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### CONTENTS.

FIRST PAGE.-The Spiritual Rostrum: The New Dispensation. BECOND PAGE .- Poetry: Why is it So? Spiritual Phenomena: Spirit-Materialization; An Evening with the

Spirits. A Phenomenal Experience. Questions Answered Through the Trance-Mediumship of Mr.W. J. Colville. Spiritualism in Russia. Letter from Mrs. Richmond. New Publications, etc. THIRD PAGE.—Banner Correspondence: Letters from

Minnesota, Illinois, Connecticut, Massachusetts, Maine, Pennsylvania, and Ohio. Poetry: Progress. Verifica tions of Spirit-Messages. October Magazines, etc. FOURTH PAGE. -- The Worst Construction Inevitably Ap

plied, Henry Ward Beecher's Views of the Godhead Revising the Bible, A Timely Reminiscence, Visions Dreams and Presentiments, A Hindrance—not a Help. Translations from the BANNER OF LIGHT Foreign Ex changes, Obsequies of M. V. Lincoln, etc. FIFTH PAGE.—All Sortsof Paragraphs. Spiritualist Meetings in Boston. The Boston Spiritual Temple at Horti-

cultural Hall. Movements of Mediums and Lecturers. Tricks on the Tracks! New Advertisements, etc. BIXTH PAGE.-Message Department: Invocation; Ques tions and Answers: Spirit Messages given through the

Mediumship of Miss M. T. Shelhamer from George Griswold, Mrs. Ida Hayden, Capt. S. A. Gardner, Mary Ann Fisher, J. B. Macke, Olive Bateman, Mrs. Lydia Bird, and George Briggs. BEVENTH PAGE.—"Mediums in Boston," Book and Mis-

cellaneous Advertisements.

EIGHTH PAGE.—Reöpening of the Sessions of the Shaw-mut Spiritual Lyceum. An Interesting Episode. Spir-itualist Meetings in New York. J. J. Morse in New York City; The People's Spiritual Meeting. Spiritual-tst Meetings in Brooklyn: Brooklyn, N. Y. Haverhill

# The Spiritual Kostrum.

THE NEW DISPENSATION.

Address Delivered by PROF. HENRY KIDDLE.

At the Dedication of the First Spiritualist Tem ple at Boston, Sept. 27th, 1885.

[Reported for the Banner of Light.]

My friends, though in view of this magnifi-cent hall, and in the presence of this great as-semblage, I entirely agree with the preceding speaker, that in whatever place even the simspeaker, that in whatever place even the sim-plest spiritual manifestation occurs—wherever the voice of the spirit is heard—that place, how-ever humble, is as secred as any shrine or tem-ple. Hence, I think I hear some persons say: A Spiritualist Temple!—what can be its pur-port and object? This I shall endeavor to ex-

When the ancient Roman augur, taking his When the ancient Roman augur, taking his stand on the sacred elevation, marked off with his priestly staff the space in the heavens with in which the flight of birds was to indicate the will of the gods, or tutelary spirits of the nation, that field in the heavenly vault became a temple (templum) for sacred observation; and hence, in later times, the building erected for such divination and other sacred services—whather the simple mound or payamid, or the whether the simple mound or pyramid, or the costly and magnificent fane, containing the shrine of the worshiped god, or spirit, as well as the votive offerings of the faithful—was known as a temple; and upon such edifices men and nations have lavished their wealth and exhausted all the resources of their weath and exhausted all the resources of their æsthetic genius. The greatest triumph of Grecian art was the grand temple of the Parthenon, erected by the Athenians, through the skill of Phidias. at a cost, it is said, of five millions of dollars, and devoted to the worship of the tutelary spirit of Athens, the virgin goddess Minerva. But, my friends, the worship of finite, delified spirits is a phase of Spiritualism which has

long become obsolete among the enlightened nations of the globe, and is altogether incon-sistent with the ideas of this progressed age and country.

