall.

We were agreeably surprised on Monday, Oct. 19th, to learn that Dr. J. M. Peobles was in town to deliver a course of lectures on Physiology, Hygiene and Foreign Travel. Of course we, as Spiritualists, knewhim, though the masses were ignorant of the fact that he was a spiritual advocate. His lectures were a decided uccess; the hall was crowded every night.

Your notice of the Rev. Mangasar Mangazarian's renunciation of Calvinism brought to my mind that at Sunday School Convention in this place, among the speakers was a fine-looking young man who was introduced as the Rev. Mr. Mangasar Mangazarian. He made an address, and I remarked to my wife that he seemed to be inspired, and if what he said was Presbyterianism, it was not the kind they taught me when I went to Bunday School. He told the children they must learn to think, and advised the teachers to encourage them in expressing their ideas, to learn them to use their own judgment; not allow them to be influenced by the views of others, but to encourage them in liberality of thought. I saw that his discourse was somewhat disturbing some minds, as the Rev. gentleman who had introduced him walked the platform and conversed with others who exhibited expressions of dissatisfaction on their faces. This uneasiness was not lessened as he continued, telling the children they were taught to believe that Mohammedans were heathens and that missionaries were sent from this country to teach them Christianity. This, he said, was unjust, as the Mohammedans were a civilized nation, and confessed Christianity three centuries before this continent was discovered; that we need missionaries right here, and advised the teachers to cultivate in the children the Christ-spirit, and not the spirit of sectarianism. His remarks were delivered in so impressive a manner as to bring tears to many eyes. The discourse was a complete surprise to the church, and did not find any place in the report of the Convention."

New Hampshire. MANCHESTER .- "One Who was Present" writes: 'At the residence of Col. Burpee in this city, on the evening of Nov. 3d. Mrs. Bessie Huston of Boston held very satisfactory scance for full-form materializations. Her husband conducted it, and a closet be neath a stairway was used as a cabinet. After all had been convinced that the conditions were such as to allow of only genuine phenomens, the room being lighted to the extent ordinarily adopted on such occasions Mrs. Huston entered the improvised cabinet and was immediately controlled by Prairie Flower, an Indi an girl, who tendered her geeetings to the company A few seconds thereafter the form of a girl, robed in white, was discerned and shortly after stepped out and announced herself to be Hattle Deering of Scarbor ough, Me., who usually appears early during each séance to develop the powers of the medium. The forms thereafter came in rapid succession, in several instances walking out from the closet a distance of several feet, and standing in view of all, motioning to the particular person, in the circle with whom it desired to converse. At one time a form appeared to a group of five persons, and was followed by a child who was plainly seen by the party. A girl holding an infant in her arms displayed herself, and one of the most remarkable incidents was the partial materialization of a form on the outside of the cabinet. One was recognized by a prominent gentleman present as his departed wife, and he so introduced her, asserting that he was sure there was no mistake. His daughter conversed with her spirit-mother, and received kisses, as did the father. At the conclusion of the scance the gentleman said: 'I know that I saw and conversed with the spirit of my wife to-night. I am as positive that there was no mistake in the identity as I am that I exist.' It was conceded, says the Mirror, by believers and investigators, to have been the most successful materializing scance ever witnessed in Manches ter. The Union pronounced it a wonderful exhibion, and stated that among the audience were severs of the best-known residents of Manchester."

CANDIA .- Mrs. A. B. F. Roberts writes, strongly endorsing the powers of Mrs. Augusta Dwinels-who is a Bannen advertiser—as a true secress, a relia ble test medium, and a valuable instrument for spiritcontrol in general. She also bears witness to her as a true woman and a self-sacrificing, patient and devoted

Vermont. BURLINGTON .- Dr. S. N. Gould writes: "Visiting Queen City Park recently, I found that three fine cot-tages had been built since the camp-meeting closed ne by Caleb Smith, of Middlebury, and two by Mr. Gilman, of Montpeller. One of these faces Central Avenue, and will add much to the beauty of that locality. Bro. Webb, one of the Committee on Grounds was diligently at work enclosing the Pavilion with fourteen fine windows and casings, under the direction of the Ladies' Aid Society. All honor to the ladies for their noble work. Their money could not have been better appropriated. In the spring the Pavillon

is to be painted inside and out. Notwithstanding the camping season at the Park this year was somewhat wet and cold, the attendance was large. All from other parts of the country were delighted with the beautiful scenery, fine speaking, conferences, entertainments, sociability and spiritual ity, and returned to their homes with the determination that they would again visit Queen City Park with their friends. A number of lots have been sold this season, and the prospect is that several fine cottages will be erected before another camp opens. Great effort will be made by the managers to secure the best of speakers, music and conditions for the camp-meeting

Rhode Island.

PRACEDALE.—X. Y. Z. Writes: "It appears by an article of Joseph P. Hazard's, printed in your issue of Oct. 24th, that spectral mounted horsemen are now seen at night in the vicinity of the city of Morocco (Mahometan), rushing furiously through the air, sword in hand, as if threatening the lives of witnesses

These appear to be the same manifestations as are lescribed in the Christian Scriptures, and regarded as being one of the sanctions of the Christian faith. Are not these circumstances demonstrations of the fact that 'true religion' consists in no particular mode of mere 'religious truth,' but in leading a commendable

life-in striving at all times to do what we believe to be right to do, and to resist temptation to do otherwise? Is it not obvious that those who most fully succeed in such conscientious efforts are the truly righteous, truly religious—the most reliable persons among us, whatever may happen to be their mode of religious

faith, or whether they profess any or not?" Pennsylvania.

PITTSBURGH .-- J. B. Kinsey desires to direct attention to D. C. Van Uen, of 1010 Carson street, as a reliable medium for materialization, the conditions being made satisfactory to every one who attends. At a scance at which our correspondent was present, several forms appeared and were recognized, among them his daughter, who walked around the room, and dematerialized in view of all. Plowers were brought in great profusion, each individual receiving a number, and during the evening the appearances and recognitions were many.

It is not considered polite to ask a milkman for a piece of chalk.

Spiritual Phenomena.

SEANCE WITH MRS. FAY.

To the Editor of the Banner of Light:

That question of all questions which must continue to force itself upon the human mind, viz: After death, what-shall we still live? is one which, in the nature of things, each must solve for himself. And as if to meet this requirement, there have in these modern days opened grand avenues, paved with the most positive proofs calculated to convince the minds of reasoning mortals; your ever bright and readable BANNER continually pointing its many readers to these avenues where, like myself, they have but to seek and shall find.

Why, then, should this question longer harass the intelligent mind? why should not the doubt be exchanged for a knowledge so much more satisfying than the barren hope or faith sought for amid the rubbish of modern theology? Why not gird on courage enough to seek for the proof through the avenues where only

it may be found? Here on a brief visit from the far West, and seeking to learn more about the true answer to that question, I became one of a company of thirty or more, at Mrs. H. B. Fay's séance for materialization, at 156 West Concord street. invitation was given and accepted to examine fully and critically test the make-up of the dark cabinet in which the medium was to sitshowing that receptacle of wondrous power to be as simple in construction as an ordinary case for packing dry goods. The company being seated, and conditions (none of which were unreasonable) made known, the medium, dressed in black, entered the cabinet, when almost immediately a female form in pure white appeared, as coming out of the cabinet, and was recognized and heartily greeted by one of the company as a friend who had "died" but still lived. This form, retiring within the cabinet, was succeeded by another and many another, both male and female, old and young, with like recognitions and happy greetings: some of those forms, and their dresses as well, dissolving and again forming outside the cabinet in plain view of all.

A dear friend of the writer, whose mortal form cold in death he had many years ago deposited in the grave, came out with countenance plainly visible, and grasping my hand led me to and into the cabinet, placed my hand on the medium still sitting there entranced, as a convincing test that this dear friend had a form separate and independent from that mediuma substantial material form, pulsating with life and warmth, with intelligence and love; proving this with whispered words of relationship and tender caresses, demonstrating that the mortal form, or body only, had died, while the mind or spirit, retaining full possession of former attributes and affections, remained a living, independent individuality, capable under proper conditions of visibly materializing and proving its identity, and thus the absolute truth

of immortality. Without attempting to describe the wondrous transposing of a white handkerchief into a lace shawl, and again restoring it to the same handkerchief, which was done in view of all present by "Gipsey," who appeared in materialized form, and who greeted and distributed candy to all; or the sweet singing by another graceful form in white, continued until halffdissolved in plain view; and other varieties of manifestation, including the noble and pure precepts given by "Auntie," the control, I here leave the subject, desiring that all who may be in any doubt will seek for the proof so accessible, and exchange such doubt for satisfactory knowledge: Venturing to add further, that all, skeptics or others, who shall honestly seek for such proofs at Mrs. Fay's, will depart with no lingering skepticism as to the entire honesty of those

Boston, Mass., Nov. 9th, 1885.

SPÍRITUAL EXPERIENCES OF THOMAS R. HAZARD.

From the Philadelphia North American. NUMBER TWELVE.

MR. EDITOR: In my last letter I gave an account of two materializing experiments, whose seeming fail-ure left me in a state of some doubt, and I promised to relate the result of a further investigation. This I

MR. EDITOR: In my last letter I gave an account of two materializing experiments, whose seeming failure left me in a state of some doubt, and I promised to relate the result of a further investigation. This I will now proceed to do.

Previous to the commencement of the proposed scance the editor of the BANNER, unknown to those in the circle (at the rooms of Mrs. Chamberlain in the Banner Building), entered the room where the meeting was to be held, conveyed the instruments to his editorial room below, where he smeared those to be used in the manifestations with different colored fluids and laks, such as Diue, yellow, red and green, whitis he completely covered the handle of the drumstick with printers' ink. All the company being seated and everything arranged and prepared in order, as I have before narrated, after taking her seat, as a further precaution, the medium's dress was securely fastened with carpet tacks to the floor. The scance proved very successful, the instruments all performing their several parts well and the drummer doing his whole duty. After the séance closed a committee of lades was appointed toexaminethe person of the medium, on which marks of all the inks and coloring fluids used appeared plainly and distinctly, whilst the inside of her right hand and flugers was stained with printers' black ink. At a near subsequent scance the committee were cautioned by the presiding spirit against using in future experiments of the kind any poisonous matter, for the reason, as alleged, that on such occasions the spirit-chemists are compelled by the law to withdraw more or less of the elements they use in the manifestations from every organ of the medium's body, to which they are all required to return, carrying with them some of all the elements they are in the manifestations from every organ of the medium, so materialized at Mirs. Chamberlain's cances, with elements subtracted by the spirit-chemists in the later phenomenon of form materialization, spirit-arms and hands were compelled to recommit the mon

sitting on the table close to the unwelcome visitor's breast, a symbolic offering, probably, from some facetious spirit to his ill-conditioned quondam friend. I have, however, never witnessed in person phenomena of this kind but once, which was in the presence of Mrs. Mary Thayer (called par excellence the flower medium), at a private scance held at a gentleman's house in Philadelphia some years ago. All the doors and windows of the apartment being closed and securely locked and fastened, the company of ten or twelve arranged themselves around an oblong table, with the medium sitting about midway on one side. Soon we felt flowers and evergreens failing plenteously on the table. This was nothing more than we expected, but upon hearing unusual sounds, the light was turned on, when to my surprise we beheld a rabbit, apparently dazed with the light, sitting quietly on one side of the table, whilst a white pigeon was fluttering on the floor toward one corner of the room, where it finally lodged and remained quiet. Both the rabbit and pigeon had doubtless been thrown into a messmeric state by the presiding spirit guides of the medium in order to facilitate the phenomenon.

Immediately preceding the appearance of the ani-

and remained quiet. Both the Fabut and Piccot and doubtless been thrown into a mesmeric state by the presiding spirit guides of the medium in order to facilitate the phenomenon.

Immediately preceding the appearance of the animals Mrs. Thayer became violently agitated, her whole form trembling and quivering with emotion, as I have often seen spirit-mediums affected when about to engage in manifestations requiring unusual occult power, and as I have in my youthful days frequently seen Quaker preachers quiver and shake (and hence the name given them in derision), as they were under inspirational preparations to address their assembled brethren as the spirit zave utterance. The fact is, the early "Friends," or Quakers, were the real Spiritualists of the seventeenth century, as fully, in every proper sense of the word, as are the so-called "Spiritualists" of to-day the Spiritualists of the nineteenth; the only essential difference being that whereas Fox and his followers held that all inspiration came to them directly from the Deity, their brethren of the nineteenth century hold that both the Quaker and spiritual inspiration, together with the phenomena, proceed from the Deity's ministering spiritus. Whoever is conversant with the writings of the early Friends must have learned that the spiritual fits of inspiration, healing by isying on of hands, prophecy, clairvoyance, clairaudience, discerning of spirits, mind-reading, etc., etc., were possessed by George Fox, John Woolman, Job Scott, Joseph Hong, David Sands, Jane Pierson, George Dillwin, Ell Yarnell, and scores of other early Friends, in a degree approaching the spirit-mediums of the present day, not even excluding rope-tying, which it is recorded in early editions of "Friends" Writings?" was exemplified in the experiences of Kitohard Sellar, the man-of-war's-man mediumistic Quaker sailor. And yet it is a singular truism that there is no class of society that seems more strenuously opposed to Modern Spiritualism than, taken as a whole, the descendants of the e

more strenuously opposed to Modern Spiritualism than, taken as a whole, the descendants of the early Quakers.

It is a curious fact that whilst the Boston Puritans persecuted to the death the Quaker Spiritualists of the seventeenth century, their descendants of the present day are the most liberal patrons of the Spiritualists of the interest the entury, probably, to be found on earth; whilst by a strange counter-swing of the social and religious pendulum, the descendants of the Philadelphia early Quakers (whose spiritualiy-glited fathers were banished, scourged, imprisoned, and hanged on an out-reaching limb of the historic old elm tree* on Boston Common by the bigoted Puritan ancestors of these same Boston liberalists of to-day, on the accusation of attempting spiritual innovations on the good order of religion and society as it then existed, have under similar accusations become the most virulent persecutors of the Spiritualists of the niueteenth century of any community in the United States, if not in all Christendom, entering by stealth, eraft and volence the houses of blamcless, spiritualistic ministering mediums, casting them to the floor, and choking them with rufflan violence, as I can bear witness to having seen; plundering their prostrate victims, without legal authority or warranty of law, of their goods, and, as has been charged under oath in court, of their money; haling them by force of arms before magistrales, and thence to prison and bonds, precisely as George Fox and scores of other early Quaker mediums were abused, robbed and imprisoned, and for like reasons, viz.: for a Christlike exercise of their ministerial glits, and worshiping God in accordance with the dictates of their own consolence.

This truly is a severe parody for the City of Brotherly Love on the old adage that "Time brings all things even." Respectfully, THOMAS R. HAZARD.

*William Leddra, William Robinson, Marmaduke Ste-

"William Leddra, William Robinson, Marmaduke Stephenson and Mary Dyer, were the four martyrs who were actually hanged. We nick Christian, a fifth inspirational Quaker medium, was also sentenced, and would have suffered on the tree were it not that the libertine King Charles the Second, more merciful than the Puritan magistrates and Governors of Massachusetts were in that day, and as Penn's magisterial and governmental successors are in this, dispatched a speedy messenger to Boston bearing a royal mandate forbidding the execution of the cruel sentence.

New Publications.

CAPTIVE OF LOVE. Founded upon Bakin's Japanese Romance, "Kumono Tayoma Ama Yo No Tsuki." By Edward Greey, author of "The Golden Lotus," "Young Americans in Japan." etc. Twenty-six illustrations from the original work. 12mo, cloth, pp. 280. Boston: Lee & Shepard.

The reading public is largely indebted to the author of the Normation regarding the social life.

of this volume for information regarding the social life and customs of the Japanese, and, more recently, for transcriptions of their works of fiction, the one here given being the production of one of the most famous novelists of Japan, a prolific writer, whose books are in charge, or the perfect genuineness of all that transpires. Such at least is the abiding conviction of B. L. LYMAN.

Boston, Mass., Nov. 9th, 1885.

Bistorically correct, and are known as classics in that country. It affords an insight into the thoughts and methods of that people about five hundred years ago, and in its portrayal of the loves of Salkel and Hachisuba is depicted the Buddhistic belief of the masses, for their own sake. historically correct, and are known as classics in that uba is depicted the Buddhistic belief of the masses. The interpretation of the original title, "Kamono Tayema Ama Yo No Tsuki." is, The Moon Shining through a Cloud-rift on a Rainy Night.

LIGHT ON THE PATH. A Treatise written for the Personal Use of those who are ignorant of Eastern Wisdom, and who desire to enter within its Influence. Written down by M. C., Fellow of the Theosophical Society. 16mo, cloth, pp. 31. Boston: Cupples, Upham & Co. The precepts of this book are either below or above

the comprehension of any ordinary humanimind. As specimens here are a few: "Listen only to the voice which is soundless." "Look only on that which is invisible alike to the inner and the outer sense." 'Hold'fast to that which has neither substance nor existence." "Desire only that which is unattainable." 'Kill out desire of life"; "Kill out desire of comfort"; 'Kill out the hunger for growth." This is the "Eastern Wisdom" which the purpose of the volume is to impart to all who are ignorant thereof and desire to be informed. The chief difficulty in the attainment of this kind of wisdom by means of this book is that. though it commands us to do this and that, it does not tell us how to do them. It would certainly be a most wonderful work if it instructed us how to hear a voice that is soundless, to look on that which is absolutely invisible, and to hold fast to that which has no exist

THE GLOBE DRAMA. Original Plays by George M. Baker. 16mo, cloth, pp. 336. Boston: Lee & Shepard.

Mr. Baker is the author of the best plays for amaeur actors extant, and though the six contained in this volume are of the same excellent character for that class of performers, they are capable of adapta. tion to the stage and audience of the legitimate drama. It is presumable, however, that they will be for the most part held to the sphere of representation occupied by their predecessors, and in it will be recognized as of superior merit. They consist of "The Flowing Bowl," "Better than Gold," "Comrades," "Nevada, or The Lost Mine," "Past Redemption," and "Rebecca's Triumph."

Dona's Device. By George R. Cather. 12mo, cloth, pp. 296. Philadelphia: Peterson Bros. Sensational throughout; involving financial troubles, letective work, struggles for prominence in fashionable life, true and false loves, infatuation, flirtation, egendary romance, etc., a combination of dramatic, striking and peculiar scenes and incidents by the editor of the Southern Ægis, Ashville, Ala.

WORTH THE WOOING. By Lady Gladys Hamilton. 12mo, paper, pp. 166. Philadelphia: Peterson Brothers. A love story of the English aristocracy, said to be of the highest rank and greatest merit."

Lincoln on the Battlefield.

