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BOSTON, SATURDAY, DECEMBER 5, 1885.

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Elleur Wright, December Magazines. TRIED PAGE. Poetry: The Thornless Way. Question Answered Through the Trance-Mediumship of Mr. W. J. Colville. The Resurrection of Lazarus. The Mound-Builders. Vorideations of Spirit-Messages. Strong Ev-

idence ve. Viceination, etc. FOURTH PAGE. - Death and Afterwards, "Truth" Gone Astray. Father Plerpont on the Lycsums, The New York Medical Law, Funeral of John E. Wetherbee, etc. PINE PAGE, -All Borts of Paragraphs. Spiritualist Meetings in Boston. The Boston Spiritual Temple at Horicultural Hall. Berkeley Hall Meetings. Move-

ments of Mediums and Lecturers. New Advertise-SIXTH PAGE .- Message Department: Invocation; Que tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Edwin Wattson, Charles r. Oaborne, Itabella Jane Cleveland, Hannah Careyt Controlling Spirit, for "Maley" and Mahel Young: Swiftfoot, E. C. Carpenter, Ed. J. Brown, Martha Fuller, Eliza Amee; Controlling Spirit, fer, Lydia J. W., and Emma G. Chandler. Twenty-Fire Years a Messenger.

SEVENTH PAGE. - "Mediums in Boston," Book and Miscons Advertisements.

BIGHTE PAGE, -In ReMrs. Beste, Spiritualist Mestings 64 New York: Mrs. Richmond in New York; The Peo-ple's Meeting, New York, J. Frank Baxter in Portland, Mo, Onset Lyceum. Politics Too Much for Him. In Memoriam, etc.

### OUR AGENTS.

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17. MES HARAM, 06 Orios street, Cleveland Of Orios street, Cleveland Of Orios street, Cleveland Of Orios street, Cleveland Of Orios and Francis and Liberton Heaks and Francis published by Colby & Rich, Boston, Boston, Hass.

A. L. Dodge of Salida, Colorado, writes that a terrific explosion in the Bull Domingo mine, at Silver Cliff, occurred a short time be-fore the date of his letter, Nov. 18th, areaut-ing in the loss of ten lives, and that a forewarn ing of the event was given the day previous in a mysterious manner, which he describes as follows: The day before the catastrophe, the miners went down to the 180, feet level and set the blast. They will down shortly after to the soo lost level, and while there heard loud shricks and grouns. It was hought that some one of their number must have been left below. but on counting they found all present. The sext abilitionsing on beard the same, but snew not their cause or meaning, and concluded the pulpermust be sanited. The menticley while 

## Original Essay.

SPIRITUALISM: ITS AIMS, MNDS AND of, or care, allow OBES. ... han to . lo de meller BY J J. NORSE.

[This paper was compiled for a Conference in London, Eng., in 1877, but unforeseen circumstances pre-vented its reading. It is now published for the first time, and may, it is hoped, be read with interest by

den, Exc., in 1871, but unforeseen dictomators prevented its reading. It is now published for the first time, and may, it is hoped, he read with interest by my American co-boilevers.—J. J. M.]

The full consideration of the topic upon which this capter is based would cocupy fast upon the present consaion, yet a mere oursery treatment would scarcely, do, it, justice. The full consideration of the topic upon the present consaion, yet a mere oursery treatment would scarcely, do, it, justice. The factor involved is foirtuinilism; the products to be eliminated are its aims, ends and uses. It is deviced to the second of the present consaion, yet a mere oursery treatment would scarcely, do, it, justice. The factor involved is foirtuinilism; the products to be eliminated are its aims, ends and uses. It is quite probable that many when may listen to be eliminated are its aims, ends and uses. It is quite probable that many when may listen to be eliminated are its aims, ends and uses. It is the world a solence, a religion or a philosophy, it is devoid of any central idea or set of principle in the product of the foregoing qualifications. It must necessarily be endowed with a purpose, the accompilable ment of which must be of some as to the world. To consider Spiritualism from any one simply disastrous. As a volence, it would degenerate into a vivatum of experimental factuations and the product of the pro

Even then the chances of success at present are considerably remote. In the opinion of the writer, Spiritualism is not to be considered as being comprised in anyone of the previous definition, but is rather to be sought for as running through them each, illuminating each, and finally uniting the three in one perfect system. Its facts will constitute its selence. The relation of those facts to the universe, to us, and to their producers, will constitute its philosophy, while the clearer conception of the majesty of being, and the better understanding of life's issues and human duties, will draw us to the sweet religion of universal brotherhood. But, after all, in pursuing this subject from the plane of mortal investigation; full and complete success will never crown our efforts to understand or mortal investigation, full and complete suc-cess will never or own our efforts to inderstand, the range and sweep of Spiritualism, because the prime promoters, and conductors of the movement stand upon the immortal shores of being, and it is at their hands we must finally the prime promoters, and conductors of the movement stand upon the immortal shores of being, and it is at their hands we must finally receive the full revealment that swalts us in the future. For we must not forget that the spirit world came uncalled for, has so far conducted its work agains, all forms of opposition and unthankfulness upon the partod mortals, and however muchiws may disregard this side of the question, and set human methods and human interests against the methods and interests of the spirit hosts, the world will, yet see the full purpose of the higher life unfolded in its midst by the denizens of that life. So long, then, as we are willing to be taught by the wise and intelligent souls of the other life. To that extent shall we be approaching a better understanding of what Spiritualism will, mean, but directly we depart from that method, and set upour opinions and our desires as to what Spiritualism is or should be, we drive back those who could teach us and restard the movement we profess to take tan interest in The facts of Spiritualism is or should be, we drive back those who could teach us and restard the movement we profess to take tan interest in The facts of Spiritualism in or should be, we drive back those who could teach us and restard the movement we profess to take tan interest in The facts of their origin. If occur for the movement we remain the region of the subjected by the conscious or unconsiderations in the subjected by the conscious or unconsiderations in the facts of Spiritualism; when once involved in the surjection of the harpy difference must either be for the benefit of human beings who have triumphed over the three of death and stand on the shores of the happy difference must either be for the benefit of humanity of the restance in the supplication of that significance must either be for the benefit of humanity of the restance of lifting maniferance arising from the facts of Spiritualism are produced by departed human beings ind in the supplication of the sing of spiritu

iths writer has attacked there to it is to be perceived that our first conception of the aims of Spiritualian will be found in this connection. The first aim of Spiritualian will be found in this connection. The first aim of Spiritualian will be found in the connection. The first aim of Spiritualian will be found in the connection. The first aim of Spiritualian will be found in the connection. The first and special at the decountariate beyond a spiritual property of the spiritual p

enon is an answer to the latter part of the query, and every lesson insisting on the practice of morality is the best answer to the first part. Eyery manifestation that occurs involves the operation of subtle forces, the existence of which is even denied by some, but the palpable evidences of which have been observed times out of number by every Spiritualist; and a life of practical goodness which is taught the individual in this life can surely make this world no worse, and cannot be considered an inferior preparation for the one to come. But how are these aims to be realized? How are they to become accomplished ends? So far as the first division is concerned, the demonstration of immortality, the machinery of the spirit-circle will always remain and alouid be the most effective agency. The cultivation of mediumship, and the development of all its powers and capabilities is, of course, involved; but a better system of cultivation and development than that which now exists is most urgently called for. It is true, mediums are born, not made. It for, it is true, mediums are born not made: It is true that their "gifts" are exercised by beings on another plane of life than theirs, but surely human cooperation; mided by sprittal suggestion, cannot be inimical to the developsurely numan cooperation, guided by apprictual suggestion, cannot be inimical to the development of mediumship; and surely psychological colleges, where the best conditions, physiological, cal, mental, spiritual and sympathetic, could be found, need not be considered in the light of obstructions. Our continually increasing experience would find a profitable investment in such institutions. The powers of the Adept and Hierophant would have a clearness and vigor imparted to them, if each were submitted to be placed beyond suspicion, and its instruments elevated beyond reprosed. Spiritualism is to be placed beyond suspicion, and its instruments elevated beyond reprosed. Spiritualism must boldly face the difficulty and themselves spectal media and so long as mediumship is more especially while there is the need of professional media and so long as mediumship is pursued—as it will be while public media are nocessary—for gain. When humanity has itself bested : as it will be while public media are necessary for gain. When humanity has itself become more spiritual, and when the possession and exercise of "spiritual affts" will be less unfrequent than they are now, the professional medium will become extinct, men's own spiritual powers will be developed; and as all will then approximate to a true spiritual, life, the institutions for the training of mediums, as a class, will then have a wider scotte for their energies, and he sale to devote their powers for the education of manking at large; for, in my opinion, professional mediumship is but a transitory increase in the movement of Spiritualism.

Even at the present time the most efficient nethod, because perhaps the least open to sus-polon) is the domestic sireless in the private piglon is the domestic nirelegulin the private house thousands have been converted from a sence of them. The implemental of the apprival facts to a forful activities of them. The implemental of the apprival facts to a forful activities of them. The implemental of the apprival facts to a forful activities of them. The implemental of the public are their absent. Our wives and daughters, brothers and husbands have no particular to the theories promulated concerning it: native is strained and the future is made unnatural. In Spiritualism that weakness is removed, and in place of it a rational philosophy of the relationships substitute the rational philosophy of the relationships substitute the rational philosophy of the relationships substitute the relationships substituted the more well as the first the spiritual in the passage from the one life to the other; the spiritual is the natural offer the first proportion is well as the more well as the substituted order. Therefore, in the substituted order. Therefore, in the substituted order in the constituted order in the substituted order. Therefore, in the substitute order in the constituted order in the substituted order. The substituted order in the constituted order. The substitute order is the substituted order. Therefore, in the substitute order in the constituted order. The substituted order in the substituted order. Therefore, in the substituted order in the constituted order. The substituted order in the substituted order. Therefore, in the substituted order in the constituted order. The substituted order in the substituted order. The substituted order in the substituted order in the substituted order. The substituted order in the substituted order in the substituted order. The substituted order in the substituted order in the substituted order in the substituted order in the substituted order.

of gospel is also taught by spirits who have not yet departed; and if it is a question of choosing, one man's opinion on either side of the grave is quite as good as another's.

But apart from the variety of theories expounded there is, after all, a wonderful unanimity on two most important points among all classes of spiritual communications. First, that they are departed human beings; secondly, that they produce the phenomena we witness; also, there is a striking unanimity in another direction, equally important. None of them ever profess to have discovered hell, or to have seen the devil I it matters not whether they preach the doctrines of the French Spiritists, or any of the many wild theories which have been so unceremoniously hitched on to Spiritualism, they are clear upon another question—that man's life and motives in this world actually determine his position in the next, and exercise an influence upon him there. If Spiritualism, then, is to bless the world (and the spirits returning preach what may be termed the gospel of righteousness as the only means of happiness), the end involved—the expressed aim to make the world better—can only be accomplished in one of two ways: either with the assistance of existing modes of teaching, or without that assistance? If with that assistance, it can only legitimately be received when the truths of Spiritualism are corroborate the teachings of Spiritualism are corroborate the teachings of Spiritualism the end must be accomplished without their assistance. Spiritualism, not be the spiritualism to exceed the higher ethics of ilife, should be practically obeyed by those who receive them. So long as a mere tacit acquise the end contained within the alm of Spiritualism to exceed the higher ethics of life, should be practically obeyed by those who receive them. So long as a mere tacit acquisement method is that the teachings of the spiritualism lose dignity as a grave question. One simple method is that the teachings of the spiritualism lose dignity as a movement within

a wise and virtuous humanity.

Another method to be used externally is that the principles and purposes that Spiritualism has in view should be sown broadcast through the world; that instead of delicately fencing round questions of theological creed we should boldly front them, look them honestly in the face, and say manfully whether we believe them or not. We shall never clear the way for future progress if we encumber it with a tacit acquiescence in opinions we know to be erroneous. The distribution, then, of the literature of Spiritualism, more especially that relating to its higher principles, will be an efficient agency to assist us in this direction, and is a matter that behooves serious consideration; but we must not neglect the public advocacy but we must not neglect the public advocacy of our principles upon the platform. Plain straightforward statements are the means whereby we can only hope to see our aims understood by the public. These methods, backed with the consciousness on our parts that we are perfectly sure of the facts we state, will never fall in due time to win that respect which the advocates of truth, with truth upon their added to the province of the public and the province of the public and the province of the public and the public side, always receive at the hands of the world, if they will but labor long enough. Many will say, "True, but speculative; too much of the future, too little of the present." That selfish

desire to realize every benefit now has been the wreck of many reforms. But when these ends have been accomplished, what will be their use? Measured by the standards of finance there is no use. Gauged by the ordinary standard of utility these ends would seem useless. Computed by the standard of a purer life in the world, a truer nature of every living human being in it, a practical consciousness of the presence of the immortals and a blessed sense of the overshadowing Fatherbood, these—to the spiritually-minded man sciousness of the presence of the immortals and a blessed sense of the overshadowing Fatherhood, these—to the spiritually-minded manseem simply incalculable in their value or use. The poet once remarked: "The undevout astronomer is mad." I would say, "The unspiritual Spiritualist is unconscious of the world's best possibilities." When the best possible facilities for communion are offered the inhabitants of the spirit world, and when communication with them is sought in all cases with single and disinterested motives, we shall then receive much that the vell of personal criticism at present hides from our view—much too; perhaps, that we could not bear to hear now. The mysteries of mediumship open upmany subtle questions appertaining to the functions of human organic life; the brain, the nerves, the very consciousness of life, are all involved. Diseases and disorders of a nervous, mental or psychological nature will have a new light cast upon them, and surely that alone would constitute an abundant use in the movement of Modern Spiritualism. The light that present experience would cast upon the records of ancient times would cast upon the records of ancient times would be of itself a noble use, while the proofs immurrowerfulle. the records of amoient times would be of itself a noble use, while the proofs incontrovertible of the immortality believed in by the religionista, and the assistance of the higher teachings of the movement, would render good service to true religion, as would be manifested in the lives of the world, which could neither be denied nor gainsayed. One weak point in all religious schemes of immortality is the atter absence of a rational philosophy—the miraculous, or supernatural. Is invariably called into account for man's immortality and to support the theories promulgated concerning it; nature is strained and the future is made unnatural. In Spiritualism that weakness is removed, and in place of it a rational philosophy of the relationships subsisting between the two the records of applent times would be of itself

called consolation for such as have failed may be wholly misplaced when offered to them. For all that, they stand in need of it so long as they cannot come into a clearer and higher view of the matter for themselves. Consolation is a sort of crutch to help them along while they limp with their ignorant conclusions. Rev. Mr. Savage freely offered this kind of consolatory medicine, by no means a tonic, from his accustomed place in the pulpit in this city, in a recent Sunday discourse. He told his always attentive hearers that a man, having been a boy, could comprehend boyhood; but a boy, never having been a man, cannot comprehend manhood; and so it is through all grades of human development-intellectual, moral and spiritual. They who have attained the higher ranges cannot comprehend the lower; and they who are still in the lower plane, know only that which is beneath them.

He meant, in the latter case, that they know only that of which they have had experience, and as yet know nothing of the ranges of life above them, practically regarding them as not existing. A person who lives only in this lower range of life and falls in it, is very apt to regard all life as a failure. It is perfectly natural that he should. But a person who lives in and knows the higher ranges of life can easily andure failure in the lower, and feel that after all such disasters the best things are still left. Thousands of persons are secretly questioning themselves to-day whether life is worth living. Their ideals have struck against hard facts and gone to pieces. Their castles would never come down out of the air upon solid ground. Other thousands of persons, remarked Mr. Savage. think with equal positiveness that they have succeeded, and yet they have no conception of what success means. But while so many continue to lament their failure, the grandest and highest success is already within their reach. Thus failure is shown to be a relative, and not an absolute, thing. It depends altogether upon what is accepted as standard. Barbarism cannot measure civilization; hence, to fail as a barbarian is no proof that one might not succeed as a civilized being.

Mr. Savage illustrated this doctrine of relativity in various ways, and always with point and impressiveness. He spoke of Jesus as the supreme example of failure, as the world calls failure. He utterly failed in accomplishing a reform of his own country's religion, while his very failure resulted in a higher life for the world outside of its limits. When, then, he asked, does a man fail? When he succeeds is it quite certain that he does succeed? And when he thinks he has failed, has he really failed? Failure in the lower may be success in the higher. Some successes, could their winners see clearly, would make them wish they had failed. Hence the first thing for each of us to do is to find out what success is and what failure means, and whether real success is not within our reach when failure comes, after all. It all resolves itself into the question of what is the best thing for man. Having approximately found out this, and being once headed in the right direction, there need be no fear of failure in anything in life but this, and in this failure becomes impossible. Body and spirit, married as they are for this life, cannot exist together in harmony except the lower is kept subordinate to the higher—the body to the spirit. This is the fundamental law, and it cannot be disobeyed with impunity. The death of the lower at the last is necessary to the emancipation and unlimited progress of the higher.

A scientific exchange records that the Liquid Hand Grenade for extinguishing fires consists of sodium chloride, ammonia chloride and hydrochloric soid dissolved in water, with the addition of potassium carbonate and subsequently sodium bicarbonate, and last of all a little free crystallized tartario acid is added. The object of such a mixture is the generation of carbonic acid at the time of the fire; so that if it can be arranged to have a solution of some carbonates, sodium or potassium of placed that in the event of fire a free acid of some character. can be brought into contact with the liquid, thereby generating the carbonic acid gas, the purpose will be accomplished.

BEYOND.

BY J. T. TROWNRIDGE.

From her own fair dominions,
Long since, with shorn pinions
My spirit was banished:
But above her still bover, in vigils and dreams,
Ethereal visitants, voices and gleams,
That forever remind her
Of something behind her
Long vanished.

Then at times, oh! at times,
To their luminous chimes
I pursue as a swallow!
To the river of Peace and its solacing shades,
To the haunts of my lost ones, in heavenly glades,
With strong aspirations
Their pluions' vibrations
I follow.

. . . .

Oh heart, be thou patient!
Though here I am stationed
A season in durance,
The chains of the world I will cheerfully wear;
For, spanning my soul like a rainbow, I bear,
With the yoke of my lowly
Condition, a boly
Assurance—

That never in vain
itoes the spirit maintain
ifer eternal allegiance:
Through suffering and yearning, like infancy learning
Its lesson, we linker; then skyward returning
On plumes fully grown
We depart to our own
Native regions!

## Kanner Correspondence.

Ohio.

KLYRIA .- J. S. S. writes: "Some years ago my little daughter Connie, after much suffering, passed to spirit-life. I was nearly crazed with sorrow; neglected business, wished that no one should speak to me, but alone, in silence, brooded over my terrible loss. A thoughtful friend said to me that Connie was not dead: that she would no doubt talk to me if I but gave her the opportunity.

I was incredulous, but at once resolved to try to open wide the doors. Fearful of disappointment, but hope ful, I sought for a medium. Again and again I tried, sometimes doubting. I was determined not to be de-ceived; but at length became completely satisfied of her identity, and that the loving messages I received

came from her.
Words cannot describe my happiness. I wished the whole world to know of this glorious truth, that other mourning and bereaved hearts should be comforted and find this great joy.

Since that time I have had absolute proof, such that to doubt would be to doubt my own senses. I know it is true, that it is a fact, that it opens boundless vistas of future advancement and knowledge. Spiritual ism is doing a mighty work; its influence is felt to the remotest region of the globe, its power is in every land. Truth marches forward, although opposed by ignorance and selfishness. Bigotry no longer rules; light is dispelling the darkness. Shut your eyes, the sun still shines; deny the truth, it still lives, and will live; in vain are all efforts to crush it.