Among the prevailing religionists of this

time, sacred edifices, churches or temples for-mally dedicated to the worship of either a triune or unipersonal God, are chiefly devoted to the enunciation and explanation of doctrines be-yond which it is conceived the human mind is yond which it is conceived the human mind is unable to pass, or of sacred mysteries into which it is solemnly forbidden to pry. But a Spiritualist temple cannot, consistently with the most thoroughly established principle of the New Dispensation—the great law of endless progression—be devoted to the teaching of final dogmatic truths, divinely revealed or miraculously inspired, but must enshrine and represent, in all its services and ministrations, that grandest of all truths, namely, that Truth that grandest of all truths, namely, that Truth is something to be eternally sought for, since Truth absolute can never be reached, much less formulated, by the finite mind. There are, in-deed, facts that may be established by careful and rational inquiry, through the exercise of our perceptive and intuitive faculties, and by the due employment of all the means of re-search which the beneficent Creator has placed within our power, and there are principles logi-cally induced from those facts which must bear to our minds, at each stage of progress, the re-lation of truth; but as the universe of God is infinite, and as there are consequently always new facts for us to acquire a knowledge of, our principles and convictions—and especially our conceptions of spiritual realities, yea, even, or chiefly, our conception of God himself—must be subject to revision and modification.

A temple, then, devoted to the uses of Spirituality of the subject to revision and modification.

itualism must serve the purpose of investiga-tion as well as of instruction; for while the dis-ciples of this modern revelation have much to teach, they have, confessedly, far more to learn. This is a fact which cannot be kept too steadily in view, if we would repress dogmatism and resulting inharmony, and encourage true pro-

The specific uses to which this grand edifice is to be applied, must, necessarily, to some extent at least, render it a definite and visible tent at least, render it a definite and visible embodiment and exponent of the principles and objects of the great spiritual movement which the philanthropic impulses of its benevolent founder intended it to subserve. Day by day, in this city of literature, art, and general culture, not inaptly styled the "Athens of America," the wondering eyes of many gazers America," the wondering eyes or many gazers have watched this structure ascend toward the heavens in its beautiful and majestic proportions; and each, according to his mental habitudes and religious associations, when informed of its design to serve the cause of that still popularly loathed thing, Modern Spiritualism, has doubtless expressed his surprise or disgust.

give it a fitting temple and enshrinement, and place it before the world in a manner befitting its unaprpassed importance and priceless value.

Under the guardianship and direction of the higher intelligences, using both mortals and spirits, of various orders, as instrumentalities in their work, and carrying out the will of the Great Supreme, this new spiritual movement has gone on making conquest after conquest, for a period of nearly thirty-eight years; for while spiritual manifestations really antedate all recorded history, Modern Spiritualism, as a new awakening, commenced with the rappings at Hydesville, nearly forty years ago. Many new awakening, commenced with the rappings at Hydesville, nearly forty years ago. Many new truths have been unfolded, and many old ones made clear, by means of the revelation which has been brought to us, not by a single inspired or spiritually endowed being, but by means of the spiritual gifts of many thousands of persons, both male and female, whom the denizens of the spirit-world have been able to use as intermediaries, in order to bring about an intercommunication between the two worlds. The only important work that mortal coöper-

as internounusiation between the two worlds. The only important work that mortal cooperators have been called upon to perform, has been to hand down to others the light which they have received—to adopt all available human means and agencies to propagate as widely as possible this new evangel, and thus to aid in elevating the spiritual condition of mankind.

The spread of the gospel of spirit communion in the face of so much prejudice, both solentific and religious, is perhaps the greatest fact in the history of the century; and I doubt not that future annalists will so record it. They will be also compelled to state that science, theology, and literature—even in their grand development of this time—have dashed themselves with their greatest force against the onward rushing tide of this new spiritual movement, and have shown themselves impotent to ment, and have shown themselves impotent to arrest its course. Some of the greatest scien-tists, jurists, statesmen, journalists, and litera-teurs, have attempted its overthrow only to be drawn within its current, and become its

drawn within its current, and become its strongest exponents.