A newspaper paragraph went the rounds attributing to Mr. Lincoln a want of solemnity in singing a frivolous song at the very outposts of our advance pickets. Mr. Garrett, who accompanied Mr. Lincoln on many a journey to the front, gave the true version of the story and from which the garbled account had been first evolved. Gen. McClellan sent for the President in a critical hour, and he responded by starting at once. They had no sconer alighted from the car, on reaching army headquarters, than Secretary Stanton approached Gen. McGlellan and brusquely addressed him by saying:

"Why are you delaying an advance? What he keeps you from hurling this army on to the

foe?" "I have asked the President and you to come personally," said the General, "that you might see for yourselves the necessity for reenforcements, the depleted ranks of our army, the broken condition to which the last engagement has reduced us." Meanwhile the dead and wounded were being carried from the battlefield. The lanterns of the men who moved from among the slain shone out like fireflies as they progressed. As one stretcher was passing Mr. Lincoln he heard the voice of a lad calling to his mother in agonizing tones. His great heart filled. He forgot the crisis of the hour. His very being concentrated itself in the cries of the dying boy. Stopping the carriers, he knelt and, bending over him, asked, "What can I do for you, my poor child?" "Oh! you will do nothing for me," he replied, "you are a Yankee; I cannot hope that my message to my mother will ever reach her." Mr. Lincoln's tears, his voice full of the tenderest love, convinced the boy of his sincerity, and he gave the good-bye words without reserve. The President directed them copied, and ordered that they be sent that night with a flag of truce into the enemy's lines. He only told the soldier who he was to convince him that his word would be obeyed, and when told that time was precious, as the distant outposts must yet be visited, he arose reluctantly and entered the ambulance. With sobs and tears he turned to Mark Lemon, his friend, and said, "Mark, my heart is breaking! sing me something! sing the old song I love, 'Oft in the Stilly Night."—Mrs. General Custer in the Chicago Tribune.

Social Problems.

At the Church of the Unity, on Sunday morning, Nov. 15th, Rev. M. J. Savage preached to a large congregation the first of a series of serlarge congregation the first of a series of sermons on social problems. He began a discourse on the subject, "Religion for This World," by remarking that it had often occurred to him to note an observation to the effect that the discourses delivered from that platform were not sermons so much as they were lectures. It would be proper, therefore, to define what were sermons on the one hand, and, on the other, in what lectures consisted. First of all, what was religion? Religion used to mean something that took hold of the common daily life of men—it used to be the most important of all human interests, it penetrated every phase and depart what accourse consisted. Priso of an what was religion? Religion used to mean something that took hold of the common daily life of men—it used to be the most important of all human interests, it penetrated every phase and department of human thought and feeling, it was the guide of life, it was the food, the drink, the solver of life's problem, it helped men, or they supposed it did, in the daily battle of existence; and in it they placed their hopes of future good. So, to-day, religion must be everything, or it would be nothing. Could it then be said of the speaker that, in dealing with the most important problems of life, he was simply dealing with secular topics? What was a sermon? What was religion? Many people supposed that a discourse could not be a sermon unless it had a text. Were such people aware of the fact that the text was a very modern device? The fathers, the apostles, Jesus bimself did not preach from texts. In the creative eras of the world, when men believed in the living God in their hearts, they gave utterance to their feelings, and not to a mere repetition of the world somebody else had uttered. The dependence on words and phrases means, not the life and essence and heart, but the decay of religion. Does it, then, depend upon the contents of the discourse to make it a sermon or lecture? If I should spend three-quarters of an heur in discussing the dress of the ancient high priest in Jerusalem, some people would think I was preaching a sermon. If I discussed the builders and contractors of the modern world as it touches the life of the nineteenth century, I should be lecturing. What does this distinction mean? I si ta sermon because I use names, words and phrases that have been written down in antique books, that do not touch in any vital way the life of the mineteenth century, I should be lecturing. What does this distinction mean? I si ta sermon because I use names, words and phrases that have been written down in antique books, that do not touch in any vital way the live to be the divine

and the use—whether we take these facts of the world and give them a religious power over the lives of men, or whether we merely treat them for their own sake.

Mr. Savage, at this point, took up again his discussion of the nature of religion, and proceeded to outline some theories that might be considered as outgrown. One of them was that religion was associated with a peculiar kind of painted window, with a special type of prayer-book, and with a certain form of service. Another was the theory that God was outside the world, a being who could interfere with its affairs if he wished, but who was generally separated from it, manifesting himself only in a special and spasmodic way. Holding this view, people had separated their religious from their secular life. Now, if religion resided in the mysterious and extraordinary, then it was doomed; every step made by science and the intellect was narrowing its spirit; just as soon as we come to understand life, God would be dead and religion at an end. Another popular conception was that religion was specially confined to the devotion by which some people hoped to secure salvation for the soul in a future world. All these theories of religion had sprung up naturally, and had been necessary to human progress. But, said the speaker, to the intelligent scholarship and the elear head of the modern world; these three types are outgrown. I do not believe that we are entirely to disuse religious formularies and services. These are right just so far as they are expressions of the living man and help on religious. These are right just so far as they are expressions of the living man and help on religious. These are right just so far as they are expressions of the living man and help on religious. Thus the dividing line between the sacred and the secular is obliterated. Thus a man who is in right relations to him in another; thus there is no salvation in a future world for a man who is not saved in this. Have we, then, to still the process of the secular is a subject of the mode

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Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 28, 1885.

A New Gospel in the Schools.

The Report of Mr. George T. Angell, President of the MASSACHUSETTS SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS, and Chairman of the Executive Committee of the American Humane Association, made to the annual meeting of the Association at St. Louis, begins with reciting the significant fact that the public school teachers of the country have, in the first fortnight of each school-year, about four times as many children, and have them, too, for more hours, than the Sunday school teachers do through the whole year. And in view of the other fact that nearly all the good and bad men and women of the future are to-day in these schools, Mr. Angell rightly thinks that the duty is imperative to use every exertion to reach and influence both the teachers and pupils of our public schools on the vital subject to which he has devoted all the efforts of his life. Therefore he made the request to be allowed to address all the public schools of Boston, giving one hour's time to each. He began this work of love about the middle of October, and will continue it without interruption until completed, which will probably take nearly the entire winter.

The subjects on which he addresses these youthful and impressive audiences are the history of European and American Societies, and the condition of animals before these societies were formed; cruelty to wild birds and caged birds, the effects of cruelty on the meats we eat, and on the milk we drink, and to fish. He tells them how old and injured domestic animals can be killed mercifully. He speaks of cruelty to lobsters, frogs, and toads. He recommends them to feed the birds in winter, and speaks of the great advantages of having pet animals well taken care of. In regard to horses, he refers to cruelty in blinders, check-reins, overloading, frosty bits, twitching the reins while driving, not feeding and watering often, which the small stomachs of horses require. He instructs them that horses get old, sick, and feeble, just like human beings. He asks them never to ride in a vehicle drawn by a poor-looking or cruelly checked horse; and, when they see a very miserable looking horse in the street, to tell the driver kindly that they pity his horse.

He also tells his young hearers how cruel it is to keep horses and dogs without proper daily exercise, of the cruelty of muzzling dogs, and that actual cases of death from hydrophobia are so rare that there are more than a hundred chances of being struck by lightning to one of dying from hydrophobia. These two rules he especially seeks to impress on them: first, always to deal with every animal as they would like to be dealt with if they were in the animal's place; second, always to speak kindly to every bird and beast. He reasons to them that they should do these things, first, on the score of health; second, out of gratitude to the animals and to God who gave them to us for service and companionship; and that, in observing these two simple rules, we shall make not only the animals but ourselves happier and bet-

For the benefit of the teachers he gives various illustrations of the advantages to be noted already, both in Europe and America, from these teachings, together with the effect of such teachings on school government and the mutual feelings of boys and girls to one another. One English schoolmaster testifies that, of some seven thousand boys whom he has carefully taught to be kind to animals, not one has ever been arrested for a criminal offence; and of two thousand convicts in our own prisons, to whom questions have been put on the subject, only twelve had any pet animal of their own during childhood.

He also touches on the belief in regard to the future life of animals. The important matters of animal transportation, slaughtering, starvation in our frontier States and Territories in winter he also presents in brief, endeavoring to impress upon the young and tender nature the almost limitless extent of cruelty which each one of these involves. Mr. Angell says in his most interesting report that even in the roughest schools he has had the most gratifying attention of the boys and girls during the entire hour. He feels perfectly satisfied that the subject, if properly presented, will interest any school, and that a grand work can thus be done for the present and the future.

Woman's Unrequited Work.

One of his many sermons delivered while in England by Rev. Dr. Talmage was on the text, to be found in I. Samuel, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff"; and his aim was to show that the battle of life could not be fought without due provision for it in the commissary department, and hence that those whose parts are unknown and unrequited are just as necessary to the final success as those who wield the weapons and bring matters to the final issue. There must be sentinels to watch the baggage. Mr. Talmage said he had once been requested (by the Earl of Kintore) to preach a sermon on the discharge of ordinary duty in ordinary places, and he considered that in this text was to be found high encouragement for all who have great responsibility and little credit for what they do. Engineers running railway trains; engineers on ocean steamers in the midst of hurricanes and cyclones; the furrowed with wrinkles wrought by time and constant care; they are all to have their part of the reward for "tarrying by the stuff."

To show the real style as well as spirit with which Dr. Talmage develops his subject, we had better give an extract, making due allowance for its theological caste: "Cheer up, men and women of unappreciated services. You will get your reward-if not here, hereafter. When Charles Wesley comes up to judgment, and the thousands of souls which were wafted into glory through his songs shall be enumerated, he will take his throne. Then John Wesley will come up to judgment, and after his name has been mentioned in connection with the salvation of millions of souls brought to God through the Methodism which he founded, he will take his throne. But between the two thrones of Charles Wesley and John Wesley, there will be a throne higher than either, on which will sit Susannah Wesley, who with macolnshire, started these two souls on their triumphant mission of sermon and song through his said, is not the joy of reading hymns, or of all following ages. Oh! what a day that will be for many who have rocked Uhristian oradies inward joy which one feels from communion the land given to the following ages. Oh! who patched worn-out with weary foot and directly hope, and inspiration, and garments and darned sooks, and out of a small faith—the temperament of joy, peace, or many is but three miles on the dollar.

For sale by COLBY & RICH.

THOUGHTS ON THE LIFE OF JESUS. The interests of the territory have advanced wonderfully within the past few years. The Governor recommends that Dakota be admitted to the sisterhood of States, do out fellow-beings in the pathway of our fellow-being in the pathway of our fellow-be

income made the children comfortable for the whom the world gave the cold shoulder and called them nobodies, and begrudged them the last recognition, and who, weary and worn and sick, fainted by the brook Besor! Oh! that will be a mighty day, when the son of David shall distribute among them the garlands, the crowns, the sceptres, the charlots, the thrones ! And then it shall be found out that all who on earth served God in inconspicuous spheres receive just as much reward as those who filled the earth with the uproar of achievement."

There are women, said Mr. Talmage, who say: "If I had as brilliant a sphere as those people had I should be as brave and as grand; but my business is to get the children off to school, and to hunt up things when they are lost, and to see that dinner is ready, and to keep account of the household expenses, and to hinder the children from being strangled by the whooping-cough, and to go through all the annoyances and vexations of housekeeping. My sphere is so infinitesimal and so insignificant, I am discouraged." But he tells such women in reply that they are placed on garrison duty, and that their reward will be just as great as that of Florence Nightingale or Hannah More; that rewards have nothing to do with the amount of noise they make in the world or the attention they attract, but according to whether they do their full duty in the sphere to which they are called.

Sacerdotal Decay.

Evidence accumulates in all the great centres of population, where, if anywhere, the influence of ecclesiasticism is visibly felt, that as the old superstitions lose their grip on the human mind and gradually retire into the limbo of past and forgotten things, it too is passing through the stages of decay, no more to reign supreme as it has for so many centuries over the hearts and minds of men. No better or more convincing illustration of this interesting fact could be furnished than is adduced, with all the circumstance of actual figures, in the case of London, whose popular and ecclesiastical life is shown to be growing wider and wider apart with every year. No less substantial an authority than the British Quarterly Review stands ready to vouch for it. After making a thorough review of the entire field of vast modern London, with its living population of over four millions, it reaches the inevitable conclusion that the increase of churchly accommodation is far from keeping up with that of population; that in the increase of accommodation the free churches occupy first place and the Established Church second; and that, on the whole, the attendance is not half the accommodation.

In short, out of the fifty-eight per cent. of London's population that could attend public worship less than eighteen per cent. do attend. No wonder, says the Quarterly Review, in reflecting on this state of things, that Christians of all denominations are cast down. A contemporary remarks, however, that it has not the same reason to be perplexed over the fact. and sets out to discover the real cause for it, which it states as follows: Social life has become altered as to its conditions; the struggle for existence is more fervent, and the competition keener. But, stronger than these, it cites as operative causes the prodigious circulation of cheap literature and Sunday newspapers, the necessity for rest, and the growing freedom of choice in the enjoyment of the Sunday's leisure. Greatest of all, however, is the torpor toward Christian institutions which is everywhere becoming more characteristic of the age. So far as the falling off in the Established Church is concerned, it is explained that what people want to-day in public worship is a bright service, a cordial welcome, equality in the house of God, and sympathy outside of it. Society, it well adds, has too much broken away from church and chapel traditions to put up with dull formalism and stereotyped methods. .

The same tendency is plainly to be seen in this country. Nor is it necessary to go to the cities for its practical illustration. The denominational press has long been making complaint of the falling off in attendance on the churches in both city and country. Young men are not coming forward to embark in the work of the ministry. An increasing indifference to sacerdotal injunction and influence is very marked. The preachers alternately scold and cry over it, but the tendency continues all the same, gathering strength as it goes. The ministers are beginning to wonder what they shall do to get even a living. The people are growing restive under taxation on their own property in order that ecclesiastical property may be exempt from taxation, and they raise the issue over it with more and more determination as they see that a sacerdotal party is organizing to convert our very Constitution into an engine of power for priestly use. Slowly but steadily the influences are working that are sooner or later, and sooner rather than later, to supplant the old theologic conceptions of God and our personal relations to him with higher and clearer views of the universe and our part in it, and to lift the human race to a level which no mere theology, with its sacerdotal agencies, would ever have permitted it to

Beecher on True Religion.

In an extempore discourse delivered to his congregation on the first Sunday morning of the present month, on the word "Beautiful," Mr. Beecher remarked of the essential spirit of religion that it embodies all that is loftlest in life, all that is purest, all that is most knowledgeable, all that is most enduring and aspiring, all that is most self-denying for the sake of beneficence. He called that religion, and wherever the outward and inward can be combined we have saintship-beautiful conduct with the beautiful origination of it in the emotion, and soul, and intelligence. He said that if he were to read over the list of qualities that constitute religion, they would sound like the snap of so many harpstrings, and all of them together like the sweep of an old harper's hand. It is but a working out in the human soul of the divine spirit. For when the sun shines on all the earth, he illustrated, it shines upon the wilderness, and multitudes of weeds of every kind; but when it shines in the garden, then the grapes, the pomegranates, the apple and the pear; then flowers; then, weeds abolished, came flowers and fruits most beautiful: And

the fruit of the spirit is love.

Mr. Beecher said that of all the bells in all the beliries of the world, there is not one so

are the features of religion; this is religion; winter. What a day that will be for those to the absolute concordance of every quality in us, without any oppositions from any direction; the perfect harmonization of every element in the soul; long suffering, gentleness, goodness, faith, self-control. Who is there to object to such a descriptive definition? Who stands ready to offer even a criticism of it? Religion is the fullest beauty of the human soul as it manifests itself in the outward character. It will make others believe in us, whether they approve of our opinions or not. It is a life, and that is far more than profession. It truly embodies all that is best and loftiest in life. It enriches all the feelings, and lifts them up to a point at which they are intrinsically beautiful, in both their single melodies and their combined harmonies.

Indian Summer.

In the Chicago Times, Joaquin Miller, writing under date of the 7th inst. from Washington, D. C., pays the following tribute of admiration to the "red" autumn "summer" which America enjoys, drawing a parallel between it and the "golden" one of St. Martin which Europe possesses. The contrast between St. Martin's reputed act and the sad fate of the red men of this continent is also touchingly drawn:

"The pious and happy pensants in the mountains of Italy call this red Indian season of the year 'St. Martin's summer.' And they will tell you in almost any part of Europe, with only slight variations as to time, person and locality, that this season of warm and golden weather which often tides up close against the gates of winter was first conceded to St. Martin.

Why? Because as good St. Martin rode home from the wars, late in the year, in answer to a poor beggar's appeal by the roadside he drew his sword, and, cuting his only cloak in two, shared it with the mendicant. And so, as St. Martin was very poor and could not buy another robe, and as he had still a long journey before him, the season was softened and glorifled, and all the leaves of the trees were turned to gold and made to fall under his horse's feet as he rode by....

I must record one very marked difference between the St. Martin's and the Indian summer, however, although they fall of course in the same season and are alike the most delicious days of the year in either hemisphere. 'The St. Martin's summer is yellow; the Indian summer is red. The sky and all the wooded land of Europe is the hue of gold. Here all things take on the hue of the red rose, as if heaven would be merciful to the poor, dreamy wanderer who shared with us his home as generously as St. Martin shared his garment, and so passed on and away, with his face forever to the west, half nude and homeless."

November Magazines.

BAY STATE MONTHLY .- This, as its name indicates, is devoted to the interests of Massachusetts. The current number contains a fine steel portrait of Henry W. Paine, with a brief blography by Prof. Mathews. That grand old patriot, "Samuel Adams," is the subject of an article by Ed. P. Guild, with a portrait from Copley, and views of the Old State House in 1793 and 1801. The town of Amesbury is sketched by F. U. Sparhawk, illustrated with a por-trait of Whittier and his residence. Elizabeth P. Gould writes appreciatingly of a visit to the monument and homestead of Rebecca Nurse, the martyr to the successful efforts of the church to suppress the evidences of spirit-power attempted to be given to earth's people in 1692. New chapters are given of a romance of colonial days, and the remaining articles are of much interest. Published at 43 Milk street, Bos-

MIND CURE JOURNAL .- The specialty to which this publication is devoted is treated upon in a number of original and selected articles in an interesting manner. Chicago, Ill.: A. J. Swarts, 161 La Salle street. Signs of the Times .- To addition to a very full almanae for the month, a table of celestial influences is given, in which the tendencies induced by local planetary aspects are noted for each day. Grant &

Co., Boston. THE SOCIOLOGIST, Knoxville, Tenn. A. Chavannes

THE ART INTERCHANGE supplies with this month's number, "A November Study," in colors, drawn by Bruce Crane, and a Blackberry Design for a Mirror Frame. The letterpress gives hints and instructions to artists in various branches of their profession. New York: William Whitlock.