Death is certain to all. The day will surely come for each one to go. Do we live again? is the great question, in response to which positive knowledge is wanted, not mere belief. Of what use to preach of heaven if uncertain that we exist? The first thing to do is to make sure that life continues beyond the tomb, and is eternal. That settled, the conditions of that life can better be explained.

Spiritualism teaches eternal progression, to do right because it is right, that he who wrongs another suffers the most harm himself; to so live on earth that we can look back to it with pleasure; that every kind word spoken, every good action performed here, will there shine as the stars, and be of more worth than diamonds or fine gold.

The BANNER is ever welcome to a large number of readers in this section. Its position in regard to physical manifestations gives the highest satisfaction. Investigators need such proof, and everything that tends to make certain the truth of spirit-communion is invaluable."

CINCINNATI .- "W. H." writes: "There are six mediums in this city for independent slate writing; one is Mrs. Stewart of No. 970 Central Avenue, who places two slates together with a tlny pencil between them, and putting them on top of the table without any covering, a message is written. She has simply covered a slate with a white handkerchief and held it on my arm or over my head, or any desired place in the room, and a communication from our angel-friends is written, telling of their happy existence. I have not read or known any medium, Henry Slade not excepted, having more remarkable power, and I have been investigating Spiritualism very assiduously since when my darling child was disrobed of her earthly form, I was very mysterious ly led to a stranger possessing the power of independ ent slate-writing, and the communication I received was to me most positive proof of a life beyond the grave. In the communication from my angel-child were tests and facts known then and there only to myself, and of which the medium could have no knowl

In seeking for more light and truth, these facts led me to inquire of professional spiritual teachers of their belief concerning them. I sought an interview with Father Hickey of St. Peter's Church, this city, who said: 'Spiritualism is a scientifically demonstrat ed fact, and they who deny it are not well read." Father Higgins of St. Xavier's College, in a lecture on Spiritualism, reported in the Cincinnati Commercial of May 26th, said: 'There is a certain class of facts which rests upon too solid a foundation of testimony to be set aside as mere jugglery, such for instance as to read and answer questions formed in the mind of the questioner and known to him alone; to reveal the secret events of one's past life; to speak correctly in strange tongues, and to work out difficult problems in unknown sciences. Many of these wonders surpass the powers of human nature; they are evidently su perhuman though not supernatural." I also called on Monacignor Capel during his stay in our city; he said: . We do not deny the phenomenon that there is a continual communion between the dead and the living. Others of the clergy, too numerous to mention, assert the same. I thought at one time that unless a power mightler than that which led Paul to repentance while on his way to Damascus to persecute the Christians came to enlighten me, I should die a skeptic; but the light came in an unexpected way, which is more than falth to me, because they are God-given facts."

" OINGINNATI .- Mrs. M. O. Sherwood writes : "] am in constant receipt of your admirable paper, which to my mind is carrying forward the interests of our capen in a grand and noble manner. [You dan hardly realize, I think, how many hungry souls are fed by the nany good things recorded therein; the lectures familiarize us with the different speakers, while the Mississ Department brings consolation to many a sortow stricken home. I am glad to see that no amount of abuse turns you from your work, or disturbs the dignified character of all that is said so ably through your eplumns. Mediums may have their faults, like every one else, but they may be equalled, if not outnumbered, by like faults in their critics, and to use the columns of a paper to blacken them is to drag down a holy cause to a low and wicked purpose. The Bax WER OF LIGHT floats grandly above all this, and its bright stars serve to illumine the pathway of many and and weary pilgrim. Childi of

second your noble endeavors. We have a nice hall, and everything is done in our power to piace the truth in a creditable manner before the people. Rev. Samuel Watson, of Mamphia, that grand old pioneer; dedicated pur hall just, July, and gave us soveral very valuable lectures, which will long be remembered. All J. Writ. Priciple, so extensively known continued the sectures in September with such success as no greatly specify specify specify specify and the televing that it is possible to place our shortly specify with the receipts being puch lieuw that they had very been. The receipts being puch lieuw that they had very been. The receipts of the first field of November, and is felligent and shop had very being had not being had with an intelligent and shoply increased audience. This lecture has very pronounced and radios. Distributed at his had been fined as a property because in a place that the write deep this real and one place that the price of all and had had a price of all and had had a price of the second pur hall fast, July, and gave us several very valuable

if Here is Cincinnati we are using our best efforts to

tests speak for themselves, as many a tear-dimmed eye will show, as some message from lips long since sealed in death has been breathed forth, bearing. words of foy and comfort to their loved ones. Mr. and Mrs. Lillie will be with us in December, and in their coming we hope to find other earnest and devoted workers.

Our local mediums are all doing good work in their different spheres, Prof. John Lyon, the trance medium, being always crowded and giving much satisfaction to his patrons. He has been with us a long time, and has become justly and widely known. There are many others to whom I might refer who are worthy of mention, but I fear I have already too far trespassed upon your space. Allow me to again express the hope that you will long be spared to the good work for which you are so ably fitted."

New York.

BARATOGA .- E. J. Huling writes: "' I will believe what I can see, is a common expression, but it is too often found that the persons using it will not believe, even when they see. There has been a tendency to materialism in all ages and among all classes. The religionists, who have made the greatest claims upon the faith of their followers, have frequently supplemented their teachings with pictures, statuary, etc., and decorated their houses of worship elaborately with emblems which are explained to have a symbol

ical or spiritual meaning.

Bigns and wonders have been reported and held up for the consideration of the people from the earliest period of which we have any account. Volumes upon volumes have been written to explain and demonstrate the meaning of the pyramids of Egypt, and various other ancient monuments supposed to have some symbolical meaning. The Jews professed to have revela-tions of a spiritual character, and to be guided by angels on their exodus from Egypt, but their leaders had to set up a golden call and other objects which could be seen of men for their worship during their sojourn in the wilderness. Though the golden call was subsequently destroyed, the Jews could not be prevented from putting up images, building an ark, etc., as symbols to remain in their temple. And in the doctrine of the atonement which has come down to us we see evidence of materialistic ideas. They claimed by the sacrifice of something to propitiate the God whom they professed to worship.

The followers of Christ claim to see in his death a propitiation for the sins committed by those who believed on him. The advent of Christ was, according to the prophets, to be preceded by signs and wonders, and though the signs appeared, and the wise men are said to have recognized them, Christ was not generally accepted because he did not appear as an earthly prince in splendid robes and claim an earthly throne. His teachings, and the works he is said to have done, were of no account with the multitude because he did not, to use a modern phrase, 'put on style,' and lay

claim to an earthly kingdom.

When the ancient prophecies were further fulfilled, and Christ was duly crucified, dead and buried, his appearance in a materialized form to his followers was not satisfactory to all of them; and it was only after Thomas, one of the twelve, had thrust his hand into the wound in his side that he believed.

We see this tendency to materialism constantly cropping out in every direction, even in those who profess to have accepted what has been accorded us by the unseen spirits of those who have gone before. A few years ago the little raps were accepted as full evidence of immortality, and a continuation of existence beyond what has been called death. Our friends on the other side, however, finding that the power to communicate they possessed increased with use, have been adding phenomena to their teachings until we find ourselves growing toward materialism in a strange manner. The more of the phenomena accorded us the more do we demand, questioning them with a sharp skepticism that is becoming more and more severe as the light is allowed to shine upon them.

It may be well to use all the powers we have in proving things, but ought not some limit to be set to the tests demanded from our friends on the other side, in order that we may not demand too much of them? Let us cultivate our spirituality, even if we do have to discard more of our materialistic notions."

## Michigan.

IONIA .- A correspondent writes: "Nov. 8th and i5th, Bishop A. Beals of Jamestown, N. Y., spoke in the A. O. U. W. Hall. Afternoon sessions were devoted to answering written questions satisfactorily to the writers. Evenings he lectured on 'Spiritualism a Logical Necessity,' and 'The Religion of Spiritualism,' both subjects given by the audience, who also gave the subjects for the poems at the close. His inspirational singing added much to the interest of the meeting. His closing song reached the hearts of all, entitled, ''T is Sweet to be Remembered,' which surey he will be by us, as we've found him agreeable and instructive and hope to soon welcome him back."

ALBION .-- J. W. Kenyon writes : "The truth as it is in Spiritualism is making progress in Albion, where we have been laboring the past three months, though Methodist College here about controls the religious thinking of the town. Weekly giroles are held at the residence of Mr. Woods, resulting in his development as a medium. Many investigators are anxious to have test and physical media visit here, where Henry Slade was developed and Mr. A. B. Whiting commenced his eloquent inspirational speaking. The wonderful addresses of the last mentioned speaker are spoken of to this day. Many have read with much satisfaction his message in the BANNER of Nov. 28th. We were well acquainted with Dr. Samuel Maxwell, whose message appeared Oct. Sist. It was characteristic of him. Long may the BANNER wave and scatter its loving messages."

## Massachusetts.

NEWBURYPORT .- "During the autumnal gathering of the Unitarian Conference in this city last Octoer," writes a Newburyport correspondent, "Rev. Mr. Hudson, of Peabody, speaking to an essay by Rev. Mr. Stewart on suggestions relating to church worship, used the following interesting words:

Yes, it was at Portamouth, N. H. The church was crowded. The services were very interesting. The spirit moved upon the audience. A spirit foreign to myself took possession of me and moved me to speak, and speak I did; and I could not resist speaking, though the spirit moved me to say things even which I could not agree with.

In the church at the same time was a young medium who became partially controlled and clairvoy antly saw two men in front of the pulpit, and heard their names given. He subsequently verified his be ing taken possession of by a spirit foreign to himself. and found, that the names had been correctly given, the descriptions correct, and that one had presched there in 1840, the other prior to 1800... In: the one case it is called 'apirit control,' in the other ! Roly Ghost control, though Spiritualists will find it hard to see the difference 'twixt tweedle-dum and tweedle-dec.'"

all in se California av sell savint

BANTA ROSA.-J. V. Aldrich writes: "As I am sending for the welcome and to me indispensable Ban-NER for the year to come, I write a few lines about the cause of Spiritualism in this little city of roses. here have been many new mediums developed in this piace and ricinity during the past year, and a greater interest exhibited to see and hear of spiritual nanifestations than ever before. We hold circles every Sunday evening, and often our house is hill some having become 'so interested as bo travel three miles on a dark might to attend; some of them, a year and a half ago, did not believe in a future life, while others were Methodists, and believed many were lost forever, the Spiritualists included."

oriets, the Spiritualitis included."

Service and the spiritualities included."

Service and the spiritualities are specified as a correction spondent of London Weights of the spirituality of London Weights. It may not be in our strange estimated and the spirituality of London Weights. The spirituality of the spirituality of London Weights of the spirituality of London Weights. The spirituality of the spirituality of London Weights of the spirituality of the spi

Spiritual Phenomena.

Sittings with Hiss Roberts. To the Editor of the Banner of Light:

In the interest of truth, and for the encouragement of its seekers, and especially in justice to honest mediumship, I beg a brief space in your columns to record a few facts in materialization.

Strong, reassuring words are greatly needed just now in connection with this most impor-

Strong, reasuring words are greatly needed just now in connection with this most important but little understood phase of the spiritual phenomena.

Amid the chaos of conflicting views as to the justness of the claim that it is possible for discembodied souls to reduce to material form and organism their spiritual entities, and, clouded as are these opinions from time to time by the assisted and unassisted attempts to throw discredit and contempt upon the claim of such possibility, I believe the spiritualistic public will welcome authenticated and conclusively verified statements of facts concerning this subject.

Innumerable promises have been made at one time and another for as much as sifteen years time and another for as much as sifteen years the factivities and joys of spiritual and material life; and hopes have been thus aroused which, with a large majority, still tremble in the balance of unrealized anticipations. We ought not longer to linger upon the border of unfulfilled promises, haffled by the uncertain and ambiguous manifestations, from a lack of the slinght time that we began to perfect the development and formulation of these phenomena. I need hardly say that the efforts so far, in the ordinary clores, at materialization, have not attained to the satisfactory results desired by the masses who seek for the perfect attainment of this object. This attainment can only be secured. In my deliberate, indement a total little as was the time for such work, still less was being read to the satisfactory results desired by the masses who seek for the perfect attainment of this object. This attainment can only be secured. In my deliberate indements the property of the subject of the such of the such of the subject o the masses who seek for the perfect attainment of this object. This attainment can only be secured, in my deliberate judgment, through more perfect conditions and adaptations on the material side, coming through a conscious scientific growth on the material side, commensurate with the higher development of the superior realms. To exemplify the truth and force of what I have said, let me refer to a few sittings recently had with a medium in this city:

Miss Virginia Roberts, the child-medium from New York City, of whom Florence Maryatt wrote to you quite at length in the BANNER of July 4th, and of whom my friend, Geo. A. Bacon, has recently written you, has been the guest in this city of Mr. W. E. Prall on 16th street. There have been numerous sittings with this young lady at Mr. P.'s during the last two months for the physical manifestations under test conditions of rigid thoroughness, which have been participated in by a class of scientific men who would, without doubt, be greatly shocked by the mention of their names in this connection. I have no purpose to bring them out of their retiracy, but will describe a few indisputable facts observed in sittings with Miss R. for form-materialization.

The sittings referred to have taken place

The sittings referred to have taken place both at Mr. Prall's house and in my own rooms. On the first occasion the medium entered the abilate of temporary construction in the private pailor—after she had been under examination by the hostess—the six of us who were present formed a semi-circle in front and distant from the cabinet of temporary construction and distant from the cabinet of from and many the series of the medium, and half feet. Several forms came and went, elaborately draped in flowing white garments. Then came an exquisitely graceful form, claiming to be a sister of the medium, who stood two feet from the curtain, and, having saked that the light from the gas just overhead be lowered a little, leaving it still possible easily to see every siter in the circle, she folded her arms across her breast and quickly assumed a horizontal position in mid-air, about two and a half feet from the floor. The feet were thus brought very near to my chair, and the verify of the enhommenon was undeniable.

Later on, during the same sitting, came another beautiful form, who called me up in front of the cabinet, and, resting her hand on my outstretched arm, assumed this floating position till her head also lay upon my'arm; and, strange as it may seem, I could not appreciate the least, welght or pressure I still later on, same evening, came a tall, commanding male figure, standing six feet high (while the medium is scarcely four feet six)—with a suit on of black cloth, apparently, and a white, shirt, the crown of his head boiling tiphily bound with white loth—with same situation, and characteristic many seem, I could not appreciate the least of the six of the medium, in no sense a, transfiguration.

At this, and all other sittings with this medium, nearly every sitter is called into the cohinet, where he holds the light's hands, and receives touches that are clearly apart from the medium, in no sense a, transfiguration.

At this, and all other sittings with this medium, seage, or the six of the medium, in no sense a,

ceives touches that are clearly apart from the medium's agency. The spirit entrancing then requests the individual to retire from the cabinet, and, in every instance, with scarcely an exception, a figure of elaborate white drapery has followed immediately, sometimes, indeed, so close as to seem to be attached to the person!

The other sittings which I might refer to, both at, Mr. P.'s and in my own rooms, were of similar character, under absolute conditions, to insure accuracy in the results. Notably was this so at the sitting in my rooms with Mrs. H. and myself as the only speciators. Mrs. H. examined the medium's person, partially disrobed her, substituting her own plothing all of black and the results were equally of a clear, convinoling character. Til D. HADDAWAY. Washington, D. C.

Death, being universal, we reason that it is necessary, and, being necessary, we feel that it is right," said the Rev. Dr. H. W. Thomas at the Chicago Opera-House We are on the verge of wider and greater knowledge-in the twilight of a morning where the spiritworld will be made plainer. There are earnest, philosophical men and women trying to make it so. The doors between the two worlds will eventually stand open—the graye be divested of its mystery. It may not be in our day, but the time will come when it will be no more strange for one to say. I have met one from the spiritiane, than to say he had seen some one from Dondon. It is difficult to realise what is living after the death of the body. Death is not a trastedy but an evolution. It is hout a little shadow land lying between life, and hereafter. We have the to know what death is. Hestern and hell are wherever consciousness is and whatever it is. Whetever hearty and joy are there is heaven. The universe is forever, and man is immortal. world will be made plainer. There are earnest,

The Spiritual Bostrum.

"Primitive Religions." ABSTRACT OF A LECTURE BY MRS. SUSIR WILLIS FLETCHER.

To the Editor of the Banner of Light: Mrs. Susie Willis Fietcher, who has been addressing the Spiritualists of Brooklyn at the Conservatory of Music during the Sundays of Nov., has been having ronderful success both with her lectures and with the psychometrical readings with which she supplements each service.

mother to cavil over the business of her heighbor, and little as was het time for such work, still less was her inclination.

In the heat of war it is possible for the soldier to make a support of his musket, and with the smoke of battle and rushing bullets around him to think of his boyhood, of home, his mother, and be strengthened for his duty. Will it not be possible for us to-day to pause in our warfare upon men and ideas long enough to think over the morning of primitive Spiritualism, so full of dawning possibilities, of budding hopes—those days when joining our hands with those in the other life we fondly believed that at last the brotherhood of man had come upon the earth? Primitive Christianity taught that gem of philosophical truth that to the spiritually minded are spiritual things easily discerned, and to the pure all things are pure.

We can hardly doubt that the application of these principles to the Christian religion and era has proven conclusively their practical truth, for the best thinkers in theology to-day agree that the growth of their religion received its impetus, and is largely indebted for its quality to those early devotees, who, living in the estatic fervor of a new belief, stimulated by the great hope of a universal good to come to all men, were spiritual in mind, and thereby discerned the deepest spiritual in.

spiritual in mind, and thereby discerned the decestspiritual law.

To-day the external church has swallowed up the
inward simplicity, and with it much of the spiritual
leaven from which the primitive chapel worked its
living bread.

Who doubts in this day of general reading that the
love of power followed the love of truth, and the love
of self the devotion previously given to the Infinite?
And to-day our Christian's dependence upon externals has weakened his dependence upon the inward
or spiritual development of life.

If alone to the spiritual in mind are spiritual things
discovered, how can we consistently look for religious
revelations from a class of individuals who are thinking more of railroad stock, the rise of wheat, the coming fashion, the neighbor's wardrobe or the last clerical divorce?

first one and then others volunteered their services to paint his fonce, p'ant flower; and, in fact, to make their streek more beautiful by to changing of this obnoxicus residence.

How true this law of artistic beauty is in spiritual metaphysics, and when we are wisely selfish we shall belp others to live sweetly and honorably, that the atmosphere we breathe may be sweeter, the spiritual world nearer, the element of honor closer to our hand; and thus, through this apparently selfish wisdom of helping ourselves, become the most truly unselfish in helping all others. Can we not, grow wise by the unwisdom of our ancestors? May we not, see, that the church in its inward blokerings, its personal ambittons; its self-seeking and its falling away from its primitive purity; has wrought all of the rain that has befallen'it?

Ualess the narrow and despicable reign of self is warperseded by an impersonal devidon to truth, Spiritualism. like theology, will be lapped up by the ocean waves of a more advancing truth with an sleyated, and annot an intitive Christ, who so beautifully supressed the law of spiritual seguences—" Neither do'f coddemin" the primitive Christ, who so beautifully supressed the law of spiritual seguences—" Neither do'f coddemin the guilty—becaused it ido, I but reveal to all clear over the sum of a more advancing truth with an sleyated, and annothantable thoughts arise, and in soleing condemnation is but extend the spill in which the spirit of coddemnation is but extend the spill in which the spirit of condemnation is but extend the spill in which the spirit of condemnation is but extend the spill in which the spirit of condemnation is a perfect, world, and all who dwell therein should be perfect also, I am what shou should be perfect also, I am what shou should the perfect also, I am what shou should a be with a strong arms of condemnation. The spirit of an appropriate strong arms of condemnation. The spirit of an appropriate, render always into the our mather can appropriate, render always into the si

superby the whole terming a very appropriate and de-sirable gift to a friend,

TEN BOYS WHO LIVED ON THE BOAD FROM LONG AGO TO NOW. By Jane Andrews, author of "Seven Little Sisters," etc. 18mo, cloth, illustrated, pp. 240. Boston: Lee &

Shepard. Boys of all times who became distingushed as men have their history briefly and charmingly told in this volume. They include Kablu, the Aryan; Darius, the Persian; Cleon, the Greek; Horatius, the Roman; Wulf, the Saxon; Roger, the English; Ezekiel, the Puritan; Jonathan, the Yankee, and Frank, the boy of 1885. The book is attractive, instructive, and a strong incentive to noble and manly conduct.