Could the light which has thus come to us from the celestial spheres have been transmitted in all its purity, undimned by the mists of earthly pride, passion, and selfishness, and unaffected by the vainglorious intellectualism of human arrogance and conceit, there can be no doubt that the spiritual movement at this time would have made immeasurably more progress, and acquired a vastly greater influence upon the minds and hearts of men. The human mind is too prone to substitute its own vain speculations and assumptions for the demonstrated truths of nature and the clear light of revelation. We do right to inveigh against the theological dogmatism of warring sects, each contending for its infallible creed; but from this the reform would be only imaginary, that exchanged for it merely the wrangling of a mob of disputants over the heterogeneous and conflicting results of individual intellect, running riot in the license of what is miscalled "free thought." There is modulatedly, a vast deal flicting results of individual intellect, running riot in the license of what is miscalled "free thought." There is, undoubtedly, a vast deal of irrationality in popular theological beliefs; but there is also much that is quite as irrational and illogical in prevailing disbelief; and it would require a mind lifted far above the ordinary conditions and possibilities of this lower sphere to adjust correctly the balance between them, and decide which has been the most pernicious to mankind. Mere ratiocination without first principles, on which to fix the initial out first principles, on which to fix the initial link of the chain, can never lead to the discovery of truth, but will rather conduct to the bewildering mazes of positive error, or the cheerless wilderness of barren negation. The angels of this Dispensation have certainly not come to bring us into a state of mental chaos, by the destruction of all the established landmarks of religious or spiritual thought, leaving us to extricate ourselves from the labyrinth of intellectual speculation by the feeble light of reason unaided by revelation. This is not really free thought; it is intellectual license; and from it, I think it must be apparent to all thoughtful and spiritual observers, Modern Spiritualism, as a religious movement, needs to

In its initiatory stages it was necessarily to a considerable extent destructive or iconoclastic; it had to tear down before it could build up; but the time has now come for it to show its constructive power, and to demonstrate not merely by the enunciation of abstract principles, but in the establishment of practical methods, that its mission is to vitalize both religion and morality, elevate human society to a higher and more unselfish plane, and make the individual life purer and nobler.

Can it be doubted by any of its adherents that this is the motive of the angels who have brought us so many messages of peace and good will, and have made known to us things that the wisest and best of men in preceding times have longed to see but have not seen them And is it not equally obvious that if we would be effective coadjutors with this angel host, we must steadily keep that grand purpose in view, and adapt our exertions to it? To do this calls and adapt our exertions to it? To do this calls for self, devotion and self-abnegation—the earnest purpose and the pure thought, as well as the exemplification in daily life and action of those ethical and spiritual principles which we advocate as capable of emancipating the now-darkened world of humanity from the thralldom of ignorance as to their highest and most enduring interests, from sensual indulgence, and from vices that lead to spiritual darkness and the long agonies of remores in spirit-life. Enough has been taught us through the trust

worthy declarations and confessions of hosts of returning spirits to give us a certain knowl-edge of the conditions upon which happiness depends in the spheres into which all mortal life is destined to pass after the present state of existence; and that knowledge, adequately assimilated and realized, must afford the strongest incentive to a pure and useful life in this physical sphere, when viewed merely from the standpoint of rational self-interest; while the standpoint of rational self-interest; while the higher and grander considerations which the Spiritual Philosophy presents, and impresses on the mind of him who studies it, necessarily lead to soul-culture, and an adequate preparawith the dwellers of the spheres of harmony and light in the great beyond. Thus Spiritualism, in its highest and most practical aspects, has enough of solid, definite truth, to form the basis for a complete course of instruction in things relating to the spiritual interests of man; and on this the minds of its disciples will ever find sure and safe footing, constantly looking upward for clearer light instead of

looking upward for clearer light instead or waudering forever in the fog of unsatisfied skepticism, always looking for a "sign," or in the mists of vain and useless speculation.

To teach, to illustrate, and to disseminate these great truths must be one of the chief objects of those who have the control of this new movement, with the great advantages and numerous facilities afforded by this large and commodities afforded by this large and commodities afforded by the large and comdoubtless expressed his surprise of disgustFew, in comparison, have been those who have observed its progressive construction with eager and delighted interest, rejoicing that the new spiritual evangel—so irrationally comparison, have been—had at last entered the heart of a man grand enough in soul, and endowed audiciently with the wealth of this world, to

as something that appeals to the senses and the intellect, and rationally satisfies their longings for information in regard to the mere objectivities of the world of spirits. These persons have not commenced to realize the true grander of Spiritualism, as a means of spiritual evolution—a means of bringing us en rapport with the denizens