NOTES AND QUERIES.—A large number of questions on out of the way subjects are answered and other ers propounded. The article upon "Famous Horses" is continued. Among others mentioned is a learned horse owned by one Banks in Queen Elizabeth's reign, both of whom, master and horse while, exhibiting in Rome, were burnt to death for magiclans, by order of the Pope. Manchester, N. H.: S. C. & L. M. Gould.

VICK'S ILLUSTRATED discusses the "Profits of Horticulture," and with its correspondence, foreign notes, pleasant gossip, and readable miscellany for young people, prefaced with a finely colored page of Janan Anemones, will be a welcome visitor to all lovers of flowers. Rochester, N. Y.: James Vick.

In Memoriam James H. Foss. To the Editor of the Banner of Light:

Thursday morning, Nov. 12th, Mr. James H. Foss while alone in his home, was suddenly stricken down from some cause as yet unknown, passing away in a very few minutes after the arrival of his wife and physician, who were hastily summoned.

cian, who were hastily summoned.

In the death of this man, in his fifty-fifth year, Spiritualism has lost one of its earliest, most earnest and persistent advocates and noble and conspicuous exemplars. Shafts of ridicule, expressions of contempt, while they pierced his sensitive nature, could not shake his faith, swerve his footsteps, or take from him the consolation he enjoyed in knowing that spirit-friends were his guides and companions in his home, on the streets, everywhere. He was mediumistic and possessed of spiritualistic gifts. His spirit-friends manifested themselves by lights that appeared to him not only when walking the streets, but floated about his sleeping apartment.

He possessed remarkable powers as a magnetic healer, and through him a strong band of Indian and Catholic spirits operated. For some reason, not revealed to him or us, his controls allowed him to work upon but few. This may perhaps account for the special strength, refinement and healing that was not alone in his touch, but in the very movements of his hands above his subject. His treatments were, so far as we know, always freely given for the purpose of helping the suffering and in demonstration of the presence, power and beneficence of spirit-friends, and never for mercenary gain:

To him materialization was a fact, and in most if

the suffering and in demonstration of the presence, power and beneficence of spirit-friends, and never for mercenary gain.

To him materialization was a fact, and in most if not all séances he attended, he was blessed in being able to recognize the greatest number of spirit-forms. Whenever it was possible he attended the séances at the BANNER OF LIGHT office; and just here, Mr. Editor, it may be proper to say that to him your paper was a gospel of light, a weekly epistle which he craved, and which he thought should be known and read of all men.

He was well read and informed upon all questions of the day, and also upon some things that are mysteries to all but a few. Much of his knowledge must have been obtained by inspiration, intuition or direct spirit information. No elergyman or other scholar in this region could reason with him or answer his propositions when he was at his best.

The highest and purest that was in him was dedicated and devoted to Spiritualism, although he did much that will redound to the better condition of labor—to the greater comfort of the wage class while in earth-life. The departed leaves behind him a select circle of tried, true and dear friends.

Hudson; Mass., Nov. 15th, 1885.

Prosperous Dakota.

"The population of Dakota Territory," says Gov. Pierce in his annual report, "has now reached 416,000, as against 185,180 in 1880." The report states that the farmers were never more prosperous and the material

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the safet against of opinion to which to responding are utterance.

AT We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable at 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 every Tuesday.

Panner of Pight.

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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

"A Problem for Conjurers."

Under the above heading our London contemporary, Light, has in course of publication in its columns a translation of a series of articles by Carl du Prel, of Munich, in the first of which some interesting experiences with Mr. Eglinton when that renowned medium was in Vienna are narrated. These were held, the first in full daylight; the second by the light of six large lamps distributed about the table and the room the third by that of three gas-burners over the table. We infer from the account that the only persons present at the séance more particularly described were Baron Hellenbach, Carl du Prel and Mr. Eglinton. The manifestations were those of independent writing. Mr. Eglinton passed into a state of semi-consciousness. At first he sat at the table, upon which were slates provided by the experimenters; then stood up, walked about the apartment, talking in a voice differing very perceptibly from his own. Requesting to be provided with a sheet of blank paper Baron Hellenbach handed him a packet, from which he took one, laid it upon the table, and passing to a bookcase. took from it at haphazard a volume, which proved to be Zöllner's book, and placed beside it. He then tore off a corner of the sheet of note-paper, which he put in Carl du Prel's hand, placed the blank sheet and a morsel of lead pencil in the book, and closed it. "We then," says the writer, "united our six hands above the book, Eglinton kneeling between us on the floor, and Baron Helienbach put a question on a matter connected with his private affairs and studies, which demanded a long answer. In a very few seconds I thought I felt the vibration of the writing in one of my hands; and when I put my ear down to the book, I distinctly heard the muffled sound that rapid writing, under such circumstances, would produce. Three quick raps, coming in the same muffled manner from the book, informed us (as usual) that we should open it, and on doing so we found the lately blank sheet of note-paper covered with thirty closely-written lines. The corner of the paper which was torn off, with its edges sharp and jagged, on account of the thickness of the paper, fitted exactly; while a later examination showed a slight impression of this on the top page of the book, though not the slightest mark of the pencil. The message was written in the English language, but was not finished, and only partly answered the question which had been put."

Mr. Eglinton next placed a blank sheet of paper in a double-folding slate, and another similar sheet between two ordinary slates, laid one upon the other, each with a point of lead pencil, and, with obvious effort, made several magnetic passes above the folding slate, probably because the wooden frame in which it was bound rendered the experiment more difficult. The experimenters then spread their hands on both slates, and Baron Hellenbach declared, after a few seconds, that he could feel the writing going on inside the slates, on which his hands alone were resting. Carl du Prel placed his head in close connection with the other, and, as he states, distinctly heard writing going on within them. He cannot positively say that writing was being done in both at the same time, though he thinks it probable, as Zöllner had the possibility of such a phenomenon fully demonstrated. Be this as it may, the writer remarks, "the rapidity with which the answer was given seems even the more wonderful if the writing were done first on one sheet and then on the other." "Now, again," says this closely scrutinizing scientific investigator, "the raps were heard; we opened the slates, and found on one sheet twenty-eight, and on the other twenty-four closely-written lines, completing the answer already begun on the first sheet, which had been placed inside the book, and written in well-chosen language and very intelligently. The writing was quite unlike that of Mr. Eglinton himself, with which I afterwards compared it. On the other hand, it exactly resembled not only the signature of Ernest, but the handwriting on another slate, which had been given when I was not present, in the English, German and Greek languages. I repeat that, by the light of three gas-burners, we were able to watch Egiluton's every movement closely, and that no kind of suspiclous circumstance of any sort was to be observed: If the skeptic, however, will demy us the capacity of sight, and assert that Egilinton was able to write quickly, and, in some way or

other, insert the sheets of paper, even in this case it could only be the under side which was written on, because the top side we distinctly saw to be blank; but when we ourselves opened the slates, the top side was written upon; there- spondent John Wetherbee, was found dead in fore Eglinton must not only have been clever enough to write with rapidity eighty-two lines blow was a severe one to the home circle of unseen by us, by the light of three gas-burners, in answer to a question which had not yet been | honor need not be told, and the impression proput on the sheets of paper which had been handed to him, but he must have been able to turn the sheets upside down when they were in a shut-up book and a locked slate, upon trious and indefatigable student had, though which our hands were resting. It here really seems as though skepticism, carried to an undue

point, strongly resembled idlocy." considering the source from which they emanate, especially noteworthy.

clude all possibility of deception, providing, of this dark hour. course, the observer has a sound eye, and de-"aimply too ridiculous."

Questioning the source of the intelligence to him, and gives this an instance in his own experience:

"At one of the seances at which, besides myself and the medium, a lady and gentleman were present, Mr. Eglinton's knowledge of German being scarcely worth mentioning, three-fourths of a slate were covered rapidly and audibly with German writing, the rest con-

and audibly with German writing, the rest on-taining a special message to the lady. The writing in German, which was not in answer to a question, was as follows: 'This is the real truth which is here manifested; the facts speak for themselves. Is it not the duty of every one, with any pretension to intelligence, to search out the hidden secrets of nature and of human life? To come to you in this wise must comfort ach-ing hearts, and lead you to the knowledge of the fu-ture life.'"

Our author declares the assertion that only silly and trivial writings take place to be entirely unjustified by his experience; "on the contrary, the answers are often better than would be expected from average human beings." Regarding another assertion, that there are tricks performed by conjurers which are quite as inexplicable as the mediumistic phenomena, he says it is true to a certain extent, but though there may be some identity in the marvels themselves, there is none in the process by which they are produced. "In another respect, however, this assertion is quite unfounded, since conjurers' tricks may be performed by any one with sufficient practice; while the performances with mediums depend on particular organizations, the peculiarities of which are still very little known. The tricks of conjurers are mechanical, and depend either on the apparatus employed or on sleight-ofhand; mediumistic phenomena are, on the contrary, dependent on organic causes; and when these are analyzed it is evident that a sharp line of demarcation exists between them and

conjuring tricks." These he cogently defines. Again; and here is a remark that many will do well to consider as applicable to their own methods of reasoning: "Some skeptics throw suspicion on the performances with mediums because some of them can be imitated. When they find out a case of this sort, they triumph, overlooking the many things which remain unexplained, and draw the unjustifiable conclusion that every phenomenon can be imitated under similar conditions. There is no sense in this notion, for everything may be imitated, even the appearance of apparitions, as every theatrical machinist is aware. But it does not the ancient religious usages and restrictions we were surprised at an admission made in an manuer, otherwise the existence of forged bank more to keep them from the synagogues, and to tian Union, when speaking of this topic in that notes would prove that there are no genuine drive them forth to materialism, which is the ones."

Regarding the most advanced phase of spirit manifestations, the writer says that "it is, indeed, most illogical to deny the transient materialization of a transcendental being, and not to wonder at the long existing materialization of our life; the comparative can scarcely be denied when the superlative is a fact;" while those who in Europe define the whole of Spiritualism to be a new form of American humbug, show a want of historical knowledge, for among the ancient Hindoos and Egyptians, as well as by Europeans in the Middle Ages, far more was known on the subject than at the present day. Said Dr. Pruner-Bey, the late physician to the Viceroy of Egypt, during a visit to Pisa, "Any one who has lived in the East understands these things (spiritual phenomena) naturally; it is only Europeans that know nothing about

Closing his deductions and reflections this fair-minded searcher for truth says:

"There are only two methods of becoming acquainted with this subject: either by means of reading or by seeing for one's self. Those who have no experience in either way are the most decided opponents. The truth of the proverb, 'Culture makes men tolerant,' (Bildung macht tolerant) is hereby verified. But any one who despiese both methods of instruc-

I come back, therefore, to the words with which I commenced: Spiritualism must be investigated by science. There is necessity for which I commenced: Spiritualism must be investigated by science. There is necessity for this if it is only an epidemic, and still more if it is founded on truth. Should, bowever, the members of our Academy decline this investigation, then the harsh judgment pronounced by Schiller and Goethe, and in recent times by Schopenbauer and Hellenbach in many of their writings on our men of science, will soon become general.

come general.

I should look upon myself as a coward if I did

I should look upon myself as a coward if I did not openly express my convictions. For through Egilnton I have received the proof that Zöllner, who was the first in Germany to have courage to speak of these slate-writings, discovered a grand truth, and that all his opponents who have neither read nor seen anything in this domain are in the wrong.

have neither read nor seen anything in this domain are in the wrong.

If, however, this becomes the universal conviction—and it will not be long before this is
the case—then this epoch will come in the development of German philosophy, when metaphysical individualism, confirmed by the facts of experience, will gain the victory over Materialism
and Pantheism; for Materialism will be discarded with other old rubbish, and Pantheism
only survive in a transformed shape in which
'Individualism will be comprised."

W. W. Glesson, M. D., of Provincetown. Mass., writes concerning the BANNER OF LIGHT of Nov. 7th: "The lecture on the first page, and John Wetherbee's contribution of S. B. A.'s' article in the same paper, are well worth alone the price of a year's subscription to the BANNER. Other portions than the first page, notably the contents of the Message Department, and the answers to questions given by W. J. Colville, added greatly to my pleasure in reading the number.",

The Late John E. Wetherbee.

On the morning of Wednesday, Nov. 18th, John E. Wetherbee, a prominent lawyer of Boston, and son of our old friend and correhis office at No. 34 School street. That the which he was looked upon as the light and duced by his sudden demise was profound and vivid in the ranks of the legal profession and the many paths of duty with which this indusyoung in years, already affiliated himself.

We desire at this time to give such expression as the feeble channel of language can convey, The above narrative does not differ essential- to our deepeat sympathy with the parents who ly from hundreds of others that have been given have thus been called to part, without a warnto the public regarding phenomena occurring | ing, with him to whom their hearts clung with in Mr. Eglinton's presence; but the deductions | tenderest attachment and most abiding love; drawn from the results of the experiments are, and we know every reader of the Banner or LIGHT will unite with us in so doing. But we rejoice to know that both these stricken ones He says that the conditions under which this have the knowledge of spirit return to comfort independent slate-writing is usually conducted, them in this hard trial-indeed we are assured certainly those in this instance, positively pre- that they have already recognized angel aid in

The deceased was a graduate of Harvard Colclares the hypothesis of prepared slates to be lege, class of '78; after graduating he pursued a law course at the Boston University Law Questioning the source of the intelligence School. That he was almost literally "with-employed, the writer remarks that it cannot out rest" in his efforts to increase his mental be the medium, since he is unacquainted with | value to himself and the community in which the question put; besides which the answers | he moved, is evidenced by the fact that at the are frequently written in languages unknown | early age of thirty at which he died he had already by demonstrated fitness therefor gained two chairs in the Boston Law University—one of "real estate," the other of "equity"; and was the loved teacher of hundreds of bright young men who turned to him for assistance in their studies. His practice was large, including cases of great importance—so that at the age mentioned above he had achieved a success that usually comes to brighten the autumn of life. He was one of the most devoted sons that even a mother's love can picture, and his father's pride was both open and merited.

The funeral exercises were impressively conducted at the Church of the Unity, this city, at 12 o'clock on Monday, 23d inst., by Rev. Minot J. Savage.

The alumni of Boston University Law School at a meeting held on the afternoon of Friday, Nov. 20th, passed the following resolutions regarding the decease of this beloved friend and teacher:

Whereas. The students of the Boston University law school have heard with profound grief of the death of their lecturer and instructor, John Eliot Wetherbee;

of their featurer and instructor, John Endt Wetherfore,
Resolved, That we hereby express our sense of the
irreparable loss which the school has sustained by the
death of him who was so untiring and so presminently
successful in his efforts to make clear and easy of comprehension the difficult subjects in which he instruct-

ed us.

Resolved, That we also feel that each of us has lost a personal friend, who always welcomed us to his office for consultation and instruction, who took a deep interest in the progress of us all, and on whom each one of us felt that he could depend for sympathetic assistance in time of need.

thetic assistance in time of need.

Resolved, That we wear a badge of mourning for the period of thirty days.

Resolved, That a copy of these resolutions be tendered the family of our deceased friend and instructor.

GEORGE P. OARROLL,
ABTHUE P. RUGG,
H. V. CUNNINGHAM,
GEORGE H. FALL,
S. H. HUDSON,

Committee on Resolutions.

Liberal Judaism. '

The Reformed Hebrews-so styling themselves—have recently been holding a convention in New York, the general purpose of their movement being explained by one of their leading speakers to be-"to eliminate all the teachings that give Judaism a national or Oriental character." It is asserted that great numbers of Jews are resentfully hostile to any longer continued separation of themselves as a race from the rest of mankind. In a metropolis like New York, the rabbis are not slow to discover that destitution of all religion. The Jewish keeping of Saturday as the Sabbath is perhaps the one thing that brings this question home to the race domesticated in New York more than any other. Saturday in such a city is the great day of the week, and the merchant, banker, broker, retail dealer, and others who close their shops and offices on that day, when more business is done than on any other, are certain to suffer seriously in competition with their Christian rivals. The best day for trade and business is lost. Opening shop on Sunday does not compensate for the loss, because as a general thing there is no buying and selling on that day.

It has been ascertained that it is mainly in consequence of this that large numbers of the Jews in New York have deserted the synagogue, and gradually neglected the requirements of their religion. They are even charged with carrying their skepticism further than recreant Christians do, regarding Judaism and Christianity as alike superstitious affairs. But dwell. Opposed to them, of course, are the ortion must be contented if his judgment is not thodox Hebrews, who think that any such libracy and as of much weight. eralization of their religious creed as is proposed by the recent convention would inevitably be its ruin, and would speedily introduce its downfall everywhere. They rigidly hold that the Hebrew race must be kept distinct from all others, and that there is no such effectual way of doing it as by means of its religious forms and ceremonies. They regard any plan looking to the liberalizing of the Jewish religion as the certain destruction of that religion, because it would cause the disappearance of the line of separation between Jew and Gentile. They would still continue to be regarded as distinct from Christians. But this convention may be regarded by them as a warning that their creed, like all others, is crumbling before the increasing power of the irresistible influences of humanity.

Indian Rights.

The Indian Rights Association held three largely attended and very interesting meetings recently in New Haven, Ct. The principal addresses were by Mrs. A. S. Quinton, Miss Alice Fletcher, Prof. W. H. Brewer of Yale, Herbert Welch of Philadelphia, Prof. Painter on "Mission Indians of Bouthern California," and Senator H. L. Dawes of Massachusetts on "Encouragement to Continue Efforts to Make Indians Self-Supporting Citizens." Mrs. Quinton, we learn, is trying to organize a New Haven branch of the Association.

23. The reader will find under the heading of "Banner Correspondence" (second page)
much matter of interest.

Oklahoma Again.

It has been learned at the Interior Department that a new raid on the Oklahoma region has been inaugurated, it being already filled up with settlers. This invasion is a very different one from that of last spring, in its having been made without any announcement and with the utmost quiet. As the other raid was for the purpose of forcing the Government to terms, if possible, this one is for the purpose of getting into the country in advance of the expected opening of its lands to settlement by the action of Congress this winter. As Gen. Sheridan states in his report just out, the Oklahoma settlers of last year "were bold in their movements, and carried their scheme to the verge of bloodshed," their intention being to call the attention of Congress to the opening up of the Indian Territory"; and "money was subscribed for their purposes by interested corporations." Their designs, however, were frustrated without a collision. Last winter Congress took up the matter with a view to settling it, which was done but temporarily, however. The President was authorized to find out whether the Creeks and Seminoles, having rights to the lands in question, were willing to dispose of them, and if so on what terms. The cattle trail troubles came up, with others, to delay the accomplishment of anything in this direction.