Death of Elisur Wright.

THE OLD ANTI-BLAVERY AGITATOB, JOURNALIST AND INSURANCE EXPERT DIES AT MEDFORD. The Hon. Elizar Wright died suddenly of paralysis at his home on Forrest street, Mediord, Mass., shortly before two o'clock on Saturday afternoon, Nov. 21st. On the morning of that day he arose at his customary hour and in his usual health. After breakfast he strolled about the house until about nine o'clock, when he complained of feeling ill and seemed and-denly to lose control of his limbs. He was assisted to his room and physicians were summoned. Stimulants were given him, and at one time he seemed to rally so that hopes were entertained that he might live a few days; but he remained unconscious to the end.

his room and physicians were summoned. Bilimilanis were given him, and at ohe time he seemed to taily so that hopes were entertained that he might live a few days; but he remained unconscious to the end.

Mr. Wright was born is South Canaan, Litchfield County, Conn., Feb. 12th, 1804. His father removed to Tailmadge. O., in 18th, 18th, 18th, 18th, 18th of Tailmadge. O., in 18th, 18t

December Magazines.

THE MAGAZINE OF ABT opens its new volume with a superb reproduction by the Berlin Photographic Company of "The Cascade with the Watch Tower," from the original painting by Ruysdael, not only interesting in itself as a work of art, but as showing the progress made toward perfection in the means of mechanically reproducing old pictures that for a long time almost baffled the resources of photography. The works of J. W. Waterhouse, A. R. A., and his early proficiency as an artist, form the subject of the opening letterpress, with three admirable engravings, of which a full-page one, "The Oracle," will attract the special notice of our readers, representing a semicirque of eager women anxious to hear what the pricetess shall say, who, with her ear to the mouth of the oracle, a brazen head close by a burning censer, is about to reveal some mystery, being nttered by its lifeless lips. Following we have ."Art in Egypt;" five illustrations ; "American Silver Work," six : "A Chanter on Chairs," eight, etc. Cassell & Co., 789 Broadway, New York

ST. NICHOLAS.—This being the Christmas, number, the day and the young folks patron saint whose name the day and the young total party sales was a story, the periodical has adopted form the topics of story, song and engraving. Susan Coolidge gives "The Little Christmas Tree" on its first page, drawing a charming picture of it in verse; Frank B/Stockton an amusing tale of "Christmas before Last." Other articles in the same vein, in prose and verse, are " Santa Claus on a Lark," "Mrs. Kriss Kringle," "Our Hollday Party," "Through the Register," and a Christmas Card, drawn by D. O. Peters. Mrs. Burnett continues Little Lord Fauntleroy," H. H." her " New Bits of Talk for Young Folks," and the subject of "Filim Bach to Wagner" is the spiritually-minded composer Chopin, whose last words on earth were, "" How beau-The Century Co., New York, Cupples, Upham, & Co., Boston.

CASSELL'S FAMILY MAGAZINE - This being the closing number of the volume, the serials are concluded, and a title page and index given. Of its cont be mentioned as of special interest" flow T Got my
Telephone, for Nothing "" "By Faths, of Commerce."
"Dick's, Wile?" a story in two chapters; and "The
Early Home of Florence Nightingston A Frince Totor in his "Fortiess of Like" expatiates on "Needless Fears." The Gathers of Lucy expansion of new inventions and Bathers of Case of Co. New York, Longon and Paris, 200 Year of Language of Heir of Sandord Towers," and "Oliver Language United to Canada and College Language of Case o

Ward." "Idle Words," a parable from pature, is pleasingly told by Lady Laura Hamplon, and of the remaining articles, "Boughs, Birds and Ballytes"
"Pinktottens, and How Bho Fut her Morey in
Heaven, and Out With the Deep Sea Traulers," will prove specially interesting to readers. Cassell &

North Ann Quence, treating upon longerity says that Haller noted one thousand centenarians, the most remarkable of whom was Hairy Jonking, a Yorking fisherman, who died in 1670, at the age off is According to the United States centaris of 1830 Miles

and of John W. Wetherston

## -- DECEMBER 5, 1885.

For the Banner of Light. THE THORNLESS WAY. Flowers are growing in gardens fair, Tulips and roses, and lilles rare : Birds are singing amid the bowers, Melody chiming the mellow hours. We do not wander with tired feet The thorny path or the dusty street; We do not sigh for the night to come, Or wearily seek our silent home. free. But, fresh as the dew of the early spring. Free as the lark's unfettered wing, Fleet as the wind and glad and strong. We wander at will the whole day long. We know of bowers which will seem to you Fair and odorous, and fresh and new-With mossy banks and fountains clear, And lulling repose in the atmosphere; Afar are the hills whose crosts are fanned By zephyrs of far-off Alden-land; From those dim heights-which few attain-Is seen the Eternal's vast domain. Saints, whose vision can plerce the sun. Victors, who rest from the conquest won,

Martyrs, who come from the field of blood— These on those mountain cliffs have stood. I way You should not tire of your thorny way; Brief is your journey, short your stay, Soon will new vigor your pulses thrill, Though the mossy couch at the foot of the hill Is green with verdure or white with snow, Where winds sweep idly or keenly blow. Benember't is only the servant's bed-(iii) In the courts above sounds the master's tread.

. No more aighing, no more pains. ... No more channe of mortal chains. No more dreams of the days to come In the bliss complete of the Harvest Home. -M. B. SCOTT. Questions Answered,

Through the Trance-Mediumahip of Mr. W. J. Colville. OH TO W SERIES MUMBER WIFTERN

· Quest—There are probably tens of thousands of individuals upon earth who inwardly know Spiritualism to be true, but outwardly dony it, for the dake of keeping up appearances, main taining their position in society, and retaining the good opinion of others. What is the effect upon such persons of such a procedure in this life, and upon their entrance into the spirit-

and women who: bravely meet the scorn of others when they feel that they are right, may be ridiculed, may meet with opposition at first, but persons who have heard them express themselves will often be found whispering one to another afterwards. If do admire that man or that yoman,". After all there is something notifie in the nature of those who are willing to syow their allegiance to an unpopular cause. In the apirit world you will carry with you the consequences of whatever you have done here, when you pass out of the material body, it does not matter what, you have believed, so long as you express 'honestly what you believe to be the truth; so long as you's press honestly what you be to transact, with sour highest ideas of right. I never pause to ask any one; if, i have business to transact, whether he is an Athelst, or a Spiritualist, or anything else. Tonly wish to know whether he is honest, whether he shows timbelf to be what he really is... If our connitrative of thought intelligent person expects uniformity of thought—it is an impossibility in the present state of society—but the true and good respect every one who is true to himself, to his own inner convictions... Those who differ from you may think you are deluded, and try to set you right, yet if you are honest you will never be despised. by any one whose respect is worth having. But if you are a hypocrite, and try to pass for what nyou are a hypocrite, and try to pass for what you are not increase ourry favor, you will be looked down, upon, by every one whose respect is worth anything, and in the future you will be obliged to keep in the society of the mean and dishonorable, until, through long processes of growth and effort, you have reinstated yourself in a condition in which you are fitted for the society stother mindspected it governor dispense.

Ohriatians as the Garden who is nesteemed aby ristians, as the Saviour of mankind, look on a world in its present condition of wrang--We'ard convinced that all exalted spirits -An-We'ard convinced that 'all'excited spirite' have atmost pompassion for every infirmity of those, whose, condition is: beneath their own; and as Jerus is a most exaited, soul, we cannot imagine 'that' he looks down upon the earth 'n' say spirite of soorn; derision or represent. His entire life, was a life, of iself-abnegation, a life of true charity, a life, that was truly and wholly, spent in setting the welfare of others. We are not told that Jesus mourned for himself, or was grieved for himself, in some menural stated himself. Because menural stated himself. spent in seeking the welfare of others. We are not told that Jesus mourned for himself, or was grieved for himself, because men 'rejected himself, because men 'rejected himself, because men 'rejected himself, because men 'rejected himself, because their houses were left unto them desolate in consequence of 'their rejection of that truth which alone tould have saved them? We are told that he prayad even for his murderers, he thought of none except with kindness and forgiveness; he saked the Father to parton them, and declared while left would 'be well' for all to feellers they judge their deless beings; "They know not have they do." he when men understand the laws of life more fully than they undifficient being they will not violate the laws of their will met 'diorate' the laws of their will be will not 'their being the will be transpoint of saved ency from the grandpoint of secularism, it is the best policy to obey the laws of Wool." Even though you are an atheir or a materialist, and to comply with the Bellests of God. Even though you are an athefst or a materialist, and believed that this one life ends allower though you are an athefst or a materialist, and believed that this one life ends allower though you are an athefst or a materialist, and believed that the too life ends allower though you are an athefst or a materialist, and the believed that the life of the property of the property of the property of the life as would be not shiring into any or will though you have deep and the point. In declaring that all who yoloats the laws of Deing are really sinding against themselves, and are they not shiring ignorably? Were they merely selfished they would extractly live they merely selfished they would extractly live to sorrow, ahame and degradation. There is a law of compensation, there is a law of compensation, there is a law of compensation the life of would be a life as would bring them individually into sorrow, ahame and degradation. There is a law of compensation, there is a law of compensation the life of would shall year family of the world the life of t though you are an atheist or a materialist, and believed that this one life ends all: even though

through the natural sciences, is the history of growth through agitation. The time will come when there will be no orime; peace will reign universally; when man will do unto his neighbor as he would have his neighbor do unto him. All governments will yet rule by the law of justice; but until such blissful time comes you must never think that angels blame or scorn you, or that exalted beings look down upon you with anger. They understand that you are displaying your ignorance, and showing that you have not yet rounded out your lives into that harmony and perfection to which they will ultimately attain. When life is judged by spiritual standards, every folly is, attributed to ignorance. Angels and saviours make all allowance for you, knowing that you are doing the best you can under the circumstances; or if you are not doing that which is best for you and for others, that you will suffer for it, and thereby gain education fitting you to live a higher life. Therefore, if you ask us how Jesus looks upon the world in its present state, we say that he looks down with mercy, with tenderest compassion and love, and that he asymathizes upon the world in its present state, we say that he looks down with mercy, with tenderest compassion and love, and that he sympathizes heartly with you in your difficulties and temptations, for, with his great insight into human character, he knows what it is to be tempted. Saviours and angels occupy their time and their energies in instructing and assisting the world to rise, and, therefore, they have no time, or inclination, or energy, to expend in revilement or reproach.

THE RESURBECTION OF LAZARUS.

To the Editor of the Banner of Light: "

If we examine carefully, and without prejudice, all the circumstances (as related in John xi.) connected with the sickness, death and resurrection of Lazarus; and separate the statements and conversation of Jesus (when he was at a distance and also in Judea) from that of others, there is very strong ground for believing that Lazarus was the victim of a premeditated conspiracy, and his death, considered as such, was not so in reality, but was a superinduced cataleptic condition, which the simple people could not distinguish from actual death attended by decomposition.

And further, that it was designed on purpose to illustrate the spiritual resurrection, and also to strengthen the confidence of the people in Jesus, and his new and peculiar doctrine; not for any evil, but for a good purpose, and one not to be accomplished through the ordinary channels of understanding without such tangible illustration.

This may be met with the commonly used expression, "impossible"; but until we can comprehend all nature completely, I am of the opinion that it will be quite diment to fix the limits of natural possibilities; besides this, modern science has established the fact of such conditions of insensibility having been produced psychologically or by animal magnetism, therefore proving it to be only a natural state, under certain circumstances, and like everything else, dependent on conditions.

Ignorance of the necessary conditions does not affect the existence of the law at all. For instance, it might be exceedingly difficult to convince a native of the tropics that water, under certain fixed conditions, would become hard and brittle like glass; but whether he was converted or not it would be a fact just the

There are many things connected with occult force with which we are not familiar, and much that was known to the ancient philosophers which we at present know nothing about. But to call a body from the grave, after it had passed a natural death and consequent decay (for decay begins and is the cause of all death from 'slekness) whether it had been burled four days, as in this case, or not at all (the fact of burial need not be considered), to endow such a body with life would be creation—which is entirely distinct from resurrection—and sould the performed in one place as well as another (with the requisite power) from any mass of dust; the mystery of life being not, in the

formation of matter, but in its animation.

But the first idea is supported throughout by both the language and acts of Jesus—viz., while standing before the total, and immediately preceding the calling forth of Lazarus, he said

"Whather, I thank thee that thou hast heard me; and I know that thou hearest, me always, but because of the people which stand by I said to, that they may be lieve." Sail to the people which stand by I said to the people which stand by I said to the may be lieve." (Now what did he refer: to ?) What had he asked or

petitioned for ?.. Nothing is mentioned in the whole of the preceding seagunt that he had requested anything: yet the language is that of, returning thanks for some-

was previous to going to the cave, where the body of Lazarus laid-viz..

"He that believeth in me, though he were dead, yet "And whosoever liveth and bolleveth in me shall never die;" ou of constitution rections and shall never die;" ou of constitution rections are

There is also another circumstance to support the olaim, and that is the expressed knowledge Jesus had

more recent information received by him, or that he had any communication whatever with the parties from the first message, but rather the contrary for when he arrived in Judea Lazarus had been buried four days, and he inquired where they had laid him. .If we interpret this story as commonly believed there are some conflicting statements to reconcile.

Jesus said first "the sickness is not unto death," and then said, two days later, "he is asleep," and then plainty he is dead. I am of the opinion this case would be thrown out of an ordinary court on account of conflicting testimony

The story wilf not bear analysis unsupported by an exalted imagination, but if we suppose, presume and guess, pesides having a; theory fo.sustain, it: can, as a sugar goaled theological pill, be swallowed. If the strength of the sugar gold to have a miracle, why not have one that is full grown, and believe Lazarus, Martha, Mary, off, sire still living somewhere—quite old folks—but they hour third believed in Jesus, and therefore bould need die. guess, besides having a theory to sustain, it can, as a

er atly paidisted, came with Mariballone

omerates reliant at his viterely roove but "Jennat this time, was at Bethbara, which, was east from generalism in the Province of Peres, on the other lide of the river Jordan; and about fitteen miles from Bethlany, which was in the Province of Judes. 

of com, which then grew in its natural state only about two feet high, its cultivation being then un-

known : The habitation of this woman was composed of mud, sticks and stones. The same cement which is used in their potteries was also used in the construction of their dwellings. They used a brick, not like ours, but a composition of atleks and mortar, and molded out a different material from the adobe of your time.

We can only read these facts psychometrically through the connecting link of this human skull. If these people had souls we know nothing of them, never having met one, nor, have we heard of any spirit who has. They were social, affectionate and indolent. leading a stolid, indifferent, life. We must conclude they came nearer to the Egyptian race than any peo-ple whose relies we have yet examined. If of this race, they show evident deterioration. Archmologists must confess a great resemblance, and with them must rest the facts for a safe conclusion.

With these people the graces were not cultivated. The Egyptian had grain, while the food of these was 

that the mound builders lived before the human race. Ans.-We can only say we know nothing of such a people on our side of life.

Q.—We find in the woods what seem to be old fields -portions of the earth's surface which have evidently sometime been hoed up-sometimes twenty to forty square rods in one area of space, amidst heavy, growing timber. Did this people leave these traces of their existence?

A.—No; this is the work of an intermediate people.
If you had anything you dould identify as theirs, we would be glad to psychometrize it. This earth has been covered by peoples after peoples successively through all past history. No mind could take in all the changes of its inhabitants. Races have lived here ages before this skull was inhabited.

This people did not look upward or skyward. The earth was all of life to them. They had a vague idea of utensils; the first dawning of feeling toward a better condition, and that was all.

Look at the teeth, which were once used on the bark of trees to sustain life. "It would be difficult to preserve a skull of your time a thousand years. One person only now-living has anything like the Egyptian art of mummy-preservation. He lives in London, and we cannot now call his name.

One of the substances largely used in the composition for the preservation of this skull is common sait, and this people used it very much in their food. But the main secret of its excellent preservation lies in the habit and organization—these being of such character as to make an osseous structure, which almost defied the rayages of time: like the tooth of the mastodon, which comes to us intact, despite the destructive influences of age upon age.
Q.—If an analysis were made of the bones of the

mound-builders, might it not reveal the difference you mention?

A .- If this could be done it would be a good point.

### Verifications of Spirit-Messages.

DR. SAMUEL MAXWELL-J. S. TILLINGHAST. I read in the BANNER OF LIGHT of Oct. 31st a message from DR. SAMUEL MAXWELL, which I feel to verify, finding in it many points of identification. I made the acquaintance of Dr. Maxwell in Richmond, Ind., in April, 1870, and a warm affection sprung up between us, because we were mutually devoted to learning of and seeking for the benefits which Spiritualism brings. At that time he was a partner in a cutlery factory near Richmond, and I was impressed to tell him in June, 1870, to sever his connection with it as speedily as possible to escape financial loss, and devote himself to humanity as a magnetic healer. He endeavored to do no but about two weeks afterward the factory burned down, and he lost his investment. His remarks concerning intelligent minds coming in contact; that in the department of healing he is deeply interested; that he is anxious to have the laws of magnetism so well understood and applied to human life as to make it all potent in the alleviation of suffering and the promotion of vigorous health; that he has come to give gractings to his friends i that he does not wish those dear friends who feel a strong attachment to him, and to whom he is bound by the most affection ate ties, etc., to feel that he is idle or slient, and that his infidence is felt by his devoted wife, (a warmhearted, true Spiritualist,) are all proofs to me of his

personal identity.
In the HANNEB of Nov. 21st, I find a mention of spirit J. S. Tillinghast, by Loteia, which is characteristic of him when I knew him in earth-life. In 1851 he was between sixty and seventy years old—a well-Whatever the word is had reference to, the object is clear and stated.

Whatever the word is had reference to, the object is clear and stated.

But if we connect these remarks with ver. 4, when he first heard of the stokness of Lazards — viz.

"The stokness is not unto death, but for the glory of God, that the Son of God might be glorifled thereby" we can clearly base the claim of premeditation. The conversation with Martha respecting the resurrection arbitration with Martha respecting the resurrection arbitrator was applied to as a containing all the Poet's own works, in the resurrection arbitrator was applied to as a containing all the Poet's own works, in the resurrection arbitrator was applied to as a containing all the Poet's own works, in the resurrection arbitrator was applied to as a containing all the Poet's own works, in the resurrection of National Hawthorns, his classmate at Bowdoin. The sage of Concord, Raiph Waldo Emerson, also adorns the arbitrator was a point of the state of ing difficulty in settling claims he was applied to as irbitrator, and they were invariably settled to the satisfaction of all. In 1875 I was told he was then yet liv-ing, hence the statement that he passed to spirit-life at an old age is correct. As he was a quiet, unobtrusive man, he had not to give any particular message. only to say he feels peaceful and is full of good will to all people, and that he came to see if he could do some ood.