No sooner had Congress adjourned than the invaders proceeded to pour into the Indian Territory in force, compelling the President to issue a proclamation ordering them to disperse, and to back it up with the concentration of a body of troops. For the time this proved sufficient. In the interval, however, the Creeks and the Seminoles had held separate councils on the matter, the latter appointing a delegation to treat with United States Commissioners for the sale of their lands in Oklahoma, the former deciding that they did not wish to sell their lands at all. This diversity of views between the two tribes is regarded as unfortunate. The Creeks came to their decision by only the casting vote of the Speaker of their House of Warriors, there being forty-two for selling and forty-two opposed to it. A union of purpose by the two tribes against selling would have been easy to understand; but as it now stands, the Creeks are practically undecided on the question, while the Seminoles await the result of the conference of their delegation with United States Commissioners. 1t certainly cannot be inferred from this that either tribe is eager to sell its lands, it only being clear that neither at present knows its own mind on the subject. Nothing but the full voluntary action of the Indians, followed closely by prudent legislation by Congress, can bring the Oklahoma question to a satisfactory settlement.

Piscatorial Theology.

The story of Jonah and the great fish has been for years the theme of wide eyed wonder for the young in the evangelical Sabbath-schools, and a sort of pigeon-holed "stumbling-block" to the adults in the churches; but recently the advocates of the old theologic systems have plucked up courage to bring out this narrative into the clearer light of to-day, with a view to its resuscitation and fuller fellowship as a working agent in their polemical field.

It is only a few Sabbaths ago that as the regularly ordained International Sunday School Lesson the story of Jonah was officially brought before the consideration of the children, and such of the adults as are identified with the Sabbath School work of the churches throughout the United States. We were not surprised to see the Conservatives array themselves on Dr. Gifford's ground (Baptist) when he said : "Christ put his finger specially on the fish story. I accept the Book of Jonah as history, because Peter and Paul and Christ accepted it": But follow that everything must be performed in this | which fence in the Hebrew race tend more and | article by Lyman Abbott, editor of The Chrisjournal-to wit:

"It is not true that If one rejects Jonah he must also reject Christ.... The story of Jonah is written by an unknown writer, at a remote period, in a book the origin of which is wholly unknown-and which was placed in the sacred canon we know not on what testimony nor by what authority."

This coming from one of the great pillars of the new-Orthodox system of belief is strong testimony indeed. It would have been difficult, indeed, for any non-church doubter of the story to have more effectually epitomized the reasons why this piscatorial myth of childhood's days should be ruled out from modern acceptance. But after making this bold affirmation we are pained to observe this gentleman giving expression to the following:

"If I were a Sunday-school teacher, I do not know how I should treat the subject. It would depend somewhat upon the character of my class. If it were composed of very young children, who have not yet begun to draw sharp distinctions between parable and history, it would suffice simply to tell the story, and proceed at once to the lessons which it illustrates, But with older scholars it is doubtful whether this course could be pursued.

Does this disciple of the new-school wish to endorse the continued imbuing of innocent and impressive childhood, which has not yet learned to judge for itself, with a feeling of trust in a story the origin of which he has just boldly declared to be unknown as to author, origin, date or authority?

If such a thing is done "in the green tree" of the New School, what may not be expected in this direction of the "dry"-the Old School of Partialistic creedists? And how do those Spiritualists who have been accustomed to send their little children to Orthodox Sunday-schools for education(i) admire the prospect?

Mrs. Richmond in New York.

The friends in New York City interested in the teachings given through the medial instrumentality of Mrs. Cora L. V. Richmond, have, we are informed, secured her services there for one month, commencing on Sunday next, Nov. 29th: They have taken the attractive and comfortable hall at No. 80 5th Avenue (one door below 14th street), which is an admirable location and seats over 400 persons. There will be two services on each Sunday, morning and evening, at 10:30 and 7:30 respectively.

Next Sunday morning Mrs. Richmond's guidea will answer suitable questions if sent up in writing: In the evening they will discourse upon the theme : "Spiritual Agitations, What will be their Results?"

We trust this new series of meetings will be well sustained, as it eminently deserves to be-

Be Read the card of L. C. McKinsky on our 11th page.

Can the Mind-Readers Explain?

Not long since we took occasion to refer to an editorial in the Kansas City Times, and to certain points made therein regarding the spiritual phenomena, and the difficulty of transferring convincing proof of their verity to one person by another-we holding the true method for obtaining the evidence to be experimentally for one's self, and at first hand. The same paper, in a late issue, seems to look to the Psychical Research Societies for a solution of the problems concerning the "soul-facts" of the present day-leaning, we think, just a little toward a sort of broadened "mind-reading" hypothesis as the coming "open sesamé." Stil the Times puts on record in this same article. as a something worthy of special attention, the touching story of a child being shot and fatally wounded-so supposed-whose absent parents. warned by a mortal messenger of the great sorrow impending over them, were hastening to the side of the little one, when the mother, amid all her sobbings and tears, heard a clear voice say to her (though no speaker was to be seen) "She will not die"—a prophecy which at once cheered her with power beyond her own comprehension, and proved true as well: the Times editor remarking, "That child lives in Kansas City to-day, a charming, loveable and highlyesteemed lady." This moves the Richmond (Mo.) Democrat to say that its editor has also personally known an instance where a retiring, sensitive lady felt a "presence" about her for several days, and finally described to her family a young man who came to her, stating himself to have been near and dear to Dr. ---, of a distant part of the country, giving the particular circumstances of his accidental death by a gunshot wound, and asking her to address the Doctor as to the reliability of what was thus told. After some hesitancy she wrote, and received in reply a letter of thanks from that gentleman, who recognized the fact as an absolute and satisfactory evidence to him of the presence of his son in the household mentioned. Whereat the editor of the Democrat remarks with truth: The letter came from a point hundreds of miles distant, and from a State the lady never set foot in. We leave the mind reading advocates to account for this-if they can."

Gen. Sheridan on the Indians.

In his annual report, just made public prior to the meeting of Congress, Lieut.-General Sheridan says, in part, respecting the Indian question-"I would recommend that each Indian receive and be located upon the 320 acres now provided for them by law in case of actual settlement. The Government should then condemn all the balance of each reservation, buy it in at \$1,25 per acre, and with the proceeds purchase Government bonds, to be held in trust by the Interior Department, only giving to the Indians each year the interest on the bonds for their support." He would have this money disbursed in the same manner as the appropriations made by Congress. The lands would be bought by settlers and speculators. Some of them, he says, are now worth eight and ten dollars an acre. In this way the Indians would have perpetual security in the principal until Congress chooses to give it to them to be used as the Indians may see fit. The Government would lose nothing, and the Indians would simply have the value of their lands put in the form of a safe investment.

Abby N. Burnham in Washington.

Our friend and correspondent, G. A. B., writing from Washington, says that Mrs. Burnham is lecturing before the regular society there during this month, and giving very general satisfaction to good audiences. She is being handsomely entertained at the hospitable home of. Mr. and Mrs. A. C. Chapman on Capitol Hill.

On the evening of the 9th inst. these friends tendered Mrs. Burnham a reception, at which were gathered many of the old Spiritualists of the city. Remarks of an interesting character were made by Mr. J. L. McCreery and other friends, including an address of great power and beauty by Mr. Anthony Higgins, and an appropriate response by Mrs. Burnham.

The company was further treated to recitations ffrom Mrs. Helen Stuart-Richings, N. Frank White, Miss George, Mr. Jewell. Mrs. Lord and Mr. Higgins—the occasion proving to be one of pleasure and profit.

The Labor Issue.

It is growing plainer continually that the next absorbing issue in our national politics will be that of the rights of labor. It will force itself upon the attention of parties through the tariff, the railroad, or any other prominent question, itself being the active inspiration and moving cause of them all. It has been said with truth: "The price of labor has come to be computed on the basis of what it costs the laborer to live-a situation which cannot endure, with the degree of education prevailing in this country." What, then, is the remedy? The plain and simple one of steps toward cooperation and combination, by which labor and capital will be made friendly rather than hos-

An Original Essay

On "Spiritualism: Its Aims, Ends and Uses," by Mr. J. J. Morse, will appear in the forthcoming issue of the BANNER OF LIGHT. The subject is one of the very deepest interest to mankind. The cultivation of mediumship, and the development of all its powers and capacities, he says, will always remain, and should be the most effective agency in the demonstration of immortality.

The Vineland, N. J., Rostrum has started on its third volume. It is a bright little sheet devoted to Modern Spiritualism, and we hope the enterprise will be successful pecuniarily, as it deserves to be. Thus are we with our numerous coworkers sowing the good seed everywhere.

Mr. Charles Dawbarn, of New York, made a fine speech to the children of the Shawmut Lyceum last Sunday. His late visit to Boston was a grand ovation. Come again, friend Dawbarn.

Mrs. Richmond returns to New York City this week to minister to the spiritual needs of the people there, and leaves with the blessings of all the Spiritualists of Boston.

Any person having a copy of ABT MAGIC which he wishes to dispose of, will please address "A. M." care of Colby & Rich, stating Drice for same.

Es Hattle U. Mason, test medium holds dally sittings at 80 Pembroks, street, Boston won bur and deserves the attention of Spiritualists and the street, and the stre

Translations

FROM OUR FOREIGN EXCHANGES OF A LATE DATE. The Spiritualists of France propose to form a society to be called the Lique de l'Enseignement Spirite (League for Spiritual Instruction). The address in the Revue Spirite commences as follows:

the Revue Spirite commences as follows:

"In presence of the progressive movement which manifests itself in ideas, at a time when human reason, becoming adult, seeks to rid itself of the garments of infancy and the supports that then sustained it, to this phase of transformation where the mind tends to free itself from all dogmatic domination, it is important, we believe, to enlighten the masses, to attract their attention to the doctrine that we consider justly entitled to be the most powerful motor of civilization and progress: Spiritism. During the past, already, various attempts have been made to the end of giving Modern Spiritualist teachings a vigorous impulsion and greater extension. These attempts, we are aware, have obtained only comparatively insignificant results—why?"

The address goes on to explain the reason for such

The address goes on to explain the reason for such insignificant results; they need not be produced in these notes; they are what we all understand. But still we observe, looking at Modern Spiritualism as a movement, it need not feel ashamed of itself; it has had no equal in the world's history for its worth and extension in less than two score years, and it gives us pleasure to think that its prime leadership is in the spirit-world. Hence we are under no concern of mind, and as the spirits work through human instrumentalities, we say God-speed to all human efforts and the Ligue that is being formed with its centre in Paris, radiating, as the address says, "over the whole of France, and to the benefit of the entire world." The plan of the League for its good work is as follows:

1. "Paris to be the centre of this spritual confederation (every one recognizes that it is proper to concentrate, to coordinate our forces and direct them for the good of all).

2. The society will choose one or two delegates in each department. Their mission will be of the most importance—to create as many groups as they think best, upon a uniform basis established by the Central Society.

Society.

3. Their duty will be to establish close relations among the groups and correspond between them. Each group will correspond with the Central Society through the mediation of the delegate department, so as to avoid misunderstanding and for the good direction of its affairs.

4. The Central Society will be composed of all the members and the department delegates who take part each year in a general relinion.

5. A subscription will be immediately opened by all the spiritual journals to cover the first expenses of the

the spiritual journals to cover the first expenses of the formation of the League for spiritual instruction. The product of these subscriptions will be sent to the Central Society and published in the Revue Spirite."

Then follow some general and explanatory remarks. and the address closes by saying, " It will not be slow in developing itself, especially if, as we expect, it admits in principle the most absolute liberty of doctrine and of individual opinions."

La Revue Spirite relates a strong proof of the identity of a spirit, and prefaces the account with the following editorial words:

lowing editorial words:

"One of our correspondents of Geneva addresses us the following document, of which the importance cannot escape the notice of our readers. It is a complete reply to those who seek to prove that all the phenomena produced in our day give no certainty of individual existence after death, and also to those who pretend that the manifestations are only the phenomena of hystero-epilopsis, thus seeking to agree with the writers and scholars that form part of the society psycho-physiclogique of Paris."

The article is a lengthy account by our friend, W.

The article is a lengthy account by our friend. W. Stainton Moses-M. A. (Oxon); it is not a late circumstance, but a remarkably interesting one. A fact is a fact forever; and this, though a decade old, is still very pleasant reading-where one Abraham Florentine, a soldier of the war of 1812, reports himself, through a medium who lived in another country, and demonstrably wholly unknown to all present, and impossible to have been otherwise. This spirit had very marked characteristics, both energy of character and energy of manifestation, by the way he struck the floor with the legs of a heavy table; Epes Sargent was written to, so was Eugene Crowell; it was investigated; the man's widow was found in Brooklyn, as the spirit reported, and all the circumstances found to be exact. The interview with Mrs. Florentine, the widow, was printed in the BANNER OF LIGHT at the time; the whole statement, including the letters to which we have referred, is printed in this Revue, occupying seven of its pages. M. A. (Oxon) closes the article as follows:

article as follows:

"As to what concerns me personally, I am happy that my researches have been crowned with success. I never doubted but this affair would on investigation be corroborated, as it was by many of the others; but the capital point for me is, that I am able to state the truth of the deductions I had made from the singular manner that the communication was made. The vehemence of the raps, the mode of correspondence, which to us was entirely new, the manifest seriousness of the spirit, his determination to make us hear and believe him, were most remarkable

Without doubt, that which will strike most of your readers is the kind of proof so singularly conclusive that we have thus obtained of the return of those who have left the mortal. It is incontestable that none of us had ever heard any one speak of Abraham Florentine; we had no friends in America to send us the circumstances, and even if we had had, they certainly would not have mentioned facts that had not the least importance. In closing, I affirm again in the interest of truth that the name and the circumstances were entirely unknown to us."

M. A. (Oxon) (W. Stainton Moses) is a well-known

M. A. (Oxon) (W. Stainton Moses) is a well-known and reliable man, a member of the Psychical Research Society of London, and this strong statement, even if not a new one, is worth being called into notice at the present time, while that order of investigation feels called upon to look in our direction.

THE SPIRIT MESSAGE DEPARTMENT opens with an earnest invocation, voicing a desire that the divine blessing may descend upon every soul, bringing with it a clearer conception, to humanity, of life and its duties; Questions are answered by the Controlling Intelligence regarding the locale of the true spirithome, distance in the spirit-spheres, the modes of travel in the spirit-world, the effect of intense cold upon the spirit (in the course of the treatment of which the speaker has a good word for cremation), and the power of specialists in the higher life to make known through mediums their discoveries after death: Rev. David Green of Westboro', Mass., wishes to reach his friends and those who remember his work on the earth, bringing to them a new lesson of light and love; George S. Crawford of Long Island City, N. Y., assures his family that his love is still extended to them, and he should be happy if proper conditions can be furnished to converse with them; Mary E. Tracey of Tolland, Ct.; bears testimony that "the loving Father does not separate kindred hearts by distance or time"; Daniel Ensley of New York Oity announces his intention to make himself recognizable to his friends, if possible, through materialization in coming time; Katie Griffin

In Man. Capt. H. H. Brown wishes his correspondents to not time that his post-office address to Meadville, Penn. He will accept engagements for Sunday, week day, funeral, or occasional addresses.

Sunday, week day, funeral, or occasional addresses, and week-days between these dates.

J. William Fletcher spoke for the Cincinnati (O.) Spiritualists in their hall on 6th street, on the evening of Nov. 15th, his theme being, "Devils, and Why God On's 15th, his theme being," Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God Nov. 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his theme being, "Devils, and Why God On's 15th, his son of light and love; George S. Crawford of materialization in coming time; Katie Griffin of Memphis, Tenn., speaks words of advice and consolation to her mother; Charles Woodward of Boston wishes particularly to converse, through a medium, with his friend John; and A. B. Whiting gives an eloquent though brief address, encouraging the old workers and the new in the spiritual field, and expressing love and greeting to his friends in Michigan and elsewhere.

now on sale at the BANNER OF LIGHT office, entitled "WITHIN THE VAIL OR. KEYS TO THE KINGDOM OF HEAVEN." It is a closely-printed pamphlet, extending to 52 pages, and consisting of two lengthy lectures, a great variety of answers to questions, and three impromptu poems delivered through the mediumship of W. J. Colville, during last July, at the resi dence of Lady Calthness, Duchesse de Pomar, 51 Rue de L'Università, Paris, The subjects treated are "Theosophy and Spiritualism-Their True Relations to Each Other," To What Extent is Man a Free Moral Agent?" "What Be-comes of the Spirit during Sleep?" "First Impressions of Spirits after Physical Dissolution," eto. The subject-matter is clearly and forcibly presented, and is sure to enlist the interest of the thoughtful reader from first to last. [See advertisement in another solumn.]

Attention is called to a new pamphlet

Cremation

Doubters are now convinced that the cremation movement will triumph. It is right. It is honest. It is clean. It is quite as sentimental as burial in the ground. It is right, because it would remove from millions of the poor a great load. It is honest, because the soil contains only a small percentage of the precious materials which can be appropriated by our bodies. To withhold these precious atoms from general circulation for thirty or forty years, is not honest. Through cremation, these atoms are all returned at once to the atmosphere, and quickly reach the soil. It is clean, as every one knows. Graveyards have long been a detriment to the health of the living. Water circulates through the earth as blood circulates through the body; the impurities of graveyards find their way into this general circulation.—Dio Lewis's Nuggets.

Rev. T. F. Houts of Chester, Ill., is the latest "heretic" found by the Methodist "fraud-hunters." Mr. Houts can no longer believe, so he earnestly asseverates, in the trinity as taught by that church, which he pronounces an absurdity; in "justification by faith," because "its logical outcome is antinomianism": in the atonement by substitution and satisfaction, for the reason that " no dogma was ever formulated and published to the world which so dishonors God and perverts fundamental truth as this"; in the resurrection of the material body, "because it is irrational"; and winds up this list of sweeping denials of church tenets by the crowning infamy of claiming that "Christianity does not demand the absolute subjection of reason to faith, but, on the contrary, that Christianity is addressed to the understanding and the reason." No doubt the Conference will make short work of one who wishes to worship one God, who believes in salvation by works, who holds to a resurrection of the soul rather than dust and ashes, and who would substitute reason for faith in dealing with matters theologic.

The latest number of The Gnostic, published in San Francisco by Geo. Chainey and Mrs. Anna Kimbali-double number for September and October-contains nothing especially noticeable except an extravagant letter of endorsement from Miss Jennie Leys.

The attention of our readers is called to the card in another column of Mr. Fred A. Heath, the blind medium, who can be consulted on business, &c.