National Military Home. Montgomery Co., O.,

Nov. 24th, 1885.

#### -Strong Evidence vs. Vaccination. To the Editor of the Banner of Lights /in the state of the

I so constantly read of the necessity and safety of vaccination, that I have concluded to give my terrible experience with the " un "and the a second

Thirty years ago last winter my husband and children were, against my wish, vaccinated. I would not submit to the operation: the children, lived through it; but their father died in two months after being vaccinated. Erysipelas of the most malignant type set in and no effort of loving friends could save him; his head and face swelled to such a degree that he scarcely resembled a human being wiln ministering to him I was poisoned by the saliva that discharged from his mouth on a soratch on my hand, My hand and arm swalled terribly; one year after his death it was thought I too must die, al still have erysipelas in my blood, so that my life has been made mistrable by its selling

My husband's name was James Allgood; he was a music teacher, and leader and tenor of the first Universalist church choir on Plumb street, in Cincinnati, O. Thirty years is a long time, but some of the following named gentlemen may be living there yet; they were intimate friends, of Mr. Allgood's, and know the facts as Dove stated. They are, Lawyer Job Pugh, S. H. Longley and brothers, Evan and Thomas Jones, Henry Worrel, teacher of the guitar. I. D. Williamson preached the funeral sermon. "You see. dear BANNER, this is a case where the proof is positive. A professor of the Medical College of that city was the man who performed the 'vaccination, at president Mas. JENNIE GIBBS.

## Boringfield, Mass., Nov. 2188, 1885.

t see the character of the character of

Figur, her home, near Adain, III, a. Nov. 8th, Bebecca, daughter of Emmor B, and Julia Ann Loyues, in the 22d year of her see.

The decided was no stranger to the peter and knowledge of the return of spirity, as beet [Particial play y both fearless all vocable of the decirine for more than thirty years. She had made an hoos-teaching her study and provension; as which the was very successful for .030, as, young, She endeared herrelf to be recolors and to all who came in contact with her. She leaves a father and sight sisters and brothers to mounts her early departure.

Ulmuss it would be a father and sight sisters and brothers to the carry departure.

From Stallaction City, Washington Territory, Oct. 28th. Mire Better Robberts aged 79 Reast medication 8, O. W. Vinterry serous a receive it shows the finite production of the finite

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We especially call the attention of all newsdealers to the fact of the issuance of this deeply interesting original story, as no doubt they will have extra calls for the BANMERS containing it.

## Death and Afterwards.

Under this title the article by Edwin Arnold in the Fortnightly Review is deservedly provoking very wide attention. The subject being a great one, he treats it greatly. That is what cannot always be said of a writer. He remarks among other things that it is quite likely that, in the many mysteries of life and death, we resemble the good knight Don Quixote, when he hung by his wrist from the stable window and imagined that a tremendous abyas yawned beneath his feet. Maritornes cut the thong with lightsome laughter, and the gallant gentleman falls-four inches! Perhaps Nature, says Mr. Arnold, taking this piece of humor as illustration, so full of unexplained ironies. reserves as blithesome a surprise for her offspring when their time arrives to discover the simplicity, agreeableness and absence of any serious change in the process called "dy-He quotes Pliny as saying that, from much observation, his opinion was that the moment of death was the most exquisite instant of life. Also Dr. Salander as being so delighted with the sensation of perishing with extreme cold in the snow, that he always afterward resented his rescue. And Dr. Hunter, who in his last moments grieved because he could not write how easy and delightful it is to die.

Further, the late Archbishop of Canterbury. who, as his "agony" befell, quietly remarked, "It is really nothing much, after all." Mr. Arnold remarks that the expression which comes over the faces of the newly dead is not due merely to muscular relaxation. It is, possibly, he explains, a last message of content and acquiescence sent us from those who at last know-a message of good cheer and of pleasant promise, not by any means to be disregarded. And he adds, with accent as authoritative as that heard at Bethany it murmurs, "Thy brother shall live again." It is one of the most pitiful facts in human life and its prolonged history, that this absolute terror of death has been so interwoven with the fibre of the possibility of communion with the world of our being; that we dread death more than we spirits, and endeavors to lead its readers to lament our birth; that, like nurse-frightened suppose that the tendency of a belief in Modern children, we are so afraid of what we have no known reason to be afraid of at all. We live in bondage to this idle fear all our lives, and none but infinite knowledge will ever comprehend the amount of spiritual energy that is and has been wasted through the instrumentality of this foolish fear. In view of all this, can it be said that Spiritualism came a day too soon to lift this awful cloud from the spirits of mortals, and to instruct them in respect to that of which they have so long been ignorant, and

sufferers in consequence? Sir Thomas Browne says of death, in his famous essay entitled "Religio Medici," "I thank God I have not those strait ligaments, or narrow obligations to the world, as to dote on life, or be convulsed and tremble at the name of death. Not that I am insensible of the dread and horror thereof; or, by raking into the bowels of the deceased, continual sight of anatomies, akeletons, or cadaverous relics, like vespilioes, or grave-makers. I am become stupid, or have forgot the apprehension of mortality; but that, marshaling all the horrors, and contemplating the extremities thereof. I find not a man, much less a well-resolved Christian ; and parents, or unwilling to bear a part of this com-

self without this reasonable moderator and equal piece of justice, death, I do conceive myself the miserablest person extant. Were there not another life that I hope for, all the vanities of this world should not entreat a moment's breath from me. Could the devil work my belief to imagine I could never die, I would not outlive that very thought. I have so abject a conceit of this common way of existence. this retaining to the sun and elements, I cannot think this is to be a man, or to live according to the dignity of humanity. In expectation of a better, I can with patience embrace this life; yet, in my best meditations, do often defy (desire) death. It is a symptom of melancholy to be afraid of death, yet sometimes to desire it; this latter I have often discovered in myself, and think no man ever desired life as I have sometimes death. I honor any man that contemns it; nor can I highly love any that is afraid of it; this makes menaturally love a soldier, and honor those tattered and contemptible regiments that will die at the command of a sergeant. For a Pagan there may be some motives to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this dilemma—that he is too sensible of this life, or hopeless of the life to come."

In his "Evenings in Autumn," Drake observes of this passage of Sir Thomas Browne that, "to arm us against the fears of dissolution, volumes upon volumes have been written; but, if we except our hallowed Scriptures, I know not where, in a style so condensed and striking, or on a basis more truly Christian, we can find a better dissuasive, under a confessional form at least, against the inordinate love of life and the apprehensions of death, than what this passage affords us." Nevertheless, there are professed Christians on all sides of us who assert frankly that nothing in the "hallowed Scriptures," old or new, goes to tell us of a future state or of what it shall be. Those preachers who are loudest and most positive for it only insist upon it as a matter of faith, that is, of imagination. We need mention among the more distinguished of American preachers who assert that the Bible teaches us nothing of a future state and another world, Bishop Clarke of Rhode Island and Henry Ward Beecher. It is but very recently that Mr. Beecher preached a sermon on "The Life to Come," in which he recapitulated facts which Christians are not apt to think of.

In that discourse Mr. Beecher said: "The heroes of the olden days, Abraham and Moses, have left not a trace of their idea of a future life. and any dealing with the Scriptures that shall seem to make them believers in a future existence is unjust and dishonest. Only when poetry in an existence after death. The Old Testament was a book working for time; the New Testament enlarged the scope, and set us to work in time for eternity. And yet, is it not remarkable that the New Testament develops so little of that hereafter? We know but very little respecting the conditions of future life, and we know very little of those things which we have a right to feel anxious to know-what our personality is to be, what our relations to our children, to our earthly companions, the whole method of being. On these elements we have no knowledge whatever-not a line, not a fact. We know that death ministers again to life, but the make-up of that life is left to the imagination. It perplexes us why Christ did not throw some light on the mystery of the resurrection; but he did not. When the babe is laid in the grave, the mother's heart ories out, Where is my babe? Who has got it? Is there, then, a heavenly nurse? Are there motherhearts to care for it? Where is it? Does it cry for me?" No voice answers back, and with these things the heart has a right to deal; these questions we have a right to ask."

Christianity, then, has not lifted the veil to to the imagination. But that does not answer the demands of the human heart. "These questions (of the future) we have a right to ask." Never have they been answered until Spiritualism came to do it. Spiritualism may thus with truth be termed, to the extent of its teachings, the religion of the future life. The Bible had failed to satisfy human needs on this absorbing question. The time was ripe for a new revelation. An advance in human belief was needed to parallel the advance in human development. The human spirit strained its gaze to see if it could descry some hope that had a basis of actual knowledge, and Spiritualism was the answer to its incessant yearnings and cries. There could be no more convincing proof given of the divine truthfulness and reality of it as a revelation to humanity.

## "Truth" Gone Astray.

If the Scranton (Pa.) Truth is desirous of substantiating a claim to its title, it will be obliged to become better informed of a subject before making statements regarding it than it is upon Spiritualism, as indicated by remarks in its issue of Nov. 19th, concerning the cause of the premature death of a young man, Mr. John W. Evans, in New York; which sad event it attributes to lunacy superinduced by a belief in Spiritualism is to insanity.

After asserting that "quite likely" this victim of self-murder would not have committed the crime had he not investigated Spiritualism, it tells us that a rumor assigns the cause of the rash act to disappointed love, etc., and that the aunt of the loved "figured" as a "spiritmedium," therefore John W. Evans's suicide was evidently caused by Spiritualism. "Sage conclusion," remarks "J. K. B.," in the Lackawanna Democrat. "Will the editor of Truth claim that the thousands of suicides, the accounts of which, as published in this country, run from one to five daily and upward, are individually chargeable to the religious views of the respective victims—the crase of this or that religion, science or philosophy said viotims are interested in or have casually investigated? No; to do so would not be popularly gratifying, nor satiste his evident hatred of a

matter he evidently knows little about." Most unaccountably Truth gives place in its columns to a letter written by a gentleman of Scranton, in which occurs this passage : "I was present with the deceased in twenty or thirty snything therein able to daunt the courage of circles before he left this city for New York, and he was continually questioning the contherefore am not angry at the error of our first trols as to whether he had better go to that paints, or unwilling to bear a part of this common fate, and, like the best of them, to die, that before he left the city by one control: Stay be eminently wise and judicious. The marches application. The marches and the calisthenics he would not have abolished for a most will be sorry. Sitting in pleasant conversation in sense to breath a splittly of a split of the will be sorry. Sitting in pleasant conversation in sense to breath a splittly of the will be sorry. Sitting in pleasant conversation in sense to be sense to breath and the calisthenics he would not have abolished for a most will be sorry. Sitting in pleasant conversation in sense to be sense to breath and the calisthenics he would not have abolished for a most will be sorry. Sitting in pleasant conversation will be sorry. Sitting in pleasant conversation the marches and the calisthenics he would not have abolished from Light, that "Mr. Com.)'s" "Spirit Teachings will be sorry. Sitting in pleasant conversation will be sorry. Sitting in pleasant conversation in sense to be substant as possible to how these defects may be remedied, seem to be sense to breath the will be sorry. Sitting in pleasant conversation where and instant a spirity of the marches and the calisthenics he would not have about the marches and the calistence of the marches and the cal city. In my hearing he was told this one week

discourage you, but I feel impressed to may to you, Don't go. I cannot see you doing well in New York City. There comes a dark cloud before me, and into that cloud and beyond it I cannot see you.' But go he would and did; with what result we all know."

It is evident from this that instead of Spiritualism leading Mr. Evans to a commission of the act, it did all it possibly could to prevent him from going into conditions that induced it. But so bitterly at enmity is this editor with the truth, that he has the audacity to allude to what these mediums said as another evidence of the evils of Spiritualism!

It seems rather late to instruct this editor upon the facts in relation to what in the early days of Spiritualism was considered to be the heaviest gun in the artillery of its enemies; but as he appears lamentably deficient in a knowledge of them, we occupy a brief space to give him a few leading points.

In 1876 the Spiritualists felt it to be their duty to ascertain what of truth and error was contained in the assertion of Dr. Forbes Winslow, that there were ten thousand persons confined in lunatic asylums in the United States in consequence of belief in Spiritualism. Consequently one of their number sent a letter of inquiry to the superintendent of every public and private insane asylum in this country, asking for the number of patients, how many of them had their lunacy caused by religious excitement, and how many by Spiritualism. Replies were received from fifty-eight asylums, wherein were confined 23,328 insane persons, of whom 412 were reported insane from religious excitement, and 59 by Spiritualism.

Letters accompanying these reports from superintendents and physicians fully attested to the rarity of committals on account of Spiritualism. Dr. Ranney, Superintendent of the Iowa Hospital, who in 1874-5 had more than one thousand patients under treatment, said there was not at that time one Spiritualist under his care. The Worcester (Mass.) State Hospital, where in 1876 829 patients were treated, had not a Spiritualist at that time or during the previous three years. The Superintendent of the State Lunatic Asylum at Harrisburg, in which, during twenty-five years, 3,988 patients had been admitted, wrote: "We have not had for a long term of years any cases caused by Spiritualism." Dr. Cooker wrote: "I have been in charge of the Lunatic Asylum of New Orleans some seven years, and out of a large number admitted and discharged in that time have never had one case of insanity on account of Spiritualism, but several cases of insanity caused by other forms of religious be-

We could easily fill every page of this paper with evidence of like import. Correlative with this was the establishment of the fact, yearly becoming more widely recognized since that time, that instead of Spiritualism being the cause of insanity, it has been and is its most potent preventive. This stands to reason; while on the other hand, the doctrines of what is termed "popular religion," begetting terrorizing fears—that, compared with the blissful assurances and hopeful bestowals of Modern Spiritualism, are as midnight darkness to noonday brightness—are its most prolific creators.

If the editor of the Scranton Truth, or any other person, desires further information on this subject, we commend to their attentive reading a pamphlet entitled "Spiritualism and Insanity." published by Colby & Rich, giving a full report of the results of the inquiry instituted at the time and in the manner stated.

## Father Pierpont on the Lyceums.

In our Message Department, in the issue for Nov. 14th, appeared a communication over the name of Spirit John Pierpont, giving his opinion regarding the present management of the Childisclose the fact or the character of the future which seems to us worthy of special interest and dren's Lycoums conducted by Spiritualists, life. As Mr. Beecher says, it leaves it entirely attention on the part of our readers. It is well tain the wide extension and permanence that was enthusiastically anticipated for it in its early days: It is well, then, to listen attentively to any suggestions that may be made, especially from so competent a source, regarding the defects existing in its management, and the

means of remedying them. .... In the first place, it is worthy of note that Father Pierpont emphatically recognizes the great importance of efforts to impart to children a knowledge of "the laws of spiritual life." and of "their own inner natures," that they may be saved from the sad results of ignorance and error—of misteaching and misdirection—in these vital matters. This he would have us note, is quite another thing from teaching children the mere fact that our friends continue to live in a spirit-life, and can communicate from that life-which he avers is all that many Spiritualists attempt to teach their children. Important as this fact is, it may have little or no beneficial influence on the life and character; while a knowledge of the laws of the spiritual life induces an endeavor to conform to them while here—it includes a recognition of "duty to one another," and is the only way to the attainment of beatitude and peace, whether in this world or another. The teaching of these laws, it may be remarked, is not the teaching of any theory or sectarian ism to cramp the minds of children, but of fundsmental truths based in the nature of man. And these, it should be added, ought not to be taught dogmatically or authoritatively, but in the way of discovery—enabling each child to see for itself that these laws exist in its own nature, and must be obeyed for its own happi-

It is further worthy of note that the defects of Lyceum management pointed out by Father Pierpont, are just those which have long been apparent to thoughtful observers of its workings on this side of life. One is the tendency to make the Lyoeum mainly "an entertainment," or show, for the gratification or amusement of the members and spectators. Another is the liability, by frequently bringing forward a few children to partake in platform exercises, to the neglect of others, that "boldness of manner, and a feeling of self-sufficiency in these few-traits not at all admirable in children-will be cultivated. These tendencies have been observed and deployed by many sincere friends of the Lyceum work, and doubtless a feeling that they were either inseparable from the Lyceum methods or irremediable in the existing management, has caused many to

withdraw their interest and support. The recommendations of Spirit Pierpont as to how these defects may be remedied, seem to

being productive of harm rather than good, as any physiologist knows. We have not room to dilate on this fruitful topic here, but will venture to add that since the main use of these physical exercises in a Lyceum session is to give relief or alternation from mental application-drawing the blood away for a few moments from too much concentration in the brain-they should not be made the first or the most prominent exercise of the session, but should come in after or between the lessons; and they should be performed with a vim and thoroughness which will send the blood tingling to the ends of the fingers and toes, or they are of little value. Moreover, their use should be carefully explained, so that all, even the youngest child, may understand that they are not a mere show or entertaining spectacle. Further, since these exercises, for the few minutes that can be devoted to them in the Lyceum, can be of small value in muscular development, the children should be taught to perform them daily in order to get their real benefit. They should be practiced in all schools; but, if neglected there, should be attended to at home.

So the practice of reciting or singing from the platform should be encouraged in children as a means of cultivating the memory, and of giving self-command; but any tendency to un-seemly traits of boldness, or love of triumph restrained. These traits are not spiritual, but the opposite.

But preeminently, while the physical and the mental are not to be neglected, the Lyceum should be a place for spiritual culture-where children, as Father Pierpont says, "can be instructed concerning the spirit, its attributes, its possibilities and its responsibilities," and where all influences shall tend to unfold the spirit in all its noble attributes and possibilities. To make it this requires teachers of suitable qualifications-who possess not only the requisite knowledge and spiritual experience, but an aptitude to address the minds of children, and lead them up to a knowledge of spiritual things.

More thought and time need to be given to this important subject: something equivalent to a normal school is evidently required, where teachers may become fitted for this work. There need to be conference and cooperation among them, so that something like unity in the great principles or truths to be taught, and in the best methods of teaching them, may be arrived

### The New York Medical Law.

We have been requested to ask that those of our readers who may reside in New York will assist the gentlemen who are moving to obtain the repeal of the present proscriptive Medical Law in that State during the present session of its Legislature by the circulation for signatures in as wide a degree as possible of the petition already printed in our columns, and by the collation of facts going to show the marked superiority of the modern and improved systems of treatment now in vogue over the old method of. practice called the "Regular," which at present has so unjustly the sanction of the statute.

Any one among our New York readers who may be personally knowing to a special case (and, judging by the experience of the remonstrants in Massachusetts in this respect, there must be many of the kind, also, in New York,) wherein a patient has employed "Regular" practitioners without receiving help, and has been given over as hopeless by these M. D.s. and has then been restored to health by socalled "irregulars," will confer a great favor by putting the facts in clear shape, in the form of a sworn affidavit before a justice. "Ascounts! of cases are also desired where the existing "Doctors' Plot" law has worked against the rights of the people as to their choice of medical attendants, and honorable practitioners have been compelled to either leave the State or give up their business.

to where such evidence can be sent in season the restrictive medical law will be referred.

## Mrs. Sawyer's Seances.

Great satisfaction continues to be expressed. says a reliable correspondent, by those who attend the excellently conducted seances of Mrs. Sawyer, No. 4 Concord Square. At that on the evening of the 20th ult. a spirit who when in earth-form was a well-known Spiritualist of this city, came from the cabinet, and passing to one of the company, by whom she was instantly recognized, took him by the hand, and leading him to the centre of the room, entered into conversation. While this was in progress. another spirit suddenly appeared directly in the rear of the compact line of sitters, ten or more feet from the curtain, and taking the hand of one of the company, who was obliged to remove his chair to enable him to pass, advanced with him to the cabinet. Another spirit assumed visible form quite unexpectedly outside the cabinet, several feet to the left of it, went to her husband, and conversed with him, strongly urging him, as he afterward stated, to keep up his courage in the battle of life, assuring him that she was constantly by his side to strengthen and sustain him. The interview was highly appreciated. "Daisy," whose experience with Mr. E. W. Webster, of Lynn, was recently published, came with much strength and joyous vivacity, and in another costume from that worn on the previous occasion. These, with other interesting incidents, interspersed with Maude's wise and witty sayings, rendered the occasion an exceptionally enjoy able one to all present. 