JOURNAL OF THE AMERICAN AKADEME gives in full a paper upon the "Philosophy and Ethics of the Zoroasters," by Alexander Wilder, read at the meeting of the Akadêmê, Oct. 20th. In it Mr.; Wilder, remarking upon the diversity of opinion regarding Zoroaster, says that though modern scholars assign him a period in the vicinity of thirty centuries ago, Aristotle and others date him back six thousand years before their own time. The little known of the Zoroastrian religion is derived from the sacred books of the Avesta, of which but few remain. Zoroaster declared that there is in every one a good and holy will, a nowitive will of righteousness; that the reflection of this good mind is its negative evil mind, the lower nature being incapable of choosing aright. "Zoroastrian-ism," says Mr. Wilder, in closing his valuable and instructive essay, "has mingled with the deepest thoughts of the centuries, purifying wherever it was present. The current from that fountain has flowed for thousands of years, fertilizing as it went. Everywhere, in whatever form it has appeared, it had always the same idea foremost—the overcoming of evil with good, the triumph of right over wrong." entire essay, occupying eighteen pages, will command the attentive reading of all studious minds. Newark, N. J., 505 Orange street.

The editorial fraternity of Rochester, N. Y., comprising a number of personal and professional friends of Mr. Reuben D. Jones of that city, tendered to him a banquet Nov. 13th, in honor of his seventieth birthday. Mr. Jones entered upon his useful career as a writer in 1838, at that time contributing leading articles to the Vermont Phanix, printed at Brattleboro'. His editorial labors since that year have been continuous; at the same time he has filled many important official positions, among them superintendent of public instruction in Rochester, a period of six years. His charge over the Western New York news department. His writings are sturdy and pointed, and are often marked by a vein of dry and quiet humor which renders them particularly readable.

On the occasion to which we have slinded there were those who have labored beside him in earlier and in later years, and their expressions of regard for him were all marked by a sincerity and earnestness inspired by a cherished personal acquaintance. Mr. Jones is a firm, uncompromising Spiritualist, and has contributed timely and valuable service as such.

Movements of Mediums and Lecturers.

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

Charles Dawbarn, Esq., of New York City, will address the Spiritualists of Providence, R. I., next Sun-

day.

J. J. Morse and family have located in Lynn, Mass., where they will reside till the close of January, at at least; he is ready to make engagements wherever desired. We trust the friends of the cause in New England will see to it that Bro. Morse is kept busy while he remains in the East. He can be addressed for lectures in care of the Banner of Light office.

T. Roscoe, the gifted inspirational speaker from Manchester, Eng., will lecture Thursday evening, Nov. 26th, at 8 o'clock, in No. 4 Langham Hall, Oud Fellows Building, Tremont street, Boston. Subject, "Duality of Man."

Henry W. Stratton will receive calls to lecture. Ad-

Henry W. Stratton will receive calls to lecture. Address 3 Concord Square, Boston, Mass.

Hon. Warren Chase lectures in Keene, N. H., Nov. 20th; in Worcester, Mass., the four Sundays of December; in Springfield, Mass., Jan. 3d and 10th; in Somerville, Ct., Jan. 17th; in Manchester. N. H., Jan. 24th and 31st; in Fall River, part of February; and in Louisville, Ky., the four Sundays of March, and probably April. He will spend May visiting his old home with his daughter and family in Cobden, ill., and return in June to attend the New England camp-meetings, where he may be engaged if applied to in season.

A. B. French, whom the Saratoga (N. Y.) Eagle ings, where he may be engaged if applied to in season.

A. B. French, whom the Saratoga (N. Y.) Eagle truthfully says is a scientist, an antiquarian, and one of the most brilliant orators on the rostrum, was to deliver three lectures in the Court of Appeale Room, Town Hall, that place, Monday, Tuesday and Wednesday, Nov. 23d. 24th and 25th—the following are his topics: "Doubt a Factor in Progress"; "Legend of Buddha; or, Victory of the Soul"; "Our Worlds; or, the Narrowness of Human Life."

Frank T. Ripley, at last accounts, was speaking for the First Society of Spiritualists of Haverhill and Bradford, Mass.;

Edgar W. Emerson, of Manchester, N. H., has the following engagements for December: Dec. 6th, Marblehaud, Mass.; 13th, Ameebury, Mass.; 20th and 27th, Providence, B. I.; 22d, Fall River, Mass.

Mrs. M. D. Cofran's address is at 123 West Concord street, Boston.

Hernford's Acid Phosphate, Drank with Soda Water, is delicious. All drug-gists have it. It is refreshing and cooling. Try it often I

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

ALL SORTS OF PARAGRAPHS.

THANKSGIVING DAY. Now the vines on the trellis are burdened With clusters all purple and sweet; Now the hand of the worker is guerdoned With bounty of harvests complete;

Lo! wide over mountain and valley The banners of autumn unfurled In a vast and magnificent rally, Shed lustre and pomp o'er the world!

And, pausing to think of the story
Of promise, fulfillment and oheer,
The hope and the faith and the glory,
The orown of the beautiful year,
From the stress of our care-weighted living,
The strain of our hurrying days,
We break and uplift a thanksplving
To God, who is worthy of praise. To God, who is worthy of praise.

Bo, silver haired father and mother, So, middle-aged, sturdy and strong, So, dear little sister and brother, Join voices and hearts in the song; To the sound of the pipe and the tabor Weave chorals of gladness and mirth, For the toiler may rest from his labor, And plenty bath dowered the earth.

Hon. Elizur Weight, the well-known actuary, an oldtime abolitionist, an indefatigable reformer, and one of the "patron saints" of the Middlesex Fells in Massachusetts, died at Medford of paralysis Saturday afternoon, Nov. 21st, in his eighty-second year. Mr. Wright was born in South Canaan, Conn., Feb. 12th, 1804, and was graduated from Yale College in 1826.

Rev. W. H. H. Murray has sold out his Montreal restaurant, and will enter the lecture field. He has already made many engagements in Vermont.

The voice of the dog is the most reliable sign of hydrophobia. It is peculiar, and when once heard can never be mistaken. The tone is hoarse, altered in quality, indistinct, and on a low key. A preliminary bark is made in a somewhat elevated tone. This is immediately followed by six or eight decreasing howis, which appear to come from the depths of the throat, the jaws not closing between the sounds as in the healthy bark,—Ex.

Dr. William Benjamin Carpenter, C. B., M. D., LL. D. F. R. S., F. L. S., F. G. S., the eminent English physic ologist, a son of Dr. Lant Carpenter, the celebrated English theologian, is dead. He was born in 1813.

If a young lady attends church for the sole purpose of exhibiting her seal-skin sacque, can she be rightfully regarded as sacque-religious?

WOMAN SUFFRAGE.—Every year gives me greater faith in it, greater hope of its success, and a more earnest wish to use what influence I possess for its advancement.—Louisa M. Alcott.

The Jews of the world numbered 6,377,602 last June according to statistics gathered by the Geographical Society of Marseilles, and were distributed as follows: Europe, 5,407,602; Asia, 245 000; Africa, 413,000; America, 300,000; Australia, 12,000. Nearly a third of the European Jews live in Russia. Austria and Hungary come next. In the three Scandinavian kingdoms-Denmark, Sweden and Norway-there are 7,000 Israelites all told.

The papers are filled with accounts of desperate encounters with midnight burglars. The only method to suppress this growing evil is to shoot them at sight, as did an Andover man some years ago. This put a veto on that sort of enterprise for quite a while. Cold lead is the only thing that will stop this class of crimes. One dose of lead will cure the disease in a few moments in individual cases. It goes against our conscience to recommend so potent a remedy; but then society must be protected, even at the cost of human life.

> To the better land we're hurrying on, 'Mid joys and sighs and tears, To meet the loved ones who've been gone For many, many years.

When King Theebaw concluded to tackle England he probably thought General Wolseley was to be in command of the British forces.

Mr. John J. Ridgway, one of the oldest members of the American Colony in Paris, is dead at the age of seventy eight years. A medallion of Sir Walter Scott will shortly be

placed in the poet's corner of Westminster Abbey as a companion to the bust of Burns, which was unveiled last year.

In the Samaritan synagogue at Nahlous is an altar covered with a veil of yellow silk, and within this altar is kept a manuscript, written, it is claimed, by Abishua, the son of Phineas, 3600 years ago, in which "Hiram Abiff" had a hand. King Agrippa, however, is the authority for this last statement, hence it must be received with many grains of doubt. It is illuminated by the application of phosphorescent paint. It is seen by the congregation but once a year, when elevated above the priest's head on the day of atonement.

The ladies of the Missouri Young Ladies' Cadet Corps at of editorial writer, with special in the State University have guns to drill with. This is probably the reason they go off so often, when "nice young men" come round.

It is intimated that Princess Beatrice will soon add another to the long list of Queen Victoria's grand. children.

children.

THE NEWS.—Since our last report the Bulgarians, who were them retreating, have gained several victories over the Bervians; and as we go to press the telegrams have it that both sides are victorious. So the reader, of whatever proclivity, can rest satisfied. The sufferings of the wounded, on account of the inclement weather, are reported to be terrible. The end no man knoweth.—A terrible cyclone swept over the Phillippine Islands, Baturday, Nov. 2ist. Eight thousand buildings, including many churches and schoolhouses, were destroyed, and twenty-two persons were killed.—The Leyland line steamer, Iberian, from Boston to Liverpool, which went ashore in Dunmanus Bay, Irc., suddenly listed, Nov. 22d, and sank out of sight.—A London Times Calcutta despatch of Nov. 23d says a terrible cyclone has devastated Orissa, Moorshedabad and Huddea districts in the eastern part of india. In the first named district the waters rose to such a height that one hundred and fifty villages were submerged and five thousand people drowned. In the other two districts the track of the storm covered 1241 square miles.—The Gaivesiou relief fund has reached \$164,700.—Peru has gotten rid of Caceres—despatches from Lima, of Nov. 22d, stating that his forces have been routed at Jauja, and the insurrection quelled.

Fine Pianos. [From the Baltimore American.]

(From the Baltimore American.)

There is one branch of mechanical industry of which Baltimore has good reason to feel proud, and to lay claim to superiority over all similar manufactures in the world, and that is its planos. Much if not all of the credit for the rapid strides in this direction is due to the world-renowned manufacturers, Wm. Knabe & Co. Wherever a taste for music is to be cultivated, there will be found one of Knabe's celebrated planos. It would be useless to enumerate the many expositions at which they have taken prizes, inasmuch as the public has been from time to time informed of the different awards. Since then there have been improvements made on the improvements, which were at the time thought to be perfection; and to-day the Knabe piano stands unsurpassed in tone and quality. Now that the interior work of the instrument has been perfected, the outer covering is receiving due attention. Among the latest styles of cases turned out at their factory are those made of rosewood and mahogany, with beautifully inlaid work, and those of mahogany, with inlaid brass and ebony, with artistic fancy work, are to be had in either square or upright planos.

Elsewhere see the advertisement of the BANNER OF LIGHT, the oldest paper in the world devoted to spiritual philosophy. It has reached its fifty-eighth volume, and is first-class, not only in the quality of its matter, but in the neatness and clearness of its print. It leads all other publications in the world in its Spirit Message Department, and the fullness of its news of the spiritual movement from all parts of the globe, while in other departments it equals the best. Those caring to keep posted in the most wonderful and interesting movement of modern times should take the veteran BANNER.—Worthington (Minn.) Advance.

To Correspondents.

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

D. F., Lowell, Mich.—The poem of which you speak—
"Burns and his Highland Mary."—has already frequently appeared in our columns, being so reproduced by us at the request of correspondents. It was last published in the BANNER for Dec. 224, 1883.

Ag- Thanks, Bro. Burns, for the engraving. It came safely to hand, and will be used in due time.

Newburyport, Mass.

To the Editor of the Banner of Light: George A. Fuller of Dover, Mass., editor of Spirit

l'olces, spoke at Fraternity Hall on Sunday afternoon and evening, delivering addresses, able, eloquent and scholarly. He is the prime favorito of all the speak-

scholarly. He is the prime favorite of all the speakers who appear under our auspices.

Mrs. Smith of Methuen, Mass., a trance-medium of merit, will hold scances at the home of John D. King on Saturday and Sunday evenings. Dec. 5th and 6th. She has appeared here many times and always given perfect satisfaction.

At the close of the Sunday evening meeting a select company gathered at the residence of Mrs. Dr. Green, to witness physical manifestations through the mediumship of Dr. B. H. Amsden, associate of Geo. A. Fuller. The circles were both light and dark, and the manifestations in the one were as perplexing to the mon-believers present as in the other. It was the second scance held by Dr. Amsden here, and both, in point of excellent manifestations, may be scored wonderfully successful.

To the Editor of the Banner of Light: Too much cannot be said in praise of the action of the Unitarian Church of Hudson, Mass., in relation to the funeral of the late Mr. James H. Foss, who, as everybody there knows, was a Spiritualist and medium. As Mr. Foss had a sister who was a Baptist, residing in Hudson, it was thought best to invite the pastor of that church to unite with myself in officialing at the funeral; but the reverend gentleman declined to do so, as he could not affiliate with the doctrues of Spiritualism, and his neonle would censure riues of Spiritualism, and his people would censure

ilm for so doing.

Spiritualism demonstrates beyond a question the Spiritualism demonstrates beyond a question the immortality that the churches have been preaching all these years, and yet it is beneath their dignity to anicably unite with one who gives all her time to the demonstration of this fact. "Consistency, thou art a jewel" not to be found in theology.

2 Hamilton Placs, Boston, Mass.

Special Notice.

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

The Wisconsin State Association of Spiritualists Will hold its next Quarterly Meeting in Armory Hall, Portage, Wis., Dec. 11th, 12th and 12th, 1885.

Mrs. S. E. Bishop and other first class speakers will be in attendance. Good vocal and instrumental music. Mrs. Isa Wilson-Porter of Chicago, Mrs. Spencer of Milwaukee, and other first-class mediums will be present. All interested in Free Thought are invited to participate. Homember, our platform is a free one.

The St. Paul, Wisconsin Central and Northwestern Railways will return for one-fifth fare all who pay full fare to this meeting. Host at first-class hotels \$1.50 per day; at first-class boarding houses, 75 cents per day.

PROF. W. M. LOCKWOOD, President.

Dr. J. C. PHILLIPS, Secretary.

Omro, Wis., Nov. 14th, 1885. The Wisconsin State Association of Spiritualists

Illustrated Liberal Lectures.

Blustrated Liberal Lectures.

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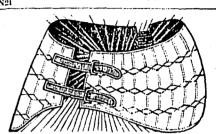
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Message Bepartment.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, D. Bosworth street (formerly Mentgemery Place), every TURBDAY and FRIDAY 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, except in case of absolute necessity. The public are coyfidally iswelfed.

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

these columns that does not comport with his or her reson. All express as much of truth as they perceive—no more.

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

Age Natural flowers do no nor Circle-Hoom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of "pirituality their floral offerings.

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

(Miss shelmamerlesizes it distinctly understood that she gives no private sittings at any time; neither does shere-ceive visitors on Tuesdays, Wednesdays or Fridays.).

Age Letters of inquiry in regardto this department of the BANNER should not be addressed to the medium in any Caso.

Letters it may be the saidressed to the medium in any Caso.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBHIP OF Miss M. T. Shellamer.

Report of Public Séance held Oct. 6th, 1885. Invocation.

Envocation.

We ask thy divine blessing, oh! our Father, upon this assembly, and upon the best aspirations of each heart present here this hour. May those who are embodied feel thy quickening power, and realize the holiness of thy spirit. May they mingle together in associative harmony; may they feel kindly, sympathetic chords stirring within their natures, giving them tender thoughts of all humanity; may they feel uplifted in spirit, and blessed by the experiences of this time. May those who gather from immortal shores, eager to reach their earth friends with tidings of their grand and beneficent lives, or anxious to reveal a realization of thy love unto mortals, be given opportunity to reach the heart and understanding of man at this and at all future times. Not only would we ask thy blessing upon this assembly, but upon human hearts everywhere: upon the sorrowing and the weak, the misgulded and the lowly, as well as upon the exalted and the pure in spirit. May an influx of thy great love and tenderness be felt throughout every heart, uplifting, purifying and strengthening, until each soul shall feel itself drawn nearer to thee in thought, in harmony, in a conception of life and its duties. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- Your questions are

Q.—Do spirits take cognizance of locality and distance, as we do in the earth-life?

A.—They do, and they do not. Spirits have no difficulty in taking cognizance of a locality or of distance, especially if they have been trained to that sort of calculation through an experience on earth; but as the methods and modes of travel in spiritual life are somewhat different from what they are a context than different from what they are on earth, they have no necessity for making such measurements as you do here.

Q.—What is the mode of travel or transit from place to place of spirits "earth-bound" or advanced? It has been intimated that they

one of your usual modes of locomotion, because they are so closely allied to material life that they do not understand the powers within, they cannot rise above the conditions of matter, and, being limited to them, they must make use of whatever conveniences are afforded them through this avenue of material life. Spirits who are advanced in knowledge, who know how to use their own peculiar forces and powers, having cultivated their spiritual na-tures, are enabled not only to make use of your means of travel, but to traverse space and pass from point to point, perhaps long distances, by the mere exercise of the will. They may be stationed at a certain locality, and, turning their thought to a distant point in space, they may feel an attraction drawing them thither. Perhaps some one needs them, or some duty is to be performed at that place, some lesson to be learned, or some occasion which requires their instantaneous presence; which requires their instantaneous presence; then all they have to do is to exercise their will, and with the swiftness of thought they are there. This is the usual mode of travel with spirits who are independent of the earth-ly condition, who from their spirit-homes de-sire to traverse space and visit localities at a great distance; they are not limited to time, nor does space interrose any berrier between nor does space interpose any barrier between them and the objects they have in view, for they have so far unfolded and increased their spiritual force, and they so well understand their own will-power, that by its mere exercise they can accomplish this work and pass from place to place as they desire.

Rev. David Green.

I have attended each session of your meeting, Mr. Chairman, since you opened for the season, hoping to gain admittance, but at each previous occasion I saw some spirit present who seemed to need the opportunity more than I did, and who was just ready to slip into the place that I sought to occupy, and I felt it my duty to defer my visit to another time. To-day I am assisted to speak to you, and I come not with the desire to listen to the sound of my voice, or to make my words expressive to strangers' ears, but with the hope and prayerful desire that I may reach my friends, those who are connected with my life by tender ties, and those who are the strangers. who remember my work on the earth, and who will, perhaps, send out a kindly thought toward

I was not a Spiritualist: far from it. I did not accept the teachings of a spiritual philosophy such as you understand. I read my Bible, interpreted its teachings by the light which had been given me, not so much by reason and the exercise of personal judgment as by that light which had descended upon me from past secular press. I nad given no tangent to the exercise of personal judgment as by that other life or its conditions, so the church people while, and I wish she would put on something light which had descended upon me from past ages, what, I may now say, was bestowed by tradition, and which I believed had been divined the set in the set of the set in the set of t

and gain something for themselves in this di-

and gain something for themselves in this direction.
While I sought to teach only that which appealed to my sense of truth, while I would not for an instant inculcate any idea which I knew to be false, yet I can to-day, in returning from the immortal world, confess that very much that I entertained upon this question of futurity, and upon the religious element in man, was, after all, obscure and erroneous. I am obliged to say this as a man of truth, because I have found so much on the other side that is totally different from what I believed and what I taught, that I feel it my duty to return and speak in this manner. speak in this manner.

speak in this manner.

If I had the power to-day how gladly I would take my old place before my people, and give them the truth as it appeals now to my mind. for I have seen the realities of another life; I have tasted its joys, I have sensed and known something of its sorrows, and I am qualified to speak understandingly of them. Yes, I have experienced sorrow since passing away, because in looking back over my career I find so much that was a mistake, so many errors creeping out here and there, such a great weight of cause in looking back over my career I find so much that was a mistake, so many errors creeping out here and there, such a great weight of false opinion and conception, that I have been sorrowful and sad. When I realize that my conception of the goodness of God fell far short of what it should have done; when I gazed around upon the broad earth, with its glowing manifestations of divine skill and power; when I realized, as I do to day, that he is only a God of beneficent love, that he creates, not to destroy but to bless, that his law is one of progress, and that when he set man upon earth it was with the intention that he should advance, step by step, line by line, in learning, culture, in spiritual, moral and mental attainment; that this grand work is constantly going forward, age after age—I feel that I did not understand my Father in the slightest degree; for there is nothing in the whole scheme of creation, if rightly interpreted, that will show or indicate him to be a God of wrath—one who delights to see his children suffer, if they do not understand and obey his laws. On the contrary, his will is that they should learn through suffering; become wise through discipline; so that by-and-bye each soul shall attain the new lesson of light and love to my friends, be-

height of perfection.

I return teaching a new gospel, preaching a new lesson of light and love to my friends, because I wish them to realize the goodness of the Supreme Beling; for I recognize there is an oversoul of love, of wisdom, whom we all should strive to understand. I trust I can truthfully say I have tried to grow since passing from the body. Learning very quickly that I had entered upon a narrow path, and that it was quite time I should stray from its environment out into broader fields of thought and effort. I became eagerly anxious to do this—to reach out and grasp new truths and to understand them. This has helped me get rid of my old confining and false ideas. I have been throwing them off, one by one, as I saw their weakness and felt their uselessness.

But I have been interested in a liberal work on earth. At first I sought to increase the

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

Ques.—[By T. A. Johnson, Alma, Mich.]
Communicating spirits in Banner messages frequently say that they have come long distances to Boston to communicate. Is the spirit-home necessarily or usually near the former earth-life home.'

Ans.—The spirit-home is not necessarily close to the home formerly inhabited on earth, altabiling-place for a time near its earth-friends. We know of spirits who make their homes actually in the abode of their nearest and dearest friends on earth; others find their true spiritual homes at what, if spanned by your system of measurement, would be considered a vast distance from the localities and homes of the earth.

Q.—Do spirits take cognizance of locality and distance, as we do in the earth-life?

A.—They do, and they do not. Spirits have no difficulty in taking cognizance of a locality or of distance, especially if they have been interested in a liberal work one earth. At first I sought to increase the work in earth. At first I sought to increase the distance from the localities and dearest and dearest friends on earth; other sind their true spiritual homes at what, if spanned by your system of measurement, would be considered a vast distance from the localities and homes of the earth.

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But I have been throwing the moff, one by one, as I saw their weakness and felt their uselessness.

But I have been interested in a liberal work on earth. At first I sought to increase the other hards a triple of the Christian religion to be thoroughly known and accepted by men. I wanted the love of Christ to be understood as I understood it, and I went about among the people of earth trying to arouse an interes ers, not depending on any outward source for forgiveness or for assistance, but developing his own regeneration in efforts for purity of life and the attainment of knowledge. Then I desired to join these souls in their work, and I desired to join these souts in their work, and I have been privileged to watch, and take part in their labors; yet I have not confined myself to this or that particular mode of work; I have traveled from place to place on earth and in the spirit-world, studying various conditions of society, and trying to become acquainted with them.

make use of our modes—steamboats, cars, etc. How is it?

A.—Spirits do sometimes, and can at any time, make use of your modes of travel, and may be found in your steamboats or upon your railroad trains. For instance, you may individually contemplate a journey to a distant part, and you desire to invoke the presence of one or more spirit-friends as attendants, as companions on your journey. Those spirit-intelligences who are most in aympathy with you will attend you on that trip, give you their protection, their influence, and whatever conditions they may be able to supply for your comfort and your convenience. These spirits may not be earth-bound, by any means; they may be wise intelligences, beings who have a purpose, a lofty aim in view, in thus accompany-pose, a lofty aim a conviction of something broader may be commended, without the study of the bible. Looking over the difference of the view of the long that the loving father does not separate the loging father the loving father does not separate the loging father the low.

It may be that some one will care to know that I have the power of coming back and speaking in this way. With that hope I am here to earth-bound, by not prove the difference of the loging father than that which I preached when on the re tile known, those same attributes of honor and purity manifest in daily life. I also found a studious bent of mind, which created thought and developed ideas, which struck me with amazement, for it learned me the valuable lesson that wherever humanity is to be found—where it has advanced from the lowest condition of life to one of active intelligence—there will be found the true principles of love and of goodness. There will be no need of creed or dogma or article of faith to bind them; but they will most assuredly accept the new and

more progressive life. This speaking here to day is an experience which I have craved, but which I do not wish to extend so far as to discommode others, but I am glad to be here. I am really happy to confess my faith—shall I call it my new idea of life? and to have it appear before the eyes of those who knew of my former belief and of my mode of instruction, that they may see I have entarged my mind, and I believe I am now ready to take in all peoples, all denominations, all to take in all peoples, all denominations, all creeds, all classes; to enter every clime and find a brother there, under whatever condition he may appear, for there is something grand and ennobling in human nature, which links it to the divine, which proves that it is a child of God, and which shows itself everywhere, in every age; therefore I can find a brother and a letter wherever I go:

sister wherever I go; and I am happy to labor with one and all for the elevation of the race. I have stayed away a long time, but perhaps it was best. I could not have come earlier. Had I done so I might have expressed myself nar-rowly, and given ideas similar to those which I taught on carth. It was better that I should be freed from them, and present myself as I am in spirit, not as a man of flesh. I was known as Rev. David Green. I ministered for a long time in Westboro', Mass.

George S. Crawford. I don't know as I should be considered worthy to follow in the steps of a divine, but we newspaper men generally present ourselves for admittance everywhere and anywhere, and I am here, claiming the privilege of the press, Mr.

Chairman.

I went out from the body suddenly, unexpectedly to myself and everybody else. I had a slight pain at the heart, and not so much of a sight pain at the heart, and not so much of a condition in though a condition. pain as a cramping sensation, as though a cord had been drawn around that organ and tied so tightly as to draw its outer parts together. This

tightly as to draw its outer parts together. This sensation was but momentary, but it succeeded in squeezing me out of the body.

I was on the railroad train, in company with other gentlemen, interested in the doings of the secular press. I had given no thought to the other life or lite conditions, so the church people would say I was not prepared for the great change. I don't know but I was as well prepared then as I would be to-day, if I had known for six months that I was going from the body, that is, spiritually speaking; but in connection with material affairs, I might have, made an effort to have a settlement of them.

I was a young man, and I saw very much be-

My home was in Long Island City, N. Y., and I was connected with a newspaper establishment of that city. I have many friends throughout New York State whom I would behappy to greet. I would like to take each one individually by the hand, if that were possible; but as I cannot do that, I send them collectively my regards and my warm remembrances. Tell them I put in an appearance, if you please, reporting myself in good condition, and ready for an interview with any one of them who desires to give me a hearing.

terview with any one of them who desires to give me a hearing.

I left a little family whom I should like very well to reach: my love is extended toward them:
I have been very anxious to exercise an influence in their behalf, but I do not understand just how to do this as yet. I am not weak; I had no wearing illness to deplete my energies and exhaust my nervous forces. I felt as strong after stepping from the body as before, and it seemed as though I could attempt anything and besure of success; but in this work of communicating through materiality, I find there are limitations and barriers which I have not yet overcome. I hope to do so in the near future.

I am very well known through Queen's County, N. Y., and it seems to me that some friend must learn of my return; indeed, I am sure that will be the case. I only hope I shall be received and welcomed, for I come in a friendly, genial spirit, ready to renew associations of the

It was only last February I was summoned so unexpectedly; you will see I am but a new comer, a mere tyro, who does not understand much of real life, but who is ready to learn. I am George S. Crawford.

Mary E. Tracey.

It will be thirteen years the coming winter since I ascended to my spirit-home. That is a long while, and I have seen changes taking place with my friends here, those who were so near to me. I have met those whom I have been glad to see coming over to the other side, and I have seen others whom I regarded warmly passing through changing experiences on earth. I have always been interested in their welfare, and at every opportunity have sought to give them an influence which should be peaceful if not of practical benefit in physical life. Spiritualism was a comfort to me, it brought me such undoubted evidence of the other life. I realized, through the joys of spirit-communion, something of what the spiritworld must be, and when I was called to lay down the mortal frame I did so, not with fear but rather with joy, knowing that I was only going home to the loved ones who had gone before.

going home to the loved ones who had gole defore.

It is true I left many dear ones on this side, those who were very near to my heart, and in thinking of the physical separation I could not but feel a little sad; but when I realized there was in reality no parting, that the spirit could still be with its own, to watch over and guide and bless, I knew that all things were well, and I had nothing to regret. I found the spirit-world as I anticipated, only more bright, more beautiful. At first I did not care for aught but to dwell in the home of loved friends, partake of their hospitality and realize and accept their kind attentions; but after a little while I bestired myself; there was much to be done for others, the weak and, the unfortunate, and I was ready to join with other spirits in their labors. I do not care to speak of what I have done or seen during more than twelve years, but I believe I can say the record is one that my friends will be pleased to know, so I come, bringing them this, and saying: I love you, and those who are with me, those who went before, and the dear ones who passed on afterward, neighbors and friends, all unite in sending love, greeting and sympathy to the kindly hearts here on earth who are still waiting and hoping for the change that will bring them joy and peace unspeakable.

I was the wife of L. H. Tracey. My home was in Tolland, Conn. I cannot say that I have made my spirit-home right there, nor that it is close to the old locality that was so familiar to me, but yet it does not seem far away, nor is it beyond the stars. I can return in a moment from its portals to those who call me to their earthly homes, and I can feel that the loving Father dogs not separate kindred hearts by distance or by time. Mary E. Tracey.

Daniel Ensley. It is true I left many dear ones on this side,

forgetting we had parted with the body, and not seeking to learn anything about what is beyond. Anyway I am not sorry I did not have the opportunity I wished, and I have no intention now of calling up those old affairs which were certainly a part of my interest when I was

here.

I merely come to give greeting to friends, to tell them I am alive and quite active. I would like to talk with them if I could. I have tried to construct a form that would resemble the one I had here, one which would be recognized if seen by any old friend, so as to show myself if seen by any old friend, so as to show myself and give an idea of the future life to those I knew. Perhaps I cannot accomplish anything in this way, and perhaps no one would remember me sufficiently to recognize the form if I made it up; but I am going to keep on working in this way until 1 succeed, for I have been promised help by other spirits who seem to understand this thing.

1 am from New York City, and my name is Daniel Eusley.

Katle Griffin.

[To the Chairman:] Will you let me in? I reckon you don't know me; but I wanted to come. My name is Katie Griffin. My ma's name is Ellen Griffin. She is way down in Memphis. Isn't that a good ways from here? I never came here before—never got round these parts—and everything looks strange to me; but parts—and everything looks strange to me; but spirits never get lost, do they? I am a spirit, you know; because, do n't you see, there has been two of me; and the part that was n't a spirit was left off—you know how. I have been going about to ever so many places, because I wanted to give my ma's name, and see if some one would n't hunt her up and tell her her little girl is coming back to her.

I've been away a good while, and I've been growing, too. I'm not as little as I was when I was here, I've got taller, and I know how to read now. I didn't then. But I reckon ma would know me if I came to her; do n't you think so? I expect she thinks I'm way off, way out of sight. She do n't know that I did see her when she cried so hard. I did. And after a

out of sight. She do n't know that I did see her when she cried so hard. I did. And after a while, when she wanted a new dress, she thought she must get a black one, because I had gone away from her, and I never wanted her to do it. I tried to make her get a real, real pretty one, that had flowers on it. She would n't do it. Do n't you think that was too bad? She looked at it; it was a kind of a purple, with little white flowers on it but she went over where tle white flowers on it, but she went over where they had the black ones, and got that. Do you think she's going to wear that all the time. forever? She may not come to me for a good while, and I wish she would put on something

come to you? [I am glad you came.] Thank you. I thought you had awful funny people up here, I did, because I heard them say that people up North were all sharpers, and I wanted to see a sharper. I think you look like everybody else, do n't you?

Charles Woodward.

I am Charles Woodward.

I am Charles Woodward, Mr. Chairman. I have so many friends in Boston that I am quite in hopes of meeting some of them, not personally, of course, to speak, but through the message I bring. I would like very much to have a talk through some medium with any friend who wishes to hear from me, and I am quite ready to come; but if I do n't get that privilege, I am very glad to avail myself of this one, and send my regards and kind memories to my friends wherever they are. I am well, in more senses than one, now that I am a spirit.

I felt affilicted in many ways for some time before I passed out of the body, and it took me a little while to get regulated, to get well, on the other side, and thus bring my mind into a condition to contemplate things calmly, and to see that circumstances were for the best. I am

the other side, and thus bring my mind into a condition to contemplate things calmly, and to see that circumstances were for the best. I am not here to overhaul anything connected with material life. I am contented to let it go, expressing myself as happy to my friends, and as quite satisfied with what is now mine. Half a century of life does not seem much of a span to a spirit who has had a little while to reflect upon his career; it seems long to a mortal, plodding along here, with the cares and anxieties of life. When one is obliged to seize an opportunity, or find he has lost a great deal because he let an event pass by, years are of much account to him; but with us they seem but little; fifty years of life or more are to me now but as a very brief span. Yet I do not wish to come back, take up the mortal and go on with its experiences. Others may cling to this life as long as they choose, but I am glad to be freed from it, knowing that what it has to give, while it may be of importance, yet it can be supplemented in another condition.

There are matters I would like to speak of, but it is not wise to do that in public. I have a friend, John, in whom I am greatly interested. I see that he is dissatisfied; he is anxious about his affairs; he does not know just what to do, and in addition to that state of mind he is un-

his affairs; he does not know just what to do, and in addition to that state of mind he is unand in addition to that state of mind he is unsettled concerning his religious opinions—or rather he is fast losing what religious ideas he had, and has nothing to take their place, therefore he is in an unenviable frame. If I could get to him and have a quiet talk, such as I used to enjoy in old times, I think I could make things a little plain to him, and bring him something more peaceful. Perhaps he will hear of my return, and will hunt up some place or medium through whom I can come and speak in such a way that the public will not know of what I give. I hope so. I shall be glad to respond if he makes a call. Much obliged to you, sir.

Report of Public Séance held Oct. 9th, 1885. Questions and Answers.

QUES.—[By O. B. R.] Does it affect the spirit to deposit the body after death in a cold vault, in winter, and allow it to freeze?

Ans.—If, at the time of such deposit, the spirit has not entirely severed its connection with the body, if any magnetic forces remain in the form which the spirit requires for its use, then by placing that body in a cold tomb or other receptacle where it will be subjected to a freezing process, the spirit will be unpleasantly other receptacle where it will be subjected to a freezing process, the spirit will be unpleasantly affected; or if the spirit has certain feelings upon this subject, does not desire its form placed within the tomb, then by having this done the spirit will be affected psychologically, feeling unpleasant sensations. When a spirit first passes from the body, it very rarely at once gathers all the magnetic forces which it requires from that form; it sometimes takes days, perhaps weeks, before the magnetic emanations going forth from the body are received by the spirit. We do not mean by this that the dissolution of the physical elements affects the spirit, but we do mean that this process frees certain magnetic elements which are in reality a part of the spirit-body, and beare in reality a part of the spirit-body, and belong to it, and if the mortal form is placed in such a condition that the free passage of these elements is retarded, the spirit suffers in con-

sequence.
Not only for sanitary reasons connected with the life and health of those who remain on earth do we advocate the cremation of the physical form, but also for the promotion of the happiness and welfare of the spirit. Fire is a purifier; it is also a deliverer, freeing those elements and particles which belong to the spirit, and allowing them to find the proper place, while at the same time returning the elements of the physical form to Mother Nature at once, that she may take them up again and renew them in grander

form to Mother Nature at once, that she may take them up again and renew them in grander forms for future use.

Q.—[By E. S.] It is alleged that spirits (advanced) can, by the exercise of the will, at once transport themselves to any distant locality and readily analyze and comprehend all the surroundings. If this be correct, is it unreasonable to ask for some of the distinguished geographers, explorers and scientists who, while living upon the earth, were deeply interested in all questions pertaining to Arctic research, to return and give us, through this or some other sensitive, the rethrough this or some other sensitive, the results of their investigations?

A:—It is true that advanced spirits have the

A:—It is true that advanced spirits have the power of transporting themselves to distant localities, and taking cognizance of the surroundings; but only in rare instances can those highly advanced intelligences transmit the information they thus receive through a mundane agent. A medium who would be sufficiently adapted to their use would be obliged to be kept in a peculiar condition, and for the especial work. He or she could not mingle with the outside world, take up the various conditions of life, enter into the atmosphere of different places and persons, but must be kept excluded, must pass through a stage of special cluded, must pass through a stage of special preparation, in order to bring the mind under the particular control of such a band of spirits as those of whom your correspondent speaks, consequently they do not often find an instrument adapted to theiruse. We believe the time is coming when especial mediums will be prepared for especial work, and that, through the pared for especial work, and that, through the organism of these mediums, information, not only concerning the various localities of the earth, but also concerning the localities and conditions of other planets, will be given to mortals by wise and learned spirits. But the time is not yet; mortals are not prepared to receive and appreciate this information; they also must pass through a process of education be must pass through a process of education before it can be given. In the meanwhile, now fore it can be given. In the meanwhile, now and then, through private and public avenues and then, through private and public avenues, you will occasionally receive a little light on this and kindred subjects, and this light will be increased according to your means and adaptability for receiving, and according to the instruments supplied returning spirits. In connection with the especial department of work referred to by your correspondent, we know that wise spirits who have explored the Arctic seas and even penetrated to the North Pole, realize that Arctic exploration is attended by such severe difficulties that they do not wish, at this present day, to encourage it: they have not yet decided that the welfare of mankind, or that science itself, warrants the encouragement have not yet decided that the welfare of man-kind, or that science itself, warrants the en-couragement of such exploration. Perhaps, after the lapse of years, when mortals under-stand how to take advantage of the laws of na-ture more thoroughly than they do to-day, such information will be given as will guide the Arc-tic explorer safely to his destination, and also bring him back again to give a report of what he may find. he may find.