## J. J. Morse in Bostoni vibil at

Mr. Morse concluded on Sunday evening last his present engagement in Brooklyn, N. Y., receiving warm commendations from officers and members of the society. On Sunday next he makes his reappearance on the Spirit ing immortal fruit. Filled black as old a dis ualist platform in Boston, after ten years absence—his services having been secured by the Spiritual Temple Society, meeting in Hortfoultural Hall.

Mr. Morse will make arrangements for the last two Sundays of December, his Sabbaths otherwise being engaged up to May next.

23 Colby & Rich have just issued a new and revised Thade-List and Catalogue of Spin-ITUAL, REFORM AND MISCELLANEOUS PUBLI-CATIONS brought out and for sale by them. which they will send free to any address on

Funeral of John E. Wetherboo

The funeral services of the late John B. Wetherbee took place at noon on Monday, Nov. 23d, from the Church of the Unity on West Newton street, Boston, and were largely attended by friends and associates of the deceased, and delegations from the law school, the alumni of the law school, the Harvard class of '78, the Royal Arcanum and the Curtis Club. The services were conducted by the Rev. M. J. Savage, and the Weber Quartette furnished the music. Mr. Savage was very impressive and feeling in his remarks. He spoke beautifully of death and the future life, which he firmly believed in. We should so live here on earth, he said, that when the scales fall from our eyes we shall be fit to enter God's heaven, where treasures are laid up for us.

The contributions of flowers were very large and appropriate. Among them, the Boston Law School sent a broken column 8 feet high, composed of camellias and white roses, with a wreath of Grace Wilder carnations twined about the ivy base; the Curtis Club sent a large closed law book made of 3000 white carnations, standing on which were the scales of justice wrought from white violets and pansies. The Harvard class of '78 contributed a fac-simile 33 feet high of their classmate's roll-top desk with the word " closed" on the cover, and on the top a large basket of flowers, with the initials "J. E. over others less gifted, should be checked and W., class '78." Warren Council Royal Arcanum sent a pillow with the letters "V. N. C." on the face. The "gates ajar" was from Mr. J. S. Wright. Thomas J. Hanlon contributed a standing crescent and William Eaton a standing star. Mr. and Mrs. J. F. Smith sent a handsome broken column and Mr. Horatio Davis of New York sent a large wreath and out flowers. The floral decorations were under the charge of T. F. Galvin of Galvin Bros.

At the conclusion of the services those who desired were permitted to take a last view of the remains and then the casket was closed and the body was taken to Mt. Auburn for interment. The pall bearers were Mesers. J. S. Wright. Elijah J. George, Thomas J. Hanlon, Frank Paul, Melville O. Adams and H. W. Rogers

THE SPIRIT MESSAGE DEPARTMENT on our sixth page will be found to embrace in its contents much of interest: An invocation of an earnest and soulful character is given; answers are returned by the Controlling Intelligence to questions from correspondents regarding the continuity of spirit-individuality, 'evolution," etc.; Edwin Wattson of Philadel. phia would be glad to speak with his friends in private, and assures his hearers that "in passing from earth one is not crushed out of life, the way is not dark, the road is not marrow, but broad and free, leading unto a bright condition, where there are green fields and pleasant places. There may be dark and stony roads, but no soul needs to travel them that desires to get out into the light, and makes an effort to do so "; Charles F. Osborne brings his personal "greetings to any who care to receive them," and speaks also a word for his son John, who passed on in France; Isabella Jane Cleveland of Newport, Ky., gives her friends a graphic reply to the question they, often ask: "What does lie beyond this life?" when she says: "I come to tell them there's another world like this, but broader and brighter and larger; I think there seems more room, and no one is crowded-but we find our friends there ": Hannah Carey of the North of England hopes to reach friends in Jersey City and elsewhere; the Controlling Intelligence voices messages for "Maley," Mabel Young, Lydia J. W. and Emma G. Chandler; "Swiftfoot" brings a measage which he for whom it was intended cannot, we feel sure, read without feeling in it a strong influence to "drive away the shadows" and "bring the sunlight," as this eloquent red brother expresses it; E. C. Carpenter of Chattanooga, Tenn., wishes to communicate with, those who knew him in that locality: E. J. Due notice will be given in these columns as Brown of New York City sends his love and that of "Louise to those who care for us on to be used before the Legislative Committee at | this side"; Martha Fuller of Manchester, N. H., Albany to which the petition for the repeal of reports to friends there her glad condition in the land of souls; and Eliza Ames hopes to reach Ellen Fairbanks of Chicago with a message of encouragement.

> "The Advent Mission" begins in this month following Thanksgiving, and is an Episcopalian project. The rectors of those Episocpal churches which are to take part in this Mission are therefore sending out circulars to all the residents within the limits of their parishes, whether they are Episcopalians or not, urging them to lend their sympathy and aid. It. is declared that the missioners will exert themselves to awaken public interest in religion as: well as to benefit their own church. On the other hand, there are Episcopal churches in New York which hold aloof from the movement. and do not look upon it with favor. They apprehend that it will result only in stirring up an emotional interest in religion, and in exciting to a religious exaltation from which a certain. reaction will follow, making matters worse than they were before. They apparently have the Baptist and Methodist revivals in mind, and are thinking of the campaigns of Moody and Sankey, and of camp-meeting exhorters The Episcopal church has no sympathy with such methods, because it puts no faith in their efficie cy. But after all is said, do not the emotions play the chief part in religion? They cortainly do, or what is called religion does not exist. Respectability is not religion and lear or contact with common people certainly is not.

> Mrs. Emma Hardinge-Britten is still doing a great work in England, convincing thousands of the grand truths of the Spiritual Philosophy. The English Spiritualists should carefully see to it that she is fully remunerated for her arduous labors in behalf of our glorious Cause. She has been a faithful worker for a great many years in different parts of the world, and the good seed she has sown is bear.

> We are in receipt of, and return thanks for, several cabinet photographs of Mrs. Amelia. H. Colby, the plotures which are excellent in resemblance and detail-being brought out at the studio of Meaning Heath & Smith 19 Market Square, Portland, Maken el ento viny

Mrs. Thayer, who we learn is at pres in New York City-: No. 235 West 47th atrest has lately given evidence of being a fine Independent state writing medium. We have the in-formation from a very reliable source, with the promise of particulars bereafter. Bankabas 1849

#### Vaccination.

Through fear of the smallpox and the ignorance and cupidity of the "regular" M. D.s. many people are being vaccinated. The remedy is worse than the disease, as we have often shown in these columns, and we are glad to find at least one sensible editor of the daily press outspoken upon the subject. The editor of the Pioneer-Press, of St. Paul, Minnesots, says there is quite a percentage of citizens in that city who are opposed to vaccination, and would fight it if they had a chance; that they are not the "low and ignorant" class by any means, but belong to the intelligent and wellto-do element. We are in receipt of facts from other sources of a similar tenor. We saw a gentleman a few days since from the Cape, who informed us of a case where a physician vaccinated a gentleman in Edgartown nearly twenty years ago, and that the latter has been an invalid eyer since, having barely escaped a fatal result at the time.

A Psychical Research Society has been recently inaugurated at St. Louis, Mo., by some thirty prominent merchants and professional men. They are to investigate payobological phenomena in a critical, systematicand impartial manner, they say. Now let us see how they say it in the following extracts from the constitution:

"The work of the Society shall be divided into five "The work of the Society shall be divided into five sections, entrusted to as many standing committees, as follows: 1. Psychical phenomena in general, 2. Thought transference, mental telegraphy, mental converse. 3. Insompla, clairvoyance and somnas-bullam. 4. Psychopathy, mind-cure, faith-cure. 3. Psychological effects of a mathetics, narcottes, star, Anchor section reads: 'The object of the Society being the impartial investigation of the subjects above mentioned, no person practicing madiumahip, mesherism, or any kindred pursuit for pecuniary gain shall be eligible for membership," The Society has as yet no regular place of meeting."

The whole thing is based upon total ignorance of the subject, as every Spiritualist will see at once when this Society states its object to be an "impartial investigation," and then goes on to say that "no person practicing mediumship, etc., for pecuniary gain shall be ellet-ole for membership !" It is equivalent to say-ing that Hamlet should be played with the ghost left out! Here are the names of the pseudo wise men who have been selected as the officers of the said Society; President, Rev. S. N. Sonneschein; Vice-President, Bobert G. Henry Secretary, George W. Peck, Treasurer, H. W. Williams.

We are often in receipt of private letters asking us to recommend some special medium to our correspondents, attention. We cannot undertake to do so, because our experience proves that a medium who can give very satisfactory evidences of spirit control to one person, may be entirely unable to obtain anything for another the occult law governing such communion being so very nice that it requires parmony with the sitter as well as with the medium. Hence disturbing elements should erriction of a happy state in this world. He that has mover be allowed to enter a sound body is a short but full description of a happy state in this world. He that has these two has little more to wish for, and he that wants either of their will be but little better for any thing elsa, Locks. harmony with the sitter as well as with the well know this fact, but it is little understood by investigators. We are even ready to impart all the information in our power in sid of spirit-return, and to give what, information we possess to those inquirers who so often commupicate with us upon the subject. All we can say to such is, if by visiting the seance of one medium they do not succeed in getting scommunication from any spirit friend, they should try another, and another, if necessary, and we venture to affirm that, by so doing, they will in the end be successful. This has been our own experience, as well as that of thousands of people, who rejoice in the knowledge they have thus gained.

While the London Spiritualist Alliance is going shead, the American Alliance, with its headquarters at New York City, is apparently sound saleep. Wake up, gentlemenshake off your lethargy, and go to work. Pattern after the Londoners, who first took their idea from you. The last number of London Light contains over alx pages of a very interesting address by the President of the Alliamo, at a general meeting of the society, held in St. James's Hall, London, Nov. 18th, 1885.

The first number of a new weekly Spiritualist paper of four pages has just been issued in Paris, France, entitled La Penses Libre, under the auspices of "The Societé Parisienne des Etudes Spirites." It is to give elementary explanations of Spiritualism to new inquirers, and a current record of the progress of the Cause at home and abroads to the aveil

Mr. Colville's lecture last Sunday morning, on "Jesus at the Marriage Feast/Turning" Water into Wine," was a masterly effort of this distinguished speaker, and was listened to with rapt attention by a very large and appreciative congregation. girth emen had onw

We are pained to learn that J. B. Wolff, President of the Washington Society of Spiritualists, is so reduced by sickness that small hopes are entertained of his recovery.

Read what is said on our eighth page regarding the reduction in price of the works of Kersey Graves, alves , annote sale to electron

A Pleasant Social Galbering over the birow on Monday syening, Nov. 201, a number of 124 band-bers of the Roston Spiritual Temple made as influently call on Mrs. Amelia H. Colby at the bosythiose in the Color of Mr. and Mrs. Ohiries W. Mellering West Chanter Park, which has been iruly a pleasant home to Mrs. Colby during her present engagement with the Temple. The cocasion was the anniversary of Mrs. Colby's birth, and furing the evening, Capt. Richard Holmes, the President of the Temple, in behalf of a number of friends presented to her a substantial token of

of Deep N. F. L. College N. H. L. Colleg

## ALL SORTS OF PARAGRAPHS.

Be sure and peruse the New Story which the BAN-MER will begin in its next number. It is a purely spiritual production.

Commissioner Colman delivered an exhaustive address recently before the Butter and Cheese Convention at Chicago on the deleterious effects of the manufacture of imitation dairy products on the business of honest producers and dealers. He strongly condemned it, and recommended that resolutions be drafted to induce Congress to adopt a national law prohibiting the sale and manufacture of these pro-

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

Kindness and good manners pay in the long run.

A Mexican traveler reports that the Mexicans cat sait with their oranges, which is not surprising when we consider the well-known passion of the Mexican for condiments of every description. One traveler describes the ingredients of a Mexican dish thus: potato, mustard, ginger, pepper, mustard, potato, mustard pepper.— Good Health.

Beware of a female impostor who has for a long time been dunning Spiritualists by writing plaintive letters to them of an alleged sick husband at one time; and at another asking for money to get to California with. Bome of these letters have been dated at Brooklyn. N. Y., and later at Chelsea, Mass.

N. Y., and later at Onelsea, mass.

Hollis street now shines our resplendently in the night, the three electric lights in front of the new Thesire flooding the narrow and usually dark street. Thesire flooding the narrow and usually dark street with radiance. If old Mather, Byles, the first pastor of Hollis street Church, could look upon, the seems, he would no doubt perpetrate one of, his argureative puts against the Theatre, for he was ditterly, opposed to the drama. It is worth noting however, that the law if the property of the collect ministers Hollis street Church ever had, not only sat on committees to determine the merits of competitive poesis to be recited at Theatres, but himself street, a prize prolegue which was recited at the opening of the old Tremont Theatre.—Boston Eventing Become

It is said that a young man, one of Rev. Mr. Talmage's Sunday school teachers, has been excominu-nicated for oriminally assaulting one of the sisters of

Gen! Crook's plan of seaching the Indians to become herdsmen and to raise crops, securing to them the im-provements made upon lands, with a view to their ultinate individual ownership, at the same time instructing the young children, appears to be the "most useful thing to be done now." and was below a completions.

As usual, when Great Britain enters upon a war of conquest or annexation, the exquee given for an armed invasion of Burmah is that it is necessary for the ben-eft of commerce, at is claimed that it will be a valuable trade route to China for all hattons, to the benefit of the world's commerce. This is fishisbury's explana-tion of the matter in reply to an inquiry of the French government as to the meaning of the Billian military and an Alexander for the hour t

THE NEWS.—Thomas A: Hendricks, Vice-President of the United: States, died very suddenly of paralysis of the brain, at his real dence, in Indianapolis, Ind., at quarter to five o'clock Wednesday, evening, Nov. 25th. His funerat occurred at Indianapolis on Dec. 1st—slarge concourse of spectators being gathered, and the services specially impressive though simple and quiet has to details.

Spiritualist Meetings in Boston :

Spiritualist Ecctings in Boston:

Enamer of Light Circle Zoom, No. 9 Beauworth
Streed-Ever Theody and Friday atternoon at so clock.
Adminion free, For further particulars, see notice on
sixth page. L. B. Wilson, Chalman.

Beaton Spiritual Temple. Hertiscultural Mall.
Lecourse every Sinday at 105 a. m. and 75 r. m. B. Holmes,
Frasident; W. A. Dunkles, Treasurer.

Beets eley Comprennies. Frasturer.

Beets eley Comprennies. Frasturer.

Beets eley Comprennies. Frasturer.

Beets eley Comprennies. Frasturer.

J. Colville. Publid sevice in Berkeley Hall, Odd Fellows
Building, Tramont street, every Bunday at 105 a. M. and
M. F. M., islan Friday, 7M P. M. Weelly meetings in Langham Hall (adjoining): Manday, 3 P. M., Questions and Answer Conference: Womenday, 3 P. M., Ladies Union;
8 F. M., Musical and Lightarry Solvies; taturday, 3 P. M., Leoture and Conversation. Everybody welcome.

Union Park Hall, Corner Union Park and Washington
streets, everytunday at 10% A. M.; All friendsof theyoungare invited to visit us. J. B., Hatch, Conductor.

Palme: Hemenday at 10% A. M.; All friendsof theyoungare invited. Benj. P. Weaver, fundately. Francis B.

Woodbury, Cox, Ben., 119 Devonshire street.

First Spiritual Temple, corner of Newbury and
Excern Servets.—The Baltinal Frastrality Society will
hold religious services every Handay. Doors open at 10%
A. M., services commence at 11; All are cordially invited.

First Spiritual Temple. Corner of Hewbury and
Excern Servets commence at 11; All are cordially invited.

1 1041 Washington Street.—First Spiritualist Ladies'
Add Society. Meetings every Friday at 2% and 7% r. M.

Aid Society. Meetings erery Friday at 2% and 7% r. M. Mrs. Henry O. Torrey, Socretary.

Mrs. Henry O. Torrey, Secretary.

College Hall, 24 Basex Street.—Sundays, at 10% of the college Hall, 24 Basex Street.—Sundays, at 10% of the college Hall, 25 Washington Street, corner of Basex.—Sundays, at 10% A.M., 1% and 7% r.M., also Thursdays at 3r. M. Abis speakers and test mediums. Excellent music. Present Robinson, Chairman.

celleis music. Present Robinson, Chairman.

Byr if an aliastic Presidence Americal holds mostings every bunday atternoon in Berselev Hall, 4 Berkeley street, at 1½ o'clock; H. 5; Cook; Fresident.

1231 Washington Street, Leafer Att Pariers.—National Developing Ulrick meets, every Bunday at 5 P. M.
James A. Bliss, Conductor, assisted by other good developing mediums. Good speaking and music.

Figure Erra Fariers, 176 Trement Street.—Developing circle, 10½ A.M.; tests and systems, 2½ and 7½ F. M.
E. A., Cutting, Chairman.

E, A. Qutting Chairman. And spreading 27 and 7% F. M. Fraisemity of the White from 12 Pemberton Square. Room 9.—Meeting second and fourth Thursdays of sech month. Berrice of Elience on Baturday evening. The Messunger will be at the rooms daily from 9 A. M. till 3 F. M., to give information respecting the Order.

Ghelses.—Spiritualist mestings at Pilgrim Hall, Odd Follows Building. Sunday, At Jr. M., W. J. Colville; Subject. "Who was Jesus of Nataroth, and what is the Christof God?" At 74, Mrs. Barsh At Hyrnes will occu-py the rostrum. Dodgs and Logan, Managers.

The Boston Spiritual Temple at Hor-

ticultural Hall. Last Sunday morning, a year, intelligent audience listened to Mrs. Colby, it being the last day of her en-gagement before March. Mrs. L. C. Clapp and her ex-cellent quartette gaye fine selections from the "Spiritit is said that a young man, one on Ear. Mr. Talmage's Bunday school teachers, has been experiment
nicated for oriminally assaulting one of, the dailers of
the church

The clouds and inlies of ages

Are into chaos huried;
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God," she said, "I have some idea of the motherhood of nature, but when we get out of nature I know nothing about it. All I know is in nature! If there is a creator, and he made nature, you we get beyond me, for I cannot get outside of nature. There is a desire to know of a something beyond to know of to morrow. If a desire, a want, there must, he a supply. Spiritualism has demonstrated the fact of a continued existence beyond this physical life. If man exists the world of cause and the effects of squanton: Within the human body is the whole epitome of life. As to the paying of panalties by another, a Saviour, why, if a person should pay a penalty for me, he would do me great injustice, for if I can break a law I can pay the penalty." After a very beautiful peroration, the apeaker closed with thanks to the shedence, and gave the name of Thomas Paine.

Avote of thanks was given by the siddence for the instruction received through Mrs. U.'s tectures during the past month. She will occupy the platform during March.

Next Sunday, Dec. 6th. J. J. Morse. Egg., of England.

the past month. She was volumed to the past month. March. Next Sunday, Dec. 6th, J. J. Morse. Eq., of England, (well known in this country by his visit some ten years ago.) will occupy the platform at Horticultural Hall, also the Sunday following, both morning and evening. W. A. D.

Berkeley Hall Meetings.