A. B. Whiting.

body, nor have I laid down any thought or any plan which I held in the past, and which I knew was intended to be of use to my fellow beings. In company with a sweet sister spirit, who has ever been so thoroughly in sympathy with myself that she could catch the vibrations of thought from my mind, and transmit them to others, I have gone here and there, sending out what influence I possessed, to inspire mankind, to uplift them, or to give them a word of cheer. For fourteen years I have united with bright spirits in their glorious work. I know that I am only one of a great number, and that my work, individually, would be but feeble, but as I can make one tone in the great anthem, I fill my place in the great universe, joining my efforts with the band of bright ones who desire to teach as well as to learn. I know I have found a place in the spirit spheres.

I am here to-day, Mr. Chairman, after a long absence, to give a few words of encouragement and cheer, and congratulations to my friends, and to all who ever listened to the sound of my voice, including those who hold tender memories of me as a spirit; I am in utter sympathy with them all, and have, at times, tried to give them something, even if only a silent influence, to make their lives brighter. Seventeen years I labored, as best I knew how, for the spiritworld, glad to count myself an instrument, and ready to give forth what they should bestow upon me.

In days gone by, the workers knew what it upon me.

In days gone by, the workers knew what it

ready to give forth what they should bestow upon me.

In days gone by, the workers knew what it was to press on over thorny roads and difficult places. I see some here before me who have toiled at times, almost hopelessly, doing their work, bearing their burdens for the cause of truth, never flinching, but ever boldly stepping forward. I can say to them, All hall! you have done nobly and well. As the years fall upon you, it only hastens the time when you will be permitted to enter upon a higher grade, a grander field of labor, when the years will seem only sweet and beautiful because each one will leave behind something of the past, while gladness and joy take its place.

To all I bring my greeting and love, especially to my friends in the State of Michigan. I want them to know I am with them heart and soul, hand in hand, ready to battle for the truth, as in days past. Time is going on, and one by one the workers are laying down their burdens and passing to the higher life. When I meet one, and can stretch out my hand in welcome, I rejoice, for although I know you have lost one worker here, yet the heavenly band has gained another, and new force and power are given to press on with the work, while here you will have new ones unfolded for the labor; you will have new ones unfolded for the labor; you will have now and passing on with them, prepared to do a work, if not better than in the past, yet one that will accomplish vast results. Spiritualism has its crosses to bear, and clouds are constantly coming up to efface the bright sun-tide of truth, or at least to obscure it from sight, but the clouds do not linger, they pass away, and the sun shines more grandly and freely than ever before; it seems as though you could realize its brightness better, because of the brief shadow that has passed before it. Mediums may suffer, but that is a part of their lot. We all know that the crown can never be won unless the cross is first borne. So I say to all friends, mediums and fellow-workers, press on; be of good cheer, for

to any soul.

I will not tarry, Mr. Chairman. I felt like stepping in, and I was invited to do so by your Spirit President, for I feel a tender, fraternal feeling going out to all in our ranks to day. A. B. Whiting.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Oct. 9.—Edwin Wattson; Charles F. Osborne; Isabella.
Jane Cleveland; Hannah Caroy; Controlling Spirit, for
"Muley" and Mabel Young.
Oct. 18.—Swiftoot: E. U. 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 Bradbury; Eben B. Whitmore; Susic French.
Oct. 20.—Dr. Nathan Smith; A. W. Scaddings; Susic
—"Mischiet"—for Elizabeth Boyce, Salmon Whitney,
Alice Loring, and Mabel.
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; Eddic Coogan.
Oct. 30.—Mrs. Jennie Swam; Mrs. Cetila Lewis; Willam Foster, Sen.; Bessic Cranston; Mrs. Lydia Bilss;
Charles Higgins; Maria Lawton.
Nov. 3.—Charles Hummond; A. S. Nettleton; C. H.
Higginson; Elia Day; Royal Rich; Agnes Coburn; Charles
Fitch.
Nov. 6.—Rey, Lysander Fay; Capt, Matt Clary; Jennio

Fifch.

Mov. 6.—Rev. Lysander Fay: Capt. Matt Clary; Jennico McKee, for Capt. Charles Miller, Frank Helleburg, Harrictte W. Johnson, J. Kretchman, Samuel Willard, Martin Hall, Lawrence Johnson.

Nov. 10.—I. C. Withington: Albert Brown: Carrie Hill; Berjamin Danleis; Isaac F. Osgood: Mary Harvey.

Nov. 13.—T. J. Caystile; Mrs. J. M. Chaudler; Lewis T. Washburg, C. K. Ferris; Clara White; Minnie Bowles.

Nov. 17.—Gen. John A. Reld; William H. Hunt; Rachel Saunders; Manie West; Hattie Hall; Controlling Spirit, for Robert Elwell, Hannah Stearns.

Verification of a Spirit-Message.

HENRY F. BOWEN.
I was pleased to see in the BANNER OF LIGHT of Aug. 29th, a message from Henry F. Bowen. I was well acquainted with Mr. Bowen, as he boarded in my family some ten years; my son and myself nursed him through his sickness, and buried his earthly remains when he left the form the 22d of Feb., 1878, in Dayton, O. I can say that he was a true Spiritualist in every sense of the word; there was nothing he loved to talk about so well as Spiritualism. We held our little circles, which he used to say were food for his soul. I asked him to come to the BANNER and tell us of his home over the river, and he promised me he would as soon as he could. I had given up all hope of hearing from the dear old friend, when a few days since a friend sent me the BANNER, she having recognized the message. He frequently comes to us, as he says. with words of cheer. He did a great deal for Spiritu alism while here, and I know he is a worker there in spirit-life. MRS. PHEBE A. ALGER.

Waynesville, O., Nov. 7th, 1885.

Passed to Spirit-Life

From his home in Hudson, Mass., Nov. 12th, James H.

From his home in Hudson, Mass., Nov. 12th, James H.
Foss, aged 54 years and 8 months.

Funeral rites were hold on Sunday, Nov. 15th, at the Unidarian Church, which was kindly tondered. Services by
Mrs. Clara A. Field, of Boston, assisted by the Rev. Mr.
Foster, pastor of the Unitarian Society, who read some
fine and appropriate selections. The choir rendered grand
and solem music. Mrs. Field then rend Lizzic Doten's.
beautiful and soul-stirring poem. "I Still Live," followed
by a sympathetic discourse, which was listened to with
close attention by the large nutlence, made up of friends
and neighbors irrespective of religious bellet.

Mr. Foster then offered a fervent and carnest prayer, a
chant by the choir followed, and all that was mortal of our
arison brother was borne from the altar to the hearse by his
brother Masons. Bro. Foss was a good medium, as is also
his widow, and may the grand fact of spirit-retural prove a.
source of comfort to her in this greatest trial of her life.
How grand it is to "know" whereof we speak that there is
indeed and in truth "no death." May all the sweetnessand comfort of such a knowledge baptize our bereaved sister, so that in coming time she may be the stronger that he
whom she loved has lived and died.

From Hiram, Portage Co., O., Nov. 2d, 1885, Milo Richrds, aged 82 years.

ards, aged 82 years.

His was a pure and neble, though a quiet and unobtrusive-life. He was born in Tyringham, Mass., in 1803, and omigrated to Ohlo about the year 1850, making his residence in Auburn for a few years, then locating in Hiram some thirty years ago, where he resided until his death. He was four times married, his last wife surviving him. Of his first wife were born three children—one son, who died in the last war, and two daughters, who now live in hissacanastis. In Ohlo he followed the business of a Daguerrean artist and a clockmaker. He was well known for his strict honesty and integrity, which were proverlai. After due linquiry, he became a sincere believer in the Spiritual Philosophy and a devoted student of Spiritualiam in its various aspects until the close of his life. At his funeral, which took place Nov. 4th, and was largely attended, a fitting discourse was pronounced by D. M. King, who took the occasion to show the identity and value of true spiritualism and true Christianity as opposed to Materialism, illustrating its value by the example of the pure and noble life of our aged friend who had just passed away.

Mantua Station, O., Nov. 8th, 1885.

From Marlboro', Mass., Oct. 20th, Edward Morse, aged 71 years.

All years.

Mr. Morse was for many years a steadfast believer in Spiritualism, and gave it his cordial support. All mediums and friends of the cause were warmly welcomed and freely entertained in his home. His sickness was of several months' duration, but a season of intense suffering was greatly sile-visited by skillind ireatment and the devotion of wife, daughters and faithful friends. Fratiful to the dear ones of earth, trusting the leved ones beyond, the pain-laden days, as he neared the other, side, were chested by the recognition of the waiting angels. Truly for him the "valley of the shaddows" was made bright and glorious. Despite the war of the element, many friends and relatives gathered on the day of the functail in the old homestead, and, in accordance with his request, the writer, spoke to them of the truths which were his staff and stay. During the service the rain ceased, the beavy clouds parted, and gleams of sunshing rested upon the peaceful face. The form was buried in Mappewood Cenebert, where friendly hands covered the barren earth with Automa leaves, and bought, thus solving this last act of its glown.

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Sept. 26. -13w*

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Oct. 3.—13w*

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Consult Prof. A. B. Severance, TF you are in trouble; if you are diseased; if you wish to firm marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject portaining to practical lite. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis.

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N28

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Sept. 10.

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MRS. M. E. JOHNSON, Trance Medium, 258

Ehawmut Avenue, Boston, Suite 5. Hours 10 to 4.

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Price 10 cents.

MESSAGE SERIES: NO. 2. ESSAYS: MORAL, SPIRITUAL, AND DIVINE. (Part I.) Addressed by a Spirit Wife and Daughters through the Mediumship of the late John C. Grinnell, of Newport, R. I., to a Husband and Father in the Presence of the Compiler.

Price 10 cents.

No. 2. ENNAYS: MORAL, SPIRITUAL, AND DIVINE. (Part II.) Price to cents.

No. 5. INSPIRATIONAL WRITINGS of the late Mrs. Juliette T. Burton, of New York City, addressed to No. 6. INAPIRATIONAL WRITINGS of Mrs. J. T. Staats, of New York, in the presence of the Compiler. Price 10 cents.

BLASPHEMY: Who are the Biasphemers?—the "Or-thodox" Christians, or "Spiritualisis"? A searching analysis of the subject of biasphemy, which will do much Price 10 cents.

For sale by COLBY & RICH. THE SABBATH QUESTION Considered by a Layman, showing the Origin of the Jewish Sabbath—How Jesus Observed It—The Origin of the Pagas Sunday—How it Became Christianized—and the Origin of the Puristan Sabbath. By ALFRED E. GILES.

Paper, 10 cents, postage free; 25 copies \$1,50, postage 20 cents. cents.
For sale by COLBY & RICH.

Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 28, 1885.

Spiritualist Meetings in Boston:

Spiritualist Meetings in Boston:

Hammer of Light Circle-Houm, No. 9 Heaverth
Street-Every Tuesday and Friday afternoon at 30 clock.
Admission free. For further particulars, see notice on
sixth page. L. B. Wilson, Chairman.

Hoston Spiritual Temple, Herticultural Hall.
Lecturesvery Sunday at 10% A.M. and 7% F.M. R. Holmes,
President; W. A. Dunklee, Tressurer.

Borkeley Compregation.—Permanent lecturer, W.
J. Colville, Public service in Berkeley Hall, Odd Fellows
Building, Tremont street, every Bunday at 10% A.M. and
N. F.M.; also Friday, 74 F.M. Weekly meetings in Langham Hall (auloining): Slonday, 8 F.M., Questions and Anham Hall (auloining): Slonday, 8 F.M., Questions and Answer Conference; Wednesley, 2% F.M., Ladics' Union;
8 F.M., Sinsical and Literary Solrée; Saluriay, 3 F.M., Lecture and Conversation. Everybody welcome.

Union Park Hall., The Shawmut Spiritual Lycoum
moests in hits hall, corner Union Fark and Washington
streets, every Sun lay at 10% A.M., All friendsof theyoung
are invited to visit us. J. B. Hatch, Conductor.

Faine Memorial Hall, Appletem Street. mear
Tremont.—Children's Progressivel, Jocum No. 1. Sesatons Sundays, at 10% o'clock. Seats free, and all are cordially invited. Hen). P. Weaver. Conductor. Francis B.,
Woodbury, Cor. Sec., 117 Devonshire street.

First Spiritual Temple, corner of Newbury and
Exceler Streeta.—The Spiritual Friternity Society will
hold religious services every Sunday, Boors open at 10%
A.M., services commence at 11; evening coors open at 7,
nervices commence at 13; All ser confully invited.

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

1001 Washington Mirect.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 22 Easex Street,—Bundays, at 10%, M., 3% and 7% P. M., and Wednesday at 2% P. M. then Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Easez, Sunlays, at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P.M., Able speakers and test mellums. Ex-cellent music. Prescott Robinson, Chairman. Spiritualistic Phenomena Association holds necting severy sunday afternoon in Berkeley Hall, 4 Berkeley at 2½ o'clock. B. S. Cook, President. 1033 Washington Street, Endies' Aid Parlors.—Sational Developing Circle meets every Sonday at 3 P. M. James A. Bliss, Conductor, assisted by other good developing mediums. Good speaking and music.

ley street, at 28 o'clock. H. S. Cook, President.

1821 Washington Mireet, Landies' Ald Parlora.
National Devoloping Circle meets every Sonday at 3 P. M.
James A. Billist. Conductor, assisted by other good developing mediums. Good sp-aking and music.
New Era Parlora, 170 Tremont Mireet.—Developing circle, 105 a. M.; tests and speaking, 25 and 75 p. M.
White Cross Fraternity, 12 Fremberton Majarre.
Hooms O. Meetings on the accord and fourth Thursiays of each month, at 75 p. M.
Lectures overy Sunday evening at 75 to which almediums are invited.
Circle for aking, instructing and cultivating mediumship every Wednesday evening at 75 to which almediums are invited.
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a committee, was found to have \$350 000 in circulation and only \$450 in the vaults. The leculure was frequently applauded during its delivery.

The evening discourse was. "The Remedy." To remove the cause that produces crime is its remedy. What is to be done to remove crime from human society? You may answer," An equalization of property." I say no. There will be capitalists, and must be. It is not of the accumulation by honorable industry and economy that we complain: it is that when those who have the means seek to avoid paying their just dues and taxes. If the capitalist bears his burdens in government and social relation, he is doing all that any one can, if he keeps his money employed. Another means of remedy is that women be allowed equal position and rights with men. Wm. Springer, of the United States Treasury, said that for drecting counterfeit money men would six in ten be right, by their reason, while women eleven in twelve would be right by intuitive perception. Woman should have opened to her the professions, be placed in responsible positions, and be given equal wages for equal labor with men. Money should be distributed by the government, so that there may be no panics. Civilization demands money for exchauge, as the animal needs air, and when it is locked up the people suffer. The liquor traffic should be stopped, so that man cannot use his money for drink, and thereby become fitted for crime. Children should be begotten and reared properly—the girl to have air and exercise as freely as the boy; they who are to become the mothers of our presidents, judges and governors should have health so as to impart it to their offspring. When these things exist among you crime will be less and less, until it shall wholly disappear.

Next Eunday Mrs. Colby will review an essay by Jacob Edson on "Eternal Life as Revealed in the Motherhood of Nature and the Fatherhood of God."

The Ladies' Industrial Society will meet Wednesday, Dec. 2d, at 2½ p. M., at 176 Tremont street. Boston Hall, only one flight up; gentl

Berkeley Hall Meetings, Etc. On Sunday last, Nov. 22d, W. J. Colville occupied

the platform at Blackstone Hall, Providence, R. I. Miss Jennie B. Hagan was also present and improvised some very pleasing poetry. The subject of Mr. Colville's discourse in the morning was " Inspiration." He advocated the idea of constant, ever flowing inspiration, and explained how utterly unnecessary it is to throw discredit upon the inspired teachings of a certain age and ration because those of others are accepted. It is often argued that Jeaus, Buddha, Krishna, Osiris, and other mysterious spiritual lights of ancient time were only myths, because the teachings of one so closely resemble those of the others. This theory is utterly fallacious, the spiritual interpretation being that as truth is an absolute unit, but can only be perceived in the same degree by those who occupy identical spiritual eminences, those who have reached the same spiritual altitude have, as a matter of course, observed the same degree of spiritual truth, and have expressed it in similar form to the world. To deery any teacher or phenomenon in order to exalt another is as ruinous asit is an unspiritual policy. Every phase of teaching, and all gifts of the spirit, are like so many members of the same structure: weaken one and all suffer; strengthen one and all are benefited. The lecture, which was delivered in the speaker's happiest vein, embodied many important spiritual truths, and was very warmly appreciated by an excellent audience.

In the evening those coming late had difficulty in He advocated the idea of constant, ever flowing inspi-

or's happlest vein, embodied many important spiritual truths, and was very warmly appreciated by an excellent audience.

In the evening those coming late had difficulty in obtaining seats. The subject chosen by the audience was, "Is Human Immortality Susceptible of Demonstration?" Previous to its consideration, seven written questions were ably answered. The lecture, though necessarily brief, entered very thoroughly into the question of what constitutes proof of spiritual realities. The large audience was greatly delighted with all the exercises. Miss Hagan's improvisations were wonderful. Arrangements are in progress whereby Providence will soon again be visited by both these speakers, though not on the same occasion. The Providence Society is in a flourishing condition, and has a good promise of permanent success.

and George A. Fuller are expected to be present at this union service. Collection for charity.

Mr. Colville will lecture in Berkeley Hall Sunday next, Nov. 20th, at 10:30 A. M. Subject, "Jesus at the Wedding Feast Turning Water into Wine." 7:30 F. M., "The Culture of Democracy and the Democracy of Culture." On the same day at 3 F. M. he will speak for the Chelsea Society in Odd Fellows Hall, Hawthorne street. Subject, "The Practicability of the Ideal."

In Laugham Hall, 4 Berkeley Street, W. J. Colville answers a variety of questions under in-fluence of his inspirers every Monday at 8 P. M. Leo-tures on Theosophy every Friday at 8 P. M. Bubject Nov. 27th, "Four Kinds of Magic; Red, White, Grey and Black." Instructions in the science of health and spiritual healing every Saturday at 3 P. M.

The meeting at North Abington Nov. 19th was quite a memorable one. Mr. Colville's subject, selected by the audience for the lecture, was "The Way, the Truth and the Life." Following its treatment he answered a great variety of questions, and improvised a poem on "A Thousand Years From Now."