His function of specialty being gamerous, and quiet as to details, 07.20 and phonons the young King of Spain—who on his accession to the throne declared that he intended to be the King of all Spaniards, and that he would make no distinction of religious or political parties, and that he could make no distinction of religious or political parties, and that he could make no distinction of religious or political parties, and that he could make no distinction of religious or political parties, and that he coran and singing throughout the service. Mine of any other Enropean state—died. Wednesday, Nov. 28th. Funeral to occur Dec. 10th.

Bulgarian stock has risen in the war, market since he game and singing throughout the service. Mine of any other Enropean in the war, market since he attained with a risen in the war, market since he attained with a risen in the war, market since he attained with a risen in the war, market since he attained with a risen in the war, market since he attained with a risen in the war market since he attained with a risen in the war market in a soprano and organist respectively. In a man or the state of the market in the warnest appreciation of a large and sympathetic audience. W. J. Colville's lecture on the warnest appreciation of a large and sympathetic audience. W. J. Colville's lecture on the warnest appreciation of a large and sympathetic audience. W. J. Colville's lecture on the warnest appreciation of a large and sympathetic audience. W. J. Colville's lecture on the warnest appreciation of a large and sympathetic audience. W. J. Colville's lecture on the warnest appreciation of a large and sympathetic audience. W. J. Colville's lecture on the warnest appreciation of a large and sympathetic audience. W. J. Colville's lecture on the warnest appreciation of a large and sympathetic audience. W. J. Colville's lecture on the large from the large from the warnest appreciation of a large and sympathetic audience. W. J. Colville's lecture on the large from the large from the large from the

"Shelley's 'Queen Mab.'" On Friday evenings ancient religions are being reviewed. "Zoroaster" is the subject announced for Friday, Dec. 3d. Mr. Colville's private classes for spiritual instruction are now in session on Mondays at 3 P. M. at 60 West Newton street, and on Saturdays at 7:30 P. M. at 12 Pemberton Square (Room 9). A few new members can be admitted to the present series.

W. J. Colville is open to engagements for lectures out of Boston on Tuesdays and Thursdays of every week. Address Languam Hail, 4 Berkeley street.

The White Cross Fraternty holds a public meeting in Langham Hall every Tuesday, at 7:45 P.M., for the consideration of topics of vital importance to the world. All lecturers, mediums and others who have a word to offer are cordially invited to take part in the conference. W. J. Colville opened the discussion on Tuesday, Dec. 1st. Mr. Prentice Mulford will do so Dec. 8th.

SHAWMUT SPIRITUAL LYCEUM -- UNION PARK HALL.-There was a good attendance at this Lyceum HALL—There was a good attendance at this Lyceum last Sunday morning. After the usual opening of instrumental music, the "Shawmut Educator" was called into requisition, from series 5 of which the subject of "Children in the Spirit-World" was considered. Conductor Hatch pave, as the morning lesson, the communication from John Pierpont, published in the Banwer of Nov. 14th, and it is fitting here to remark that Spiritualists and Liberals should read the same and follow its excellent advice. Recitations were given by Miss Gertie Coffin, Littie Doille. Rosa Gasaviour, Eddie Hatch, Aille Cummings, Gracle Thorp and Willie Wilcox; a duet by Rosa Isaacs and Jennie Porcelain, and a song by little Charife Hatch. Ail were pleased to once more see little Luiu Morse, and she favored us with a song which elicited an encors, after which a fine recitation was given by A. L. Gardner, a vocal selection by the Guardian, Mrs. Hattle Sheldon, and a fine reading by Miss Mas E. Dinsmore. Mr. Henry S. Cook of the Spiritualistic Phenomens Association was present and said a few words to the effect that the Lyceums should be ably seconded by the different societies in Boston, as they were the nurseries for our young to be educated in the progressive, developing truths of Spiritualism.

The sociable at 337 Tremont street, Friday evening, Dec. 4th, will consider what can be done on the approaching Uhristman to meet the expectant hopes of the children. All officers and members on that occasion will be pleased to meet those disposed to second their efforts. Alonzo Danyorth, Sec. of S. S. L. last Sunday morning. After the usual opening of in-

ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street.

PAINE HALL-BOSTON SPIRITUAL LYOEUM .-- After the usual opening exercises, and the Instructor Lesson being read, its subject was discussed by the teachers of the several groups with the children. Mr. Mahony was present, and kindly consented to read one of Eliza Cook's poems, entitled "Meart's Charity," imparting an excellent lesson, which Mr. M. forcibly impressed on the minds of all present. Miss Maria Falis's selection was "The Knight's Toast"; Aaron Lowenthal's, "Drifting"; Beulah Lynch'e, "Rook of Ages"; Mrs. Francis's. "Thanksgiving Day." Carrie Hun also gave an excellent reading. Vocal selections by Miss Helen M, Dill, Lillian Elch and Eva Morrison. Mr. Mansfeld, who is an almost constant attendant at our sessions, has made a kind offer whereby the financial department will be atrengthened.

Friends of the Lyceum, we have an attractive display of articles at our Fair, now in progress at Chapel Hall, 820 Washington street. Come and purchase your Christmas gits of us.

Married—At East Boston, Arthur W. Wedger, Assistant Conductor Boston Lyceum, to Emma F. Bense. the several groups with the children. Mr. Mahony was

THE SPIRITUALISTIC PRENOMENA ASSOCIATION held its usual exercises Bunday, Nov. 29th, in Berkeley Hall, opening the services by singing by Mrs. Hattle Mason and daughter, followed by an invocation by
Mrs. M. A. Ricker, after which Mr. LeClair sang in
his usual acceptable manner, "Oply Waiting," Mrs.
M. A. Ricker made some remarks upon the beauties
of the philosophy through which we not only "know
that our Redeemer liveth," but know that our kindred live also.

Mrs. Foudre of New York rendered with fine effect
a musical selection, and Mrs. Carlisle Ireland gave

a musical selection, and Mrs. Carlisle Ireland gave some fine tests, as did also Mr. David Brown and Mrs. Cunningham. Miss Bva Morrison, of Lyceum No. 1, did herself credit in a song and accompaniment, and Little Luiu Merse in a song won merited applause, Little Luiu Merse in a song won merited applause, Little Luiu Merse in a song won merited applause, Sec.

NEW BRA PARLORS, 176 TREMONT STREET .-White Eagle," "Rolling Thunder," "Big Star" and Montana Charlie," their leader, visited this place on "Montana Charile," their leader, visited this place on Bunday last, and the large audience was pleased with the presence of the Indian brothers. The atternoon meeting was opened with an invocation by Mrs. M. B. Carter, a lady just coming into the spiritual ranks from those of the church. We were next favored with a recitation by little Alice Cummings. Mrs. J. F. Dillingham spoke under spirit influence. Mr. Thorndyke was influenced for the first time in public by an indian chief, who spoke in behalf of his people, then said: "I will stand saide to allow a pale brave, an old speaker, to come to his people," when, to the surprise and delight of all, I. P. Greenleaf came in so perfect a personation that he was recognized before the name could be given. At the evening meeting Mr. Milleson addressed the people in behalf of spirit-control and the necessity of protecting our mediums. The Indian brothers will assist in the meetings next Sunday morning and evening. Mrs. E. A. Cutting, Conductor.

EAGLE HALL, 616 WASHINGTON STREET.-Unusually interesting meetings were held at this place Sunday last. Appropriate remarks were made by Col. E. C. last. Appropriate remarks were made by Col. E. C. Bailey, C. M. A. Twitcheil, Mrs. M. W. Leslie, Dr. M. V. Thomas, Dr. B. F. Richardson, Prof. Milleson, Mrs. Conant, Mr. Wright, Mrs. Hutchinson, Mrs. M. A. Chandler, Dr. Hopkins, Mr. Kirsh and others. Clearly recognized tests were given by Mrs. Leslie, Dr. Thomas, Mrs. Chandler, Arthur McKenna, Mrs. Conant and Dr. McAllister; psychometric readings by Dr. H. F. Tripp, Dr. Richardson and Dr. McAllister; a song and recitation by little Lulu Morse, and an inspirational poem by Dr. Richardson. The veteran worker and writer, A. J. Davis, was present and made a short speech, which was warmly and enthusiastically received.

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

## 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 BANNEH 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.

## BATES OF ADVERTISING.

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

Nphelal Relices farty cents per line, Minion, each insertion.

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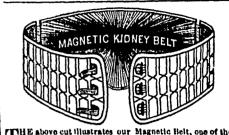
Andrew Jackson Davis, Physician to both Body and Mind, will be at the Apothecary Store of Webster & Co., 63 Warren Avenue, Boston, Mass., every Tuesday and Thursday, from 10 to 12 A.M. Consultation and advice, \$2,00. Letters may be addressed as above until further notice.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w°.N28.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Hersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER of LIGHT and the publications of Colby & Rich during the absence of J. J.

### ADVERTISEMENTS.



THE above cut illustrates our Magnetic Belt, one of the Ingrandest appliances ever made for Lame Back. Weakness of Bpine, or any disease of the Kidneys. This Belt will give relief in five minutes, and has hever falled to cure Lame Back ! It has no equal for Midney Blaccase. It is nature's own power concentrated, and will do more good in one hour than all other remedies will do Inno week. It is the crowning friumph of the flueteenth century il Whole families are often cured by wearing one Belt in turn. It gives off LIFE and WARMTH the moment it touches the body. We can refer to 1,000 people now wearing this Belt. Never since Galileo has there been given to the world such a potential power for curing disease as Dit. THACHER'S MAINETIC BHIELDS. We challenge the civillacd world to produce the equal of this Magnetic Belt for curing disease. Do not compare this Helt with the begus trash advertised as Electric, etc. We have made the subject of Magnetism a life study, and know what we are saying. We furnish proof and evidence before purchase. Bind for our new book, free. It will tell you what Magnetism is, how it operates to cure disease, and WHY it excels all other known remedles. Mailed free to the whole world.

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THESE books contain the choicest selections from this favorite authoress. They are very artistically bound in Antique Covers, on which there is an excellent photograph of Miss Havergal, and a fac-jimilie of her authograph. These beautiful Bouvenips are put up in a handsome box, in which they can be halled without injury.

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stamp, and hour of birth if possible.

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Facts Magazine. A LL new subscribers for 1888 who send in their names
before Dec. 1st. will receive November and December
numbers of FACTS free, which contain Rev. Jas. K. Applebee's Essay and F10f. H. Kiddie's reply. See contents.
N21

The Problem of Prayer.

Art Inspirational Discourse desirered by W. J. Colvide. Paper, Sounds. For sale by COLBY & RICH. od P. 20 200100 (2000) 2010; inhibitant A.

## Message Bepartment.

Public Free-Circle Meetings

Are held at the BANKE OF LIGHT OFFICE, 9 Hosworth street (formerly Mentgomery Place), every TURSDAY and FRIDAY AFRENCOUN. The Hall (which is used only for these seances) will be open at 3 o'clock, and services comence at 3 o'clock precisely, at which time the doors will be closed, allewing no egrees until the conclusion of the seance, except in case of absolute necessity. The public are cordially sevied.

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

Ele it is our carnest desire that those who may recognise

son. All express as much of truth as they perceive—no more, it is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

All expressions are all the production of the spirit forming us of the fact for publication.

All expressions of the spirit friends will verify them by informing us of the fact for publication.

All expressions of the spirit 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 alter of "pirituality their floral offerings."

All expressions to place upon the alter of "pirituality their floral offerings."

All expressions will be written questions for answer at these sances from all parts of the country.

(Miss Bhelhamer desires it distinctly understood that the gives no private sittings at any time; neither does absrecive visitors on Tuesdays, Wadnesdays or Fridays.)

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

Lewis B. Wilson, Waterman.

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

Report of Public Séance held Oct. 9th, 1885.

#### [Continued from our last issue.] Edwin Wattson.

I would be much pleased, Mr. Chairman, if I could say a few words at this place. A loved daughter of mine came to me in the spirit-world only a few months since. I wish to bring word of her welfare in the other life, to say that she is safe and happy, and that she is growing there. She loves her friends who are here; she ellipse to her methor and here better here. clings to her mother, and her mother's heart clings to her; but the change of conditions is a bright one, and it is better for her there than

am happy to come and send love to friends. I am happy to come and send love to friends, telling them how grand it is, that in passing from earth one is not crushed out of life, the way is not dark, the road is not narrow, but broad and free, leading unto a bright condition, where there are green fields and pleasant places. There may be dark and stony roads, but no soul needs to travel them that desires to get cut into the light, and makes an effort to do so. I think this is good tidings. I am helped to come here and speak thus, and I hope my words will reach some ear that will listen, and that an effort will be made to know more of these things. I am quite ready to answer such questions as may

## Isabella Jane Cleveland.

I lived in Newport, Ky., Mr. Chairman. I was an old lady when called upon to lay saids the ontside garment. Seventy-three years lattaid here and tried to do my duty. I want my friends to know I can come back and speak to them. It is strange they do not know it. They cannot tell what becomes of a friend when he dies, but they want to know, and they ask what does lie-beyond this life. I come to tell them there's shother world like this, but broader and, brighter and larger; I think there seems more room, and no one is crowded—but we find our friends there. I had a good many more over there than here, and I did not know where they had gone, but when I saw them, one after another, coming and going over there, it seemed

anxious to manifest to friends, and as closely as we can come into her atmosphere we will give that we receive from her. She went away allic the child; she called herself Maley, but her name was as Mary. Maley coming as near to Mary as she could speak in her infantile way, became as he could speak in her infantile way, became the per name, and by limit to be the she was a very winsome child, and when she plassed away left a great vold in the home. Many times she has tried to manifest at different places, to bring cheer and comfort to the comes, and we are told that her friends will be comes, and we are told that her friends will convince them of the truth of spirit return.

We see, also, a beautiful spirit, who is at through some awful calamity, or sorrow, as we may express it, coming auddenly and awfulty to her. Although the pain, the suffering, that came to loving hearts on earth was reflected in a measure upon the child in spiribilite, it did not retard her growth or unfoldment of spirit, who is not the same of the strength of the spirit, or sending some beneficent magnetism; help the pale, face prave. He look after him; bring head and the home. Wherever the feels and way left a great vold in the home. Wherever the feels she can be of use, by upiliting the spirit, or sending some beneficent magnetism; help the pale, the spirit, or sending some beneficent magnetism; help the pale face prave. He look after him; bring head to make any spiritual are sending the pale face prave. He look after him; bring head to make any spiritual steep the pale face prave. He look after him; bring head to make any spiritual steep the pale face prave. He look after him; bring head to make any spiritual steep to make any spiritual steep the pale face prave. He look after him; bring head to make any spiritual steep the pale face prave in the pale face prave. He look after him; bring head to make any spiritual steep the pale face prave in the pale face prave. He look after him; bring head to make any spiritual steep the pale face pra

from earth one is not crushed out of life, the way is not dark, the road is not narrow, but broad and free, leading unto a bright condition, where there are green fields and pleasant places. There may be dark and stony roads, but no soul needs to travel them that desires to get cut into the light, and makes an effort to do so. I think this is good tidings. I am helped to come here and speak thus, and I hope my words will reach some ear that will listen, and that an effort will be made to know more of these things. I am quite ready to answer such questions as may come up, and shall be pleased to have the chance of doing so.

My daughter's name is Carrie. My wife is Caroline Wattson; her home is in Judson Place, Philadelphia. I am Edwin Wattson. I have passed through some strange experiences since I went out of the body. I see things differently from what I did before, and I have some strange things to relate, if I can get the chance of coming privately. I know there are mediums in Philadelphia, and if some of my friends will give me an opportunity I will be quite ready to respond.

Charles F. Osborne.

I am Charles F. Osborne. I bring greetings

Once again, our dear Father, we approach thee with praises; in our hearts as upon our lips our souls go forth to thee in adoring gratitude for the discipline of time. On the may we from thee and thy ministering spirits those powers, these gitts which our souls most involve the which our souls most require; may we see, those gitts which our souls most require; may we form thee and thy ministering spirits those powers, these gitts which our souls most require; may we fare from thee and thy ministering spirits those powers, those gitts which our souls most praises; in our hearts as upon our lips our souls go forth to thee in adoring gratitude for the discipline of time. On it may we form thee and thy ministering spirits those powers, those gitts which our souls most praises; in our hearts as upon our lips our sew. If we have from thee and thy ministering spirits those power

charles F. Osborne. I bring greetings to any who care to receive them. I would be an old man were I on earth. I do not feel to now—I feel strong and quite youthful, because of the opportunities I enjoy of exercising all the control of the opportunities. I enjoy of exercising all the control of the opportunities I enjoy of exercising all the control of the opportunities. I enjoy of exercising all the control of the opportunities I enjoy of exercising all the control of the opportunities. I enjoy of exercising all the control of the opportunities of the opportunity of doing as he desires. He what is though the though the new opportunity of doing as he desires. He what is though the thought intended the opportunity of doing as he desires. He what is though the opportunity of doing as he desires. He what is though the opportunity of doing as he desires. He what is though the opportunity of doing as he desires. He what is though the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He what is the opportunity of doing as he desires. He was he was that it is the proposition of your control of the opportunity of doing as he desires. He was he was that it is the proposition of your control of the opportunity of doing as he mediums. All the highest intelligence that we can receive on this question does not prove to us that the human mind, or soul, passes forward until it mingles with and becomes a part of a universal sea of knowledge; for all that we can learn proves, to our mind, that spirits as they advance—still continue to be individualities, distinct and apart from all other intelligences in individuality of being:

Q.—May we not pass from that sea of knowledge which I call God, to help form some other creative object, in proportion as a little spray or drop, as I will call it to that great sea of knowledge? And is not this evolution? Does not God receive back that which he gives, in its due time? If not, is he not losing by creation?

-Undoubtedly God receives back constantthat which he has given forth, but not, perly that which he has given forth, but not, per-haps, in the way your correspondent suggests. We believe, once an individuality—a distinct, conscious, self-existent being—always the same. Because this consciousness, this vital principle of the soul, returns to its giver as intelligence, it does not follow that it becomes so absorbed in the great creative life as to lose its personal identity; nor does it follow because this may not be done, that God loses, for the operations of life, or intelligence, reflect from the individ-ual man or soul, upward, upon the Creator himand brighter and larger; think there seem more room and to one or cowded—but we more room and and so one or cowded—but we may not done in the control of the

### E. U. Carpenter.

[To the Chairman:] What place is this? [Boston, the Banner of Light Circle-Room.] How did I get away up North? I can't tell how I got along this way. I've been all mixed up. I want to get back where I lived. I want to look aftermy affairs, want to straighten them out.

I did n't want to die like this. I know l

I did n't want to die like this. I know I'm dead, because everybody says so, and i think it must be so, for when I tried to move and to take hold of what I had put away I could n't do it; I seemed to have hold of it, but I saw others taking it. They came across my money, what I had saved, and worked hard to get it too.

I did n't believe in spending money for fine clothes and fancy things. I believed in putting it away, taking care of it. And I did—and nobody knew I had it. Oh, no! I was n't such a fool as to tell all knew. But I died, did n't!? I do n't understand how it was that I died and then bould see all that was going on, see strangers, hunting up and taking charge of what I had put away, and I looking on all the time tryling to hold it, and say what I wanted to about it. And after all I was dead. I wish you would make that plain to me. I know I left my body, becausa! saw it lying there; and I believe there can't be such a thing as death, if I am alive, can there? I do n't care much about it now. I only want to know how to get back, and get hold of what was mine. If you'll just put me on the way to that, I'll do something, for you sometime. I have turned to some and asked 'em about it, but they do n't give me what I want. They say I must let go of these things, they are no longer mine, and must turn to a new life. I'That's right, I'that's right, is it? I see I can't find what I want here. I do n't see how it is right.