Mr. Colville lectured in Dover, N. H., Monday and Tuesday, Nov. 23d and 24th. He can be engaged anywhere within ready access of Boston, on any Tuesday or Thursday. Address Langham Hali, 4 Berkeley street, Boston.

Mrs. Richmond's Receptions

Mrs. Richmond's Receptions
At Langham Hall have drawn large and representative audiences. A great number of questions have been answered in a manner eliciting the warmest appreciation of all listeners. On Wednesday, Nov. 18th, Mrs. Richmond took part in the musical and literary entertainment for the benefit of the poor, contributing an inspirational address of great merit and exqisite pathos on "True Charity"; also a poem on subjects chosen by the audience. On the same evening W. J. Colville gave an address on Byron, and a musical programme was carried out. Madame Fries Bishop and Mr. Rudolf King were peculiarly happy in the selection and rendering of their numbers. A considerable amount was realized, and many poor people have received Thanksgiving presents out of the proceeds.

SHAWMUT LYCEUM-UNION PARK HALL .- The exercises of the Lyceum last Sunday opened with music furnished by Messrs. Milligan and Gardner, followed

Harp,"" I Stand on Memory's Goldon Shote," and
"The Jale of the Mileri," singing to the expressed approval of the audience. Although Mrs. Colby physically was not as strong as usual, her discourse seemen of to lose any of its rigor nor the avaigness control of the audience. Although Mrs. Colby physically was not as strong as usual, her discourse seemen of the control of the cont

THE SPIRITUALISTIC PHENOMENA ASSOCIATION held its regular service at Berkeley Hall, Sunday, Nov. 22d, opening with singing by Mrs. Mason, fol lowed by an invocation by Mrs. Cora L. V. Richmond.

held its regular service at Berkeley Hall, Sunday, Nov. 22d, opening with singing by Mrs. Mason, followed by an invocation by Mrs. Cora L. V. Richmond, after which this lady proceeded to address the meeting upon "What Constitutes a Spiritual Fact?"

Mrs. Richmond commenced her remarks by commending the name of the Association as one embodying the evidence of a truth, rather than a theory as a basis of belief. Enlarging upon this polut, she showed the difference between a mere superficial fact and an absolute truth, and that what appears to the physical senses as a fact may be far from the truth. A piece of iron to the sense of feeling is not different from a piece of velvet only as the discriminating powers of intelligence are directed toward it, while the simple raps are as meaningless as an array of disconnected figures, either of which, directed or arranged in accordance with an acknowledged intelligence, awaken in our minds the liveliest emotions of respectful wonder. Spiritualism as a religious belief is essentially one of individual experience based on the evidence presented in the phenomena. He who receives one simple communication which brings with it a convincing reality of the continued existence of his departed friend or kindred, has a truth that nothing can deprive him of; and if he is assured that a spirit can move or disturb one atom of matter, he is justified in conceding limitless power to the realm of spirit; for as the human mind is almost limitless in its wanderings and research, how immensely greater must be the spirit, freed from the conditions of physical trammel, and bounding unrestrained in the world of causation. Spiritualism is not a science, and the fact that it baffles the investigations of science is a proof of its appritual origin, employs material laws and customs, and thus falls in its efforts, while the evidence of the phenomena is constantly bringing to its ranks myrlads of inquiring subjects, who are only too happy in their willing acknowledgments of the wordence of the beyond

RAGLE HALL, 616 WASHINGTON STREET.-Meet ings at this place on Sunday last were fully attended and an unusual degree of interest manifested. The

The large audience was greatly delighted with all the exercises. Miss Hagan's improvisations were wonderful. Arrangements are in progress whereby Providence will soon again be visited by both these speakers, the interesting address by Prof. Mileson. He was followed by its in a flourishing condition, and has a good promise of permanent success.

Thanksgiving eve, Wednesday, Nov. 25th, a musical and literary cinetialment under auspices of Berkeley Hall Society in their hall. 4 Berkeley street, at 745 P. M., followed by collation, inclusive, admission 25 cents. Thanksgiving day at 10:30 A. M. musical service, with followed by W. J. Colville. Subject, "Angels Resping the Harvest of the Earth." Mrs. Cofa L. V. Richmond

The closing lecture with process were opened by an appropriate and interesting address by Prof. Milleson. He was followed by Dr. H. Was pronounced correct. Excellent remarks were made by Dr. Richardson, Dr. J. F. McAllister and others.

In the afternoon we were favored with remarks by Miss Jennie Bhind and several others; and clearly recognized tests by Mrs. L. W. Leslie, Miss Jennie Bhind and several others; and clearly recognized tests by Mrs. L. W. Leslie, Miss Jennie Bhind and several others; and clearly recognized tests by Mrs. L. W. Leslie, Miss Jennie Bhind and several others; and clearly recognized tests by Mrs. L. W. Leslie, Miss Jennie Bhind and several others; and clearly recognized tests by Mrs. L. W. Leslie, Miss Jennie Bhind and several others; and clearly recognized tests by Mrs. L. W. Leslie, Miss Jennie Bhind and several others; and clearly recognized tests by Mrs. L. W. Leslie, Miss Jennie Bhind and several others; and clearly recognized tests by Mrs. L. W. Leslie, Miss Jennie Bhind, crystal readings by Mrs. Jennie Bhind, arrangement and thers.

In the afternoon we were favored with remarks by Mrs. L. W. Leslie, Miss Jennie Bhind, arrangement and thers.

In the afternoon we were favored with remarks by Mrs. L. W. Leslie, Miss Jennie Bhind, Mrs. Litch, Dr. Richardson, Dr. Richardson,

W. Hopkins, Mrs. Tracy, Mr. Came, Mrs. Conant and Dr. M. V. Thomas, and tests by Mrs. Jennie K. D. Conant, Mrs. Kelley, Dr. Thomas, Mrs. Tracy and William Brown. William Brown.

Notes from Cleveland, O.

To the Editor of the Banner of Light:

The West Side Progressive Lyceum, under the able conductorship of Mrs. Althadine Smith, is growing beyond all expectation, fifty children being present last Sunday. In order to meet the expenses incidental to the organizing and equipping a new Lyceum, the

ladies baye established a weekly sewing society, and are busily engaged in making useful and the forther obtained by the proper "doubt the middle of December." The Children's Lyceum No. 1, which meets at 10:30 every Bunday morphicy, has had unsually interesting sessions of late. The first Sunday of each month is devoted to Temperance. The reading of The Temperance Banner (a manuscript journal edited by one of the scholars, appointed monthly by the Cetter feature. It is a series of the scholars, appointed monthly by the Cetter feature. It is a series of the scholars, appointed a success flushesible of the scholars, and the hidd "a bai mague") on New Year's Eve.

When E. Nye, our Honored Guest.—This well-known of manufacturer, inrochearted man, and the hidd "a bai mague") on New Year's Eve.

When E. Nye, our Honored Guest.—This well-known of manufacturer, inrochearted man, and the hidden and friends. Although less a talker than worker, Mr. Nye managed to convey kind greatings from the Boston Lyceums and friends, and by his kindly features and generosity in inviting the entire lates of the search of the sear

Nov. 19th.

THOS. LEES.

J. Frank Baxter in Maine. To the Editor of the Banner of Light: On Thursday evening, 19th inst., Mr. J. Frank Bax-

ter was greeted by a very large audience in Portland, on the occasion of a benefit tendered by him to the

on the occasion of a benefit tendered by him to the Spiritual Temple of this city.

On Friday evening the 20th, Mr. Baxter held a meeting in Bar Mills. Mr. R. W. Woodman of that place said: "Never did so many there, previously, attend a meeting of this nature, and never before did they so substantially contribute to such a cause. Mr. Baxter, he said, "took them by storm with his singing, dumfounded them with his legle, and roused them to intense interest by his numerous tests, nothing else, scarcely, being thought and talked of the next day," Mr. Baxter was the guest of H. A. Lamb, M. D., over this last Sunday in Portland. The Doctor is a noted physician in the city, and the able Chairman of the Liberal Fraternity, which holds meetings every Sunday morning. Mr. Baxter has presided at the organ in these meetings during his stay in the city, and has carnestly entered into the work of discussion on the various questions considered. Materialists as well as Spiritualists have been closely drawn to him in friend-ship for the kindness and ilberality he has shown, and the breadth of thought and radical stand he maintains. His remarks last Sunday on the question of the Fraternity—The Spiritual Realm is the Soul of the Universe—were very trenchant and elicited great applause.

Mr. Baxter on Sunday lectured before the Portland

verse-were very trenchant and elicited great applianse.

Mr. Baxter on Sunday lectured before the Portland Spiritual Temple, a goodly number being present in the afternoon, and the usual crowded house assembling in the evening. He never appeared to better advantage in this city, whether as to his singing, his lecturing, or his exercises in mediumship. Some twenty-five full descriptions were given, and it was the openly expressed verdict of believer and investigator, friend and opponent, that he was a power in the interest of Spiritualism.

and opponent, that he was a power in the interest of Spiritualism.

Next Sunday will be Mr. Baxter's last for the present in Portiand. His subjects will be "Our Spiritualistic Status," and "The Scientific Basis on Which Spiritualism Rests."

On the Monday evening following Mr. Baxter will probably lecture in Wiscasset. We bespeak for the people there a rare opportunity, and would counsel them to take full advantage of it.

C.

Willimantic, Ct.

To the Editor of the Banner of Light: Our large and commodious hall, owned by the spiritual society in this place, is again, after quite a restingtime, being occupied by speakers, and there seems to be a slight revival of the old-time spirit of interest and inquiry. Mr. A. K. Tisdale of Norwich, the blind medium and speaker, has spoken in it several Bundays to excellent acceptance, and given good satisfaction to all who heard bim, and had increasing audiences and interest.

to all who heard bim, and had increasing audiences and interest.

Nov. 18th and 22d Hon. Warren Chase occupied the platform, and gave us four of his historical and scientific lectures to highly appreciative audiences. The first was on ancient and modern phenomena of a spiritual origin, including the so-called sacred messages, which are often called the words of God; and the second on the nature and relation of the two worlds, which he denominates of stance and sub stance, or upper and lower strata of life.

The second Sunday his first lecture was on evolution in religious ideas, as he asserted, antedating Christian and Jewish history by a long series of years. The closing lecture was on the mission and the prospects of Spiritualism, and the duties of its advocates and mediums.

and modiums.

Mr. A. B. French also gave us a highly interesting lecture, Monday evening, Nov. 16th, which was fully appreciated. We are hoping now to keep up a renewed interest in our meetings and Lyceum.

J. C. ROBINSON.

A GOOD DEED .- Oswald Ottendorfer, editor of the Staats Zeitung, New York, has presented the commonality of Zwittau, his birthplace, with 200,000 Austrian florins (\$100,000), for the erection of a hospital, poorbouse and orphana home. His late wife endowed A PERSONAL CARD.

A Matter in Which the Public Should Have a Deal of Interest.

To the Readers of the Banner of Light:

Why does the government spend so much money and risk so many lives in trying to capture the counterfeiter?

"Suppose he does counterfeit government bonds and notes, surely the government is rich enough to stand any loss his act may confer !" But the individual citizen could ill afford to be put to continual financial loss if such desperadoes were let go unwhipped of justice.

It is only the valuable thing that is counterfeited; it is only in the light of purity and virtue that impurity and vice can be known. No one in these days would counterfeit a Confederate bond or note.

People who commit fraud always do it by simulating the highest virtue; by preying on the cleanest reputation, by employing the fair name of virtue with which to give respectability to vice.

Let us explain: Seven or eight years ago, so we have been informed many times in public prints, a New York State gentleman was pronounced, as many millions have been pronounced before, incurably sick of an extreme disorder. By suggestions which he believed were providential, he was led to the use of a preparation which had been for several years employed by a select few physicians in New York City, and one or two other prominent places. The result was that he was cured, he whom doctors without number and of conceded ability said was incurable. Having secured possession of the formula, absolutely and irrevocably, he determined to devote a portion of his accumulated wealth to the manufacture and sale of this remedy for the benefit of the many who suffer as he suffered, in apparent hopelessness. In less than three years, so tremendous became the demand for this remedy, and so exalted the reputation, he was obliged for his purposes to erect a laboratory and warehouse containing four and a quarter acres of flooring, and filled with the most approved chemical and manufacturing devices. Probably there never was a remedy that has won such a meritorious name, such extraordinary sales, and has accomplished so much good for the race.

Unprincipled parties who flourish only upon the ruins of others, saw in this reputation and sale an opportunity to reap a golden harvest, (not legitimately, not honorably) for which purpose they have made imitations and substitutions of it in every section of the country, and many druggists, who can make a larger profit on these imitation goods, often compromise their honor by forcing a sale upon the unposted customer.

Yes, undoubtedly the manufacturers could well afford to ignore such instances of fraud so far as the effect upon themselves is concerned, for their remedies have a constant and unremitting sale, but they feel it to be their duty to warn the public against such imitations and substitutions, non-secret and otherwise. The individual who buys them, and the public who countenances their sale, alone suffer in mind, body and estate therefor.

The authors of some of these fraudulent practices have been prosecuted and sent to prison for their crimes, but there is another class who claim to know the formula of this remedy, and one Sunday school journal, we are told, has prostituted its high and holy calling so far as to advertise that for twenty-five cents it will send all new subscribers a transcript of the Warner formula! This formula, by the way, must be a wonderful kaleidoscopic affair, for there is hardly a month passes when some paper is not issued which pretends to give the only correct formula !

The manfacturers inform us that they would be perfectly willing that the public should know what the true formula of Warner's Safe Cure is (none that have been published are any thing like it), but even if every man, woman and child in the United States were as familiar with this formula as with their ABC's then could not compound the remedy. The method of manufacture is a secret. It is impossible to obtain the results that are wrought by this remedy if one does not have the perfect skill acquired only by years of practice for compounding and assimilating the simple elements which enter into its composition.

The learned Dr. Foster, the honored head of Clifton Springs Sanitarium, once said that having roughly analyzed this remedy he recognized that the elements that compose it were simple. but he attributed the secret of its power to the method of its compounding, and this method no one knows except the manufacturers, and no one can acquire it.

Our advice to our readers, therefore, cannot be too strongly emphasized. As you would prefer virtue to vice, gold to dross, physical happiness to physical misery, shun the imitator and refuse thereby to lend your aid financially to those who seek to get, by trading upon another's reputation and honesty, a sale for wares and goods which on their merits are fit only to be rejected as the veriest refuse. You can neither afford to patronize such people, nor can you afford to take their injurious compounds into your system. When you call for Warner's Safe Cure see that the wrapper is black, with white letters, and that the wrapper and label bear an imprint of an iron safe, the trade mark, and that a safe is blown in the back of the bottle and that a perfect 1 c. promissory note stamp is over the cork. You can't be imposed on if you observe these cautions.

We have the highest respect for the remedy we have mentioned and the highest regard for the manufacturers, and we cannot too highly commend their dignified and considerate tone in relation to those who would traduce their fair name and ruin the best interest of the public in such matters.

Reception to Mrs. Richings.

Reception to Mrs. Richings.

A pleasant entertainment, says the Washington (D.C.) Star, occurred at the residence of Mr, and Mrs. Cabell. 201 A street southeast, on Wednesday evening, Nov. 18th, the occasion being a reception tendered by them to Mrs. Helen Stuart Richings, the well-known elecutionist. The parlors were thronged until a late hour with appreciative and delighted guests, prominent among whom were noted Messrs. George A. Bacon and N. Frank White, Miss George, Mrs. Harry P. Godwin, Miss Luiu McCreery, Mrs. W. H. Allen, Miss Keyser, and Mr. J. L. McCreery. During the evening those present were charmingly entertained by Mrs. Richings, who gave in her bappiest manner several choice recitations, including "The Kentucky Belle," "Only a Dog" and "The Yellow Bird," the latter a wonderfully life like imitation of bird notes, entirely original with Mrs. Richings.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophesphites, Palatable as Milk, and Borne by Delicate Stomachs.

Dr. J. W. Compron, of Evansville, Ind., says: I have prescribed Scott's Emulsion largely. I find it very palatable, and borne well by delicate stomachs. Even children take it readily, and it is very useful as a cough remedy."

Spiritualist Meetings in New York.

Spiritualist Mobilings in Now Lorke Grand Opera House Hall, 5th Avonue and 22d Sireet.—The First Society of Spiritualists holds its moetings at this hall every Sunday at 10% A. M. and 7% F. M. Hiller's Arcanum Hall, 54 Union Square, between 17th and 18th streets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th atreet) every Sunday at 1% and 7% F. M.; and every Friday afternoon at 2%. Frank W. Jones, Conductor.

Napeneer Hall.—The services of the Theodore Parker Spiritual Fraternity are held every Sunday at this hall, 114 West 14th street, at 2 and 8 o'clock, where all friends of the cause receive a warm welcome.

Metropolitan Church for Humanity, 251 West. 23d Street, Hev. Mrs. T. B. Stryker. – Services every Bunday, at 11 o'clock A.M. and 7% o'clock P.M.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Seciety of Spiritualists holds its meeting severy Sunday in Conservatory Hail, Bedford Avenue, corner of Fultun street. Speakers: November, Mrs. 8, Willis Fletcher; December Mrs. Amelia H. Colby; January and February, Mr. J. William Fletcher; Miarch, 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 in hall.

Church of the New Spiritual Dispensation, 416.
Adiphi street, near Fulton. Brooklyn, N. Y. Sunday services 11 A. M. and 7% P. M. Mediums' meeting 3% P. M. Ladiels 14 Decety. Thursday, 3 to 10 P. M. John Jeffrey. President; B. B. Nichols, Vice-President: Miss Luin Beard, Becretary; A. G. Kipp, Treasurer. Speakers engaged; Nov. 25th, A. M., "Spiritus! Growth"; P. M., "Man: a Prophecy of the Angel"; Dec. 6th and 12th, Gopal Vinayak Joshee, the eminent Hindu scholar; subjects: "Buddhism: Contrasted with Christianity," "Spiritus! Ism in India," "Missionaries in India," "My Impressions of America."; Dec. 20th and 27th, Mr. F. O. Hyser, of Baltimore, Md.; January and February, Mrs. A. L. Lull of Lawrence, Kan. The Brooklyn Spiritual Union holds it meetings

The Brooklyn Spiritual Union holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10½ A. H.; Children's Lyceum, 2½ P. M.; Conference, 7½ P. M. Seats free. Speakers for November: Mr. F. O. Matthews, Mrs. A. O. Henderson and Mr. W. C. Bowen.

JAMES PYLE'S PEARLINE.

THE BEST THING KNOWN FOR $\mathbf{WASHING}_{ imes D}$ BLEACHING

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