I'm not going to tell you how much I had. No, I'm not. I want you to know I had a very

me much, only I didn't just like to leave my reavings behind me.

I don't know just how long it is since I did die. But it isn't very long, anyhow, it seems to me sometimes as though an hour, was a day, and a day was a week, when I am trying to get what I want, and can't, but I've sense enough left to know it isn't a great while isnoe I was here in the body, and I feel all though I belonged here, that it was n't right for, me to be taken out. I know the praying folks, say it sail right, but every mando n't see the same as his neighbor, you know, and what concerns me most of anything is to get back where I belonged. I came from Chattanooga, Tenn: I was a pattern maker. I reckon they II know me at the "Queen and Orestent." I reckon they II think I m not so dead after all. I'd feel right smart if I could only get back there and look after the things I want too. What do you think they'll do with my money? [Scatter it around, perhaps waste it. [It will be a burden to you now.] I had power enough to come there, and we'll see if they ill scatter it around and waste it. [It might, be a burden to you now.] I want to know what I am here for. I know I want to find the way back, and do as I told you, but I want to know what I am here for. I know I want to find the way back, and do as I told you, but I want to know how I came here. My name you call it, down there, that I can get hold of? If so, then I want one; I think I can do something there.

near us in the spirit world, but he has his own home and occupations, to which he devotes his time. He' does not often return to earthly scenes, for nearly all whom he loves are on the other side, and he finds his work there; but he takes an interest in the old neighbors who are yet on earth and who remember him, and he sends kindly greeting to them.

Oh! friends, I have seen changes coming into your lives. I have seen clouds falling upon you which sometimes seemed to obscure the light, and your hearts have beat in sorrow; at other times I have seen brightness around you; all things seemed prosperous for a while; you did not know that spirit-friends were watching over you, rejoicing in your happiness and sorrowing in sympathy with you in your misforrowing; but it was so. When we saw the change in your old home, and knew things could never again be as they had been, while we felt sad for you because of your grief, we did not mourn as do mortals, for we knew that a brighter home, a lovelier condition would come as compensation for all lesses to the faithful souls who do mortals, for we knew that a brighter home, a lovelier condition would come as compensation for all losses to the faithful souls who tried to do their duty, who were just and honorable in the face of temptation. So, friends, we bring you only joyful words from on high, for there is peace and quiet and home, and all things that the spirit craves for you, when you pass from the body.

#### Eliza Ames.

I know that I may fail in my errand. I hope to reach Ellen Fairbanks, of Chicago, but my words may go astray and not come to their destination; yet this is the only way I have for sending my letter, so I trust it to you, Mr. Chairman, and to the higher powers for delivery.

tination; yet this is the only way I have for sending my letter, so I trust it to you, Mr. Chairman, and to the higher powers for delivery.

I want to say to my dear Ellen: You do not realize that I am with you, with a sister's love and watchful care, many times coming close to your life, and trying to lighten its burdens and make you more contented with outward circumstances and surroundings. I know you have been sometimes a little impatient; you have felt that the conditions were not such as you would crave and as you desired; but I have tried to make you submissive, and to smooth away rebellious feelings that would stir within, because I realize more fully than you can do that the Heavenly Father has given you these trials for a disciplinary work; that it is to strengthen your mentality and broaden your spirit. I do not think you will always be thus circumstanced. I do not think you will always be thus circumstanced. I do not think you will always have to struggle and never gain the fulfillment of your hopes and plans, for I believe the time will come, even on earth, when you will realize this; but you are not prepared for it yet; so, dear Ellen, wait patiently, do your duty faithfully; be just and kind to those about you; do not fret and chafe at conditions. Those who are with you are not to blame for the line of life that surrounds you—they are doing the best they can. I am sure you will coöperate with them.

I do not come in censure, I only come in love. I know you have a noble spirit that tries to do its duty, that tries to suppress the murmur, the weary sigh; but I think a word from one who loves you, who has passed from earth's trials and turmolia, will help to strengthen your purpose and make you feel resigned to the conditions of life. I am aware that you look back with regret to the past; that you think of the sunshine that has gone; you think of the friends who have left this sarth for other worlds; but do not think they have forsken you, or have been taken away by a higher power to a remote place,

## Controlling Spirit.

We find two female spirits pressing close to the medium, both of whom are very anxious to communicate to their friends, but neither of them has the power of personally controlling the medium. We will speak briefly for each

The first is a lady somewhat under thirty years of age, who has for months been anxious to reach friends on earth, and to bring them tidings of her immortal life. She is especially desirous of bearing a message of love to her dear parents, assuring them of her welfare in the spirit world. She would have them know that she passed over quietly, peacefully, finding herself surrounded by bright faces and hands outstretched in greeting, and was taken in charge by these kind friends, who gave her a happy welcome. She assures those loved ones of earth that she is perfectly contented in her new condition. True, there are ties drawing her back to earthly life; fond hearts here who LYDIA J. W. Street ! new condition. True, there are ties drawing her back to earthly life; fond hearts here who think of her with pain, but would love to see her sgain, for they miss her presence. The new life is so broad, so free, and affords her such conditions for growth and for gaining information, that she is satisfied with the change, knowing that the dear ones of earth will in time come after her, and participate in her joys in the bright beyond. Those who 'linger here sometimes wonder where this spirit is, and what is her condition now, and then revert to memories of the past. She would have them look forward to the future; not 'cherish her as in dreams, but think of her as a loving presence at their side. True, she comes to them in hours in dreams, but think of her as a loving presence at their side. True, she comes to them in hours of slumber, in their dreams she whispers in their ears, and in moments of wakefulness, when the activities of life surround them, she can mingle with them and participate in their experiences. She hopes at some time to come and speak for herself, to bear personally the love, the great measure of sympathy which she holds for those who are so dear to her. She promises to watch over and care for them to the utmost of her power, until they join her in the spirit world. There was something of sad experience in the earth-life of this spirit on earth, which though it may have clouded her path for a while has only proved beneficial on the other side; helping her to unfold and develop her inner powers, and to see more clearly life in its true aspect and meaning. Announce the spirit as Lydis J. W. Her message is to go to her father, Eli H. Perkins, of Andover, Mass.

attracted reside at Charlotte, N. Y. She was the wife of George B. Chandler, and gives her name as Emma G.

### MESSAGES TO BE PUBLISHED A MOS

Oct. 16.—Ellisabeth Brooks; John H. Grant; Nat Johnson; Mabel Bradbury; Eben B. Whitmore; Sunis French, Oct. 20.—Dr. Nathan Smith; A. W. Scaddings; Sunis — "Mischlef"—for Elisabeth Boyce, Salmon Whitney, Allice Loring; and Mabel., Oct. 23.—Mrs. Lucy H. French; Julis Brown; John Flak; Oct. 27.—Thomas J. Lewis; E. G. Hamilton; Allice Hall; Margaret Cooper; Harry Weed; Eddie Coogan. Oct. 30.—Mrs. Jennis Bwann; Mrs. Cecilla Lewis; William Foster, Sen.; Bessie Granston; Mrs. Lydia Bliss; Charles Higgins, Marta Lawton.

New. 3.—Charles Hammond; A. B. Nettleton; Ch. H. Higginson; Ells Day; Royal Elch; Agnes Coburn; Charles Fitch.

Higginson; Ella Day; Royal Hich; Agnes Coburn; Charles Fitch.

Nos. 6.—Rev. Lysander Fay; Capt. Matt Clary; Jennie McKee, for Capt. Charles Miller, Frank Helieburg, Harriette W. Johnson. J. Kretchman, Bamuel Willard, Marthat Hall, Lawrence Johnson.

Nov. 10.—I. C. Withington; Albert Brown; Carrie Hill; Benjamin Daniels; Issac P. Osgood; Mary Harrey.

Nov. 13.—T. J. Caystlie; Mrs. J. M. Chandler; Lewis T. Washburn; C. K. Ferris; Clara White; Minnie Bowles, Nov. 17.—Gen. John A. Reld; William H., Hunt; Rachel Baunders; Mamie West; Hattle Halt; Controlling Spirit, for Robert Elwell, Hannab Eserns,

Nov. 24.—John C. Graves; Lewis W. Angerine; Mary Damon; George Davis; Mrs. Nanule Ida Yuckley; Controlling Spirit for Samuel Fisher and Mrs. Amelia S. Aubens.

### Twenty-Five Years a Messenger.

High World tions years dred \$000. Eawy or Re logue

ful s Mr. ly fors that eno-sub-ever-sha-man

To the Editor of the Banner of Light: On Saturday, Nov. 21st, a number of the old friends of Mr. and Mrs. Maynard-among whom I noticed Mr. and Mrs. Henry J. Newton, Mr. and Mrs. J. J. Morse, Mrs. Mary Fenn, Mrs. C. Maynard Suter and daughter and others—came together at their charming residence at White Plains, at the invitation of "Miss Pinkle," the messenger control of Mrs. Maynard, in commemoration of the twenty fifth anniversary of her services in that capacity.

All arrangements for this gathering of friends had been claimed by "Pinkle" as her special prerogative, and the claim having been allowed, she exercised it, and her instructions and requests were compiled with, one of which was an invitation to your scribe to be

The party were met at the depot at White Plains by

The party were met at the depot at White Plains by Mr. Maynard with his carriage and conveyed to his home, where we found other friends who had preceded us, and still others came later.

Entering the drawing-rooms of ound Mrs. Maynard sitting in a rocking chair. I still understood that she was an invalid, but was not, prepared to find her in so helpless a condition. With her limbs rendered unserviceable from her rheumatic sufferings; she was quite unable to arise to receive us, but under all this affliction we found her cheerful, and her face radiant with joy at this expression of regard and dove by her assembled friends, who had come to testify their regard and high esteem for her as a woman, and to express their approbation of the fathrial service of herself and controls in the cause of Spiritualism, especially as to "Pinkle," who had called us here, to commemorate twenty-five years of service fathrilly and loyingly rendered.

orate twenty-five years of service faithfully and loylugly rendered.

After the mutual greetings had been exchanged, and
social converse had progressed for a time, Mr. Newton
led the conversation to a discussion of the unfoldment
and, advancement of humanity, questions, or, suggestions being occasionally injected by others.

"It was now about 8 colock, and the guests adjourned to the dining room, where a bountiful dinner
had been provided for their comfort and enjoyment.
An hour was passed here quite to the satisfaction of
all, and on leaving the dining room the companyassembled in the parior to afford. "Pinkle" an opportunity to welcome her friends—both old and new.

In a few moments, after all were seated and a song
had been suog. Pinkle had full control of her medium,
and in the childish language that first site used and
that was natural to her; because she was then a child,
and which, seemingly from habit, she still continues
to use when speaking through her medium; she welcomed each and all, and gave expression to her pleasure at our presence.

"She informed us that her many friends din the other

comed each and all, and gave expression to her pleasure at our presence.

"She informed us that her many friends on the other side of the curtain had that morning given her a reception in commemoration and recognition of her twenty-five years of service as messenger spirit for Mrs. Maynard, and then kindly told us something about herself.

She said that she was the daughter of a Mexican Indian Chief, her mother, being, as I understood her, a half-breed. She said that when she was a little pappose her mother left her on a log, and some one dame along and killed her r." After I had been dead a little while but I wa'r i't dead) the braye Beyeber, he came to my tribe, and wanted to take me away, and make a little messenger spirit of me for his medic in Boston. I did n't want to leave my tribe, hut my mother was a pale-face, and so I had some attraction for the pale-faces, and finally I went with brave Beecher; and then he helped me try and try until I got control of his medic.

And then, by and by a medic Maynard the come to

loving friends, were presented to her. She could not stretch out the crippled hands and armsof her medium to receive them, but as they were held there before the closed eyes of Mrs. Maynard, Pinkle commented

to receive them, but as they were held there before the closed eyes of Mrs. Maynard, Pinkie commented upon, the appearance of each, and expressed her pleasure for the gifts and thanked the givers. Finkie finally said good bye, to give other controls an opportunity to come and talk with us.

"The next to control Mrs. Maynard was Dri Bamford, who passed on some fity years ago. He formerly controlled this medium to give public fectures, and file peculiar manner of speaking when in earth-life, which he preserved fully as a controlling spirit, readily identified him to 'all' who 'had eyer known him while in the mortal and who 'had eyer known him while in the mortal and who had eyer known him while in the mortal and who had eyer known him while in the mortal and who had eyer known him while in the mortal and the seemed quite supprised to perceive beiphysical condition. He expressed his pleasure at having been called, and converted with those present in a familiar sort of way for some time.

He was followed by War Eagle, another of her controls, in a few well-chosen words, he which the conveyed bis thanks to the friends present for their remembrance of him, and, especially for, their remembrance of Prinkie.

Then a spirit who only occasionally controls this ine-

Then a spirit who only occasionally controls this me-

dium, and who gives the single name of Maris, came, all me sale said, to speak words of greating and cheer to those who had come from beyond: the seas 'fo' give voice to the words that spirits have to speak to the children of earth for their enlights ment and advance-

ment.

In language enough tand touching the behood for them the kindly sympathy and dove of all, to help them bear the trials and, burdens that over rest upon those who carry the standards in the advance ranks of

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WHAT IS SPIRIT? An Essay by CLEMENT

I. PINE, of England.

It is a maxim of one of our modern seconds that the capacity to ask a question implies the corresponding power to answer it—a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the human mind, the author ventures 'te attempt the solution of the problem, "What is spirit!"

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THE SPIRITUAL PILGRIM. A Biography 'Pof Ji M. Pecbles, By J. O. BARRETT.
My name is "Flirim;" my religion is love; my home is the Universe; my sole effort is to educate and clevate hu-

11 Waterman's "Ideal!" Fountain Pen Waterman's Lucas of Cultivates and Sending Sen

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DR. HENRY ROGERS,

209 EAST 50TH STREET, NEW YORK, will exercise his wonderful Magnetic, Clairvoyant and Psychometric gitts in curing the sick at any distance, without the use of medicine, by Magnetized Letters. Price \$1,00 each, Address as above.

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ENCLOSE lock of hair, with leading symptoms. We will give you a correct disgnosis of your case. Address E. F. BUTTERVIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 12w\* N7

MATERIALIZING BEANCEB, 232 West 46th street, New York, Béances: Monday and Thursday evenings, at 8 r. m., and Saturday afternoon at 20 clock. Beats secured in advance, personally or by letter. Oct. 3.

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DY Wonderful Clairvoyant and Magnetic Healer. Bend age, sex, lock bair, and 4 2ct. stamps, we will give diagnosis free by independent spirit-writing. Address DH. J. S. LOUCKS, Canton, St. Lawrence Co., N. X. Oct. 10.—13w\*

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CUMMARY OF SUBSTANTIALISM; Or,
Philosophy of Knowledge. By JEAN STORY.

The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the GOOD in humanity; thence urges the utter repudiation of the soul-degrading practice of idol-worship, whether the idols be ideal-gods, or sun-gods, or men-gods, or leading-men, or animals, or insulmate things. The subjects treated of are chaptered as follows:

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to come with a constituent and furthermore the depoint of section of the depoint of the depoint

# Banner of Bight.

BOSTON, SATURDAY, DECEMBER 5, 1885.

### In Re Mrs. Beste.

We published a statement Oct. 17th, to the effect that this medium had been accused of simulating the physical manifestations, notwithstanding genuine materializations have been witnessed at her seances and endorsed by credible people in different parts of the country. Not having personally witnessed any of these manifestations through Mrs. B.'s mediumship. we are unable to give an opinion in either case. That she possesses strong medial powers, those of our spirit friends whom we have lately interviewed on the subject fully attest.

As the Hartford Spiritualists preferred sending their missives to the Boston daily press instead of to this paper, we stated at the time that we should wait for further developments before again alluding to the subject. We expected to hear at once direct from Mrs. Beste :

ed in the kitchen, which adjoined the scance room. A signal was arranged, on which they were to enter and seize the medium when outside the cabinet personating a spirit form. Arrangements were made for lights at that instant, and Dr. Rankin was to spring back of the curtains in the event that the medium broke away and sought refuge there."

"Did the medium suspect anything unusual?"

sought refuge there."

"Did the medium suspect anything unusual?"

"Bhe appeared to be slightly suspicious and nervous, resulting from the criticism of the previous scance, but she had no inking whatever of the intended exposé. She had no miring whatever of the intended exposé. She had no wire fonce, as usual, between herself and her audience, but substituted cotton sheeting, which was drawn entirely around the grouped party of twenty. A copper wire was covered in this sheet. She told us to keep hold of this wire to get stronger powers, but the real object was to prevent any persons from moving outside thecirele. However, early in the same i cut one part of the wire, and Mrs. Wrisley out it at another place. After a few figures had been shown, I slipped out of the room in the dark, to see that the men could get into the scance room on the signal. Mrs. Beste had placed near the door, between the scance room and the kitchen. Mrs. Wrisley, whom she believed was so completely dejuded that no interference would be likely from that side. But after the lights were out, Mrs. Wrisley unlatched the door, behind whitch the men were carerly waiting. Honeat Pat Keefe had never seen anything such as he witnessed through the door ajar, and said afterward that worlds would not have tempted him to spring out and catch the figure Dalsy."
"Afraid of her?"
"Probably not very much, as he had been prepared

catch the figure Daisy."

"Afraid of her?"

"Probably not very much, as he had been prepared for the supernatural appearances. Yet this child's figure was so uncanny that it is not surprising that he preferred to avoid it."

"When was the signal given?"

"By a tap on Pat's aboulder, when Mrs. Beste was outside the curtains and six feet away. She was personating Nettle. Shea sprang with a rush upon her, and Pat just behind him. A piercing shilek, the like of which I hope never to hear again, rang through the room. The two strong men were none too atrong. She is a powerful, muscular woman, about 45 years old, and we anticipated a derperate resistance.

"At this instant a lamp was brought into the room. The spectators were on their feet. Near the curtain was the medium, writhing in the grasp of two men. She buried her face in her gauze drapery. I stepped up to her and exclaimed: 'All come forward and look at the face of this frand,' and then I removed the well from her face."

What followed?"

"What followed?"

"What followed?"

"Great excitement, every one pressing forward and fully recognizing Mrs. Beste, who grew ashen white under her powdered face. It was a pullful and humiliating sight. She had removed her velvet dress, and left it besind the curtain together with her silippers, in one of which ahe had left her four diamond rings. She wore, as 'Nettle,' a long white gauze drapery over her white underwer, as giving better effects than over her dark dress. This gauze was saturated with a chemical preparation which gave it a paie, white, supernatural light. At intervalsupon it were small spots of huminous paint, which, in the darkness, resembled pale stars. Ou the toe of each of the sort moccasins she wore she had placed one of her diamond earrings, which glistened in the faint light. The whole effect of the coatinum in the darkness of the scance was welre and beautiful. In the lamplight the costume was tawdry, dingy and relembors."

"Bhe othlessed everything. She said that she had done the same tricks when in Boston and during her season this summer at Occet Bay, and admitted that other materializing arents in Boston are operating with the same tricks when in Boston are operating with the same tricks when in Boston are operating with the same tricks a Lawyer Carke, who was present, questioned her, and finally it was decided that it would be best to have her sign a confession. It was prepared and signed. This is a copy;

"STATE OF CORMECTION," See

and signed. This is a copy;

BTATA OF CORFECTIOUR.

COUTT OF HARTFORD.

I. Eng his Bests, of the city of Washington. D. G., being chy sworn, depose and my that I am the identical percent known as Mrs. Bests, the votes predicting that I have given exhibitione in Rests. Mass. Washington. D. C. Philipedespain. Ph., and Hartford, I'r. of what had been alled such as an exhibition in the proposed of t

Subscribed and sworn to before me this seventh day of October, A. D., 1885. Sidney E. Clarke, Notery Public. Witnesses: Jesph H. Barnum, W. O. Burr, Herbert S. Rankin, F. H. Chapman, James T. McManus.

Witnesses: Joseph H. Barnum, W. O. Burr, Herbert S. Rankin, F. H. Chapman, James T. McManus.

"What became of her last night?"

"After her capture she yrabbed her clothing and ran up stairs. Ten minutes later she came back, gaudy, in a red Mother Hubbard, and, to the ladies at least, made an odd spectacle in this when she was under cross-examination. We decided not to proceed her, but we made her surrender the \$20 abe had collected, and it was divided between Keefe and Bhea. She wanted to remain at the house over night, but she was turned into the street, and probably left fown by a midnight train. The large number of Boston people who have been deceived will be glad that the fraud has been exposed."

"What do the Spiritualists say about it?"

"So far as I have conversed with them, they are satisfied to have this or any other frand promptly exposed. She was one of the smartest of her kind, with wonderful voice powers, and it is well that her career has been checked."

The gauze drapery in which the woman enveloped herself has been divided among the parties at the shance for mementoes. It is strongly scented with sandal wood, whose oder had been inticed during the evening. The chemical composition which tilmminated the material was probably phosphorus and ether. A

evening. The chemical composition which timminated the material was probably phosphorus and ether. A box of this preparation was found behind the curtains where she had arrayed herself. A very material aid in her deception was the wide range of her vocal abilities. In personating the various spirit forms, she sang in tones from mezzo-soprano to a heavy base with apparent case.

[From the Boston Herald of Nov. 25th.]

steed of to this paper, we staked at the state of the control of the West of the was not one direct from Mrs. Bester, the control of the was not one direct from Mrs. Bester, the control of the was not of the proper of the control o

the result they so much craved.

I am innocent of any fraud in intent, or of any action on my part with intent to deceive. And in my now normal condition I disavow every word that is stated in what is said to be my sworn statement as published in the Boston Heraid and other journals, and I declare the signature appended thereto not to be the signature that I would have made if in full possession of my faculties. Therefore I make this renewed protest, and trust to many friends and guardian spirits to undo the machination of the enemies whose shamefully abused my trust in them, and in the bospitality of the city of Hartford as extended to me through the party who begulied me there. M. BUGENIE BESTE.

1601 North Fifteenth street, Philadelphia, Pa.,

Nov. 22d. 1885.

To this document Mrs. Beste appends a certificate, signed by twenty names, whose addresses, she states, can be obtained by writing to "Col. S. P. Kase, 1601 North Fifteenth atrect. Philadelphia."

The certificate is as follows:

The certificate is as follows:

We, the undersigned, hereby certify that, at the request of the spirit control of M. a. "M. Eugenia Besic," we held a test réance at No. 1801 North Filteeuth street. Philadelphia, Nov. 1st, 1885. In order to make perfect test conditions, a curtain was arranged in the corner of the sixtingmom, the walls being perfectly blank and solid, after which the medium. Mrs. Besic, requested the ladies of the sance to examine her clothing, for which purpose they preceded to the adjoining room and made a most careful and thorough examination. The committee reported that there was nothing concealed or unusual about her clothing, and absolutely nothing about her person, whereby she could simulate spirit forms, illuminated or otherwise. Mrs. Beste was then secured to the curtain, behind which she passed. After a few moments forms began to appear in their own light, and some thirty-three or thirty-four forms appeared, all of whom gave their names and were recognized by their trie ds in the seance. And we take pleasure in terifying to the genuineness of the medium and the weaderful manifestations that occurred: as well as the independent voices, which man in the highest and lowest tones a variety of songs. To all of which we most choose in the parties of the medium. Mary P. Kase.

LEDWARD I. ABBOTT,

STEPHAR G. (CREES.)

VIOLA G. CERES,
DAVID BINKER,
HERTHA NINKER,
WILLIAM H. MONROS,
IN. H. U. DESCRIPTIO,
DR. MIRITAN S. DESCRIPTIO,
GRONDE K. MORRIS,
GRONDE K. MORRIS,
CHARLES W. BELL,
LIZZIE U. BELL,
MES. H. L. LEATER,
MRS. KU. J. WHERLER,
F. A. LESTER,
MRS. M. E. ALDRICH,
HENRY O. SHEFFARD, M. D.

(From the Boston Herald of Nov. 28th.) MRS. BESTE ANSWERED - HARTFURD PEOPLE INSIST THAT THE EXPOSE WAS COMPLETE:

THAT THE EXPOSE WAS COMPLETE.

The core of Brain Dispatch to the Boston Herald.

HARTFORD, Cr., Nov. 28th. 1885.—The score of Hartford people who participated in the expositere of Mrs. M. Eugenie Beste, the "voice medium," have been greatly amused at the tenor of her card to the public in this moratine's Herald. Your correspondent has personal sequantance with many of the gentlemen and ladies who detected the woman in her bocus materializations, and there is no sort of question that the exposé was thorough, and beyond any shadow of a coold. There are proofs that cannot be reasoned a way—the tarietan robe she wore, the hore of juminous paint, and the sindal wood perfume, all of which were found, and are in Hartford to day, as unquestion, and are in Hartford to day, as unquestion, and evidence that bee, materializations, were more troits, performed with the aid of darkness and the aptitudes partered by the manual with the side of darkness and the aptitudes in a shelf, and the consistent in a shelf, and the commercial tribute of the Body of these articles. There is no destinated that this was in full posicious of the representation that this was in full posicious of the representation of the Body of these articles. There is no destinate of the Hall coolescion of the tricks. There is no absence a full coolescion of the tricks. The impresentations were seconditable. They indicate the Bog-publication of the fact that she admitted that the Bog-ton mediums were accomplished. They indicate the Bog-ton mediums were accomplished. They indicate the Bog-ton medium were accomplished. They indicate the fact that she admitted that the Bog-ton mediums were accomplished. They indicate the second the summer, and freely told, by what means their watering by name, and freely told, by what means their watering the analysis and called out by queries, but was counted to the second to the fact that the second to the second the counter of the second that the second the second to the second the second to the second the second to the seco (Special Dispatch to the Boston Herald.)

expeed, which has been extensively copied and read by the Spiritualists of the country. The story was correct in every particular, and the names of those conserved in the exposé satisfied all Spiritualists, with perhaps the exception of a very few of Mrs. Beste's personal friends, that all her performances were bogus. Ever since the shair an active correspondents has been going on between local and hop resident Spiritualists, regarding the inside facts of the case, and the Hartlord replies bear out every statement made in the Harald at the time. A prominent believer said to-day: Mrs. Beste would never dare to fome here and attempt any more scances. If she was a gammine medium she wouldn't hesitate a moment."

Spiritualist Meetings in New York /Grand Opera House Hall, Mh Avenue and 23d Street.—The First Seri ty of Spiritualists bolds its meet-ings at this ball every Sunday at 10% A.M. and 7% P.M.

ings as this half every flunday at log A. M. and 75 F.M.

Miller's Arcanum Hall. 84 Union Square, between 17th and 18th streets, 4th avenue.—The People's
Bpiritual Meeting (removed from 57 West 25th atreet) every
windar's at 34 and 75 F.M., and every Friday afternoon at
25. Frank W. Jones, Conductor.

Mischarer Hall.—The services of the Theodore Parker
Spiritual Fraternity are held every Sunday at this hall, 114
Vest 15th street, at 2 and 8 o'clock, where all friends of the
cause receive a warm welcome.

cause spectee a warm welcome.

Metropolitican ('burch for Humanity, 201 West
RES Risrock, Hav. Nr. T. E. Stryker, - Services every
sunday, at 11 o'clock a.m. and 7% o'clock r.m.

Mrs. Richmond in New York.

Tothe Editor of the Banner of Light:

The services of Mrs. Richmond at Cartier's

Villa Sundays at 21/2 P. M. The school is steadily growing, and the interest among the residents increasing. Through your columns I wish to thus publicly thank Maj. C. F. Howard, Mrs. Ann E. Carroll, and their associates of Foxboro', who have given us the use of their whole outifs of Lycoum paraphernalis, including an excellent library of three hundred volumes. This has put us on a firm footing. All we need now is singing books, and to aid us in that direction, Mrs. A. P. Butterfield has to day dopated five dollars, for which we extend our thanks. There were present at the session this afternoon thirty-six children, and as many visitors.

session this afternoon thirty-six children, and as many visitors.

The Lyceum exercises are the same as those of our slater societies, and after the march the following children participated: Brainard and Esterbrook Bates gave a recitation in unison; little Lady Bates followed with a song; Neille Barnard, Guy Parker, Etta Shea, Mionie McGinnis and Bestha Biackwood gave recitations—Fred Keith and May Farker a dialo, ue; Cora Biackwood gave a plane sole, and our Guardian, Mrs. Mionie Pierce, a song, "Oni Fair Dove." After the calisthenics remarks; were made by Mr. Camp and Mrs. Thorne.

Active preparations are being made for the approaching Christmas Festival, and such donations as our Boston rivends may feel inclined to make will be thankfully received.

Onset, Mass., Nov. 29th, 1885.

J. Frank Baxter in Portland, Me. To the Editor of the Banner of Light:

Sunday last, Nov. 29th, completed Mr. Baxter's en gagements for the present in this city. During his stay of five weeks he has done the cause of Spiritualism great credit, called out a large number of new attendants, and made an impression favorable not alone toward Spiritualism, but the Portland Spiritual Temple as well. Last Sunday atternoon he addressed the Spiritualists directly and apscially on a matter of great moment just now to all, viz: "Organization and Unity."

Unity."

In the evening of the same Sunday Mr. Baxter "Addressed materialists and investigators on
"Spiritualism as a Matter of Fact," answering
many knotty questions of opponents. The most intense interest was manifested by the close attention
given his remarks, in Mr. Baxter's test-giving, following the lecture, the tax upon the medium was very
great, but the results were grand, several of the manifestations and communications, being directed to
marked individuals in the audience, calling them out
in recognizing, and in pointing out significant expresaions, characteristics and movements.

Next Sunday, and for the succeeding ones of the
month, Mrs. Clara A. Field of Boston will address our
meetings.

month, Mrs. Clara A. Field of Boston will address our meetings.

The regularly established Thursday evening meeting of the society promises to be unusually interesting this week. Subject, "Do Evil Epirits Influence Mortais?"

Marblebond, Mass. To the Editor of the Banner of Light:

Sunday last our platform was occupied by Medium Stiles. In the afternoon there were about 100 present, a large audience for the afternoon in this place. After his address Mr. Sules gave the names of 25 persons. In the evening the final was filled. After a lecture, and a very fine improvised poem, he gave names and descriptions, and incidents relating to between 30 and descriptions, and incidents relating to between 30 and descriptions, and incidents relating to recognized. Mr. Emerson occupies the stand bext Sunday. Mr. Stiles is to be with us twice in January.

Notice the prospectus of the BANKE OF Light, in another column. This journal is the leading one in the country devoted to the now deeply interesting subject of "Spiritual science," and all who want to keep up with the impending discussion concetning it should subscribe for the Banning. It is ably conducted, and is a first class super in every respective column copies went five win application.—

Howe de Grace (Md.) Republican.

The value of unitarial laureth property in New York.

Politics Too Much for Him.

A lady on Fifth Avenue, New York, quickly summoned a doctor:

"Oh, doctor, my husband is nearly dead. He attended a caucus last night. He made four speeches and promised to be with his fellowcitizens again to-day. But oh, doctor, he looks nearly dead."

"Has he been in politics long?" "No, only last year. He worked hard for James McCaulay's election."

"He will get well, madam! He has a stomsoh for any disease, if he worked for him !" Political life, of short or long duration, is very exhausting, as is evident from the great

mortality which prevails among public men. Ex. U. S. Senator B. K. Bruce, who has been long in public life, says: "The other day, when stepping into a car at

a crossing, I found Dr. - within, who eyed me up and down in a surprised way, remark-

"'Why, Senator, how well you look !' "'Well, I feel pretty well,' I answered."

The doctor uttered an incredulous reply, when the Senator frankly told him, in answer to an inquiry, that it was Warner's Safe Cure which accomplished for him what the profession had failed to do. Senator Bruce says his friends are very much astonished at this revelation of power.-The Globe.

\*Overwhelmingly defeated.

In Memoriam.

Mr. and Mrs. S. W. Barnard have been admitted to the Higher Life. The former, after years of painful weari-ness, passed on, July 22d; his patient companion—who was so constantly devoted to him in her watchfulness and ministration, during all the dark hours of sickness—re-mained in her earthly habitation but a brief period "to walk alone, " for after a severe illness of about three weeks, on the 20th of October her release came.

Among her last words to me was the fellowing earnest

charge so often given me by both Mr. and Mrs. B. during the past two and a half years: "Do try and see and thank the des friends who have stood by us in these our dark days. Do let them know that we are grateful, and love

These dear old people were for many years well-known residents of New York City; they were among the earliest dvocates of Spiritualism, Mr. Barnard being a fine testmedium. They made many sacrifices to the cause, preferring estracism, and the ridicule of their relatives and best friends, with their freedom of thought and belief, rather than the society and favor of friends which denanded the furling and hiding of the pure white banner of truth. In our intercourse, I found them often in tears, but never in anger or bitterness. Frequently these tears were of joy, rarely of discouragement, though their earthly lot was far from being pleasant. For their sakes we are glad that the summons was not longer delayed, for hand in hand they now walk in the light, freed from the bordens of their earthly environments. May we all stand as firm and loyal to the cause and its adherents as did these pioneers; then we shall welcome the messenger to call us home Mount Vernon, N. Y. MRS. MILTON RATHBUN.

To the Editor of the Banner of Light: Dr. N. D. Ross, of our city, an old-time Spiritualist and an omoor of the Lake Pleasant (New England) Spiritualist Association, passed on to the Higher Life from his late

residence, No. 3 Third street, November 20.

The Doctor and his family will be remembered by the many campers who annually visit the Lake. He was an active and emclent worker in the interest of the Associa-tion, and labored successfully in arranging with the various lines of railroad for the reduction of rates of transportation to and from the camp each year.

His family still mingling with earth scenes consists of his wife and five children—three sons and two daughters. The Doctor was a genial, kind-hearted, honest man, and has gone to his reward. W. H. Vosbungh. 244 9th street, Troy, N. Y., Nov. 28th, 1885.

Spiritualist Meetings in Brooklyn.

The First Brooklym Seciety of Spiritualians holds its meeting every bunday in Conservatory Hail, Bedford Avenue, corner of Fultup street. Speakers engaged: December. Mrs. Amelia H. Colby; January and February, Mr. J. William Fletcher; March. April, May and June, Mr. J. William Fletcher and others. Morning service at 10 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall.

Spiritualiterature on sale in hall.

Chaurch of the New Spiritual Dispensation, 418
Adelphi street, near Fulton. Brooklyn, N. Y. Sunday services it A.M. and 7M P.M. Mediums' meeting 34 P.M. Laddes Ald Society, Thursday, 3 to 10 P.M. John Jeffrey, President: S. B. Nichols. Vice-President: Miss Luiu Beard, President: S. B. Nichols. Vice-President: Miss Luiu Beard, etc. and 13th. Goph' Vinayak Joshec, the eminent Hindu scholar: subjects: "Buddnism Contrasted with Christianity," "Spiritualism in India," "Missionaries in India," "My Impressions of America"; Dec. 20th and 27th, Mrs. V. U. Pressions of America"; Dec. 20th and 27th, Mrs. V. U. Lawrence, Kan.

The Sprocklym Spiritual Union bolds its received.

The Brocklyn Spiritual Union holds its meetings every Bunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members Developing Circle, 10% A.M.; Children's Lyceum, 2% F.M.; Conference, 7% F.M. Beats free.

To the Editor of the Banner of Light:

At the close of Mrs. Fietcher's very successful engagement with our society the enclosed resolutions were unanimously adopted:

were unanimously adopted:

Resolved. That we, the officers and members of the First Brocklyn Society of Spiritualists, do herely express our appreciation of the lectures given us by Mrs. Susie W. Fietcher, who has occupied our platform during the four Sundays of November.

Resolved. That we cannot too highly approve of the higher moral influence and deep spiritual impressions she has in these lectures conveyed to our people.

Resolved. That we are indebted to Mrs. Fietcher for the intellectual and socially distinguished people she has called to our roctety and interested in our dryine religion.

Resolved. That as a sister and a friend, we say good-bye to her with the deep at tegret, and assure her that the piace she has gained in our hearts will be perpetuated and intensified, until we hall have the oppertunity of having her again in our mides.

Resolved. That a copy of these resolutions be sent to the BANNAE OF LIGHT for publication.

L. E. WATERMAN, President.

A. WOEBTENDYRE, Acting Secretary.

Brooklyn, N. Y., Nov. 30th, 1885.

Meetings in Providence, R. I.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Those present in Blackstone Hall Sunday morning and evening had a rich intellectual treat in the lectures of Mr. Charles Dawbarn. The subject in the forencon was "Man and Spirit—Their Relations and Reflex Action." It was treated in a strictly scientific manner, some of the postulates of scientists being effectively used to prove and demonstrate the existence of spirit and its potency. It was a correct, clear and vigorous presentation of truth as related to the mysterious action of spirit as embodied in man, and the dates arising from his dual nature.

In the evening the subject was "Spiritualism in India," where it has dominated thousands of years, and where mediumship has been developed almost beyond human belief. The nature of the Brahminical priesthood was outlined, and unmerous instances, cited of the powers attained, especially by the class designated fakirs. Yet with all this power, thrown which the seeming impossible was readily accomplished, this priesthood, like all others, trampled upon man, bade him crucity, reason, and blindly follow the dictum of "God'annointed," instead of listening to the voice within, the divinity which alone could be a guide or counsellor. ulde or counsellor. No abstract can do justice to these suggestive and loughtful discourses.

WM. FOSTER, JR., Cor. Sec.

J. C. BATDORF, M. D., Jackson, Mick.: In the early part of the year 1884 I was attacked with a kidney disease, which soon became so severe that I was forced to give up working at my trade, and was confined much of my time to the bed. I consulted all the doctors in town, taking medicine from four, but without any benefit; in fact, I grow, steadily worse for five months, and it was thought by several that my disease had developed into a hopeless case of Bright's Disease. In this unhappy and suffering condition my attention was called by a friend to your mathod of dismosing disease by lock of hair. I sent immediately for a diagnosis, was pleased with its accuracy, and sent for your magnetic remedies. After using the medicine about two weeks, complying with all your sia, was pleased with its accuracy, and a series of the medical section and the medical sections the relief was so great that I began light work in my shop, and at the said of a month felt about as well as I ever did. Took two months treatment to insure a permanent coire. I have been a well man now or fourtient months, with the ability to do all the heavy work in my shop that is necessary out some decreased believe others to should be benefited by using your remarks.

Loans in truth

HUMORS. BIRTH MARKS

Cuticura. TOR OLEANBING THE SKIN and Scalp of Infantis

I and Birth Humors, for allaying Itching, Bursing and
Infammation, for curing the first symptoms of Resemble

Head, Scraffile, and other terms of the second states and other terms. Paoriasis, Milk Orust, Scald Head, Scrotula, and other ta-herited skin and blood disease.

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CUTICURA REMEDIES are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients. poisonous ingredients.

Soid everywhere. Price: Outicura. Soc.: Soar. 280.:

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BACK ACHE, Uterine Pains, Sorebose and Weak, ness speedily cured by Curicust AMTI-PARRYLAS.

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UNEQUALLED IN Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Balti-more. No. 112 Fifth Avenue. New York. E. W. TXLEB, Sole Agent. 178 Tremont street, Boston. N28

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Music by Invisible Friends. Mrs. H. W. Cushman.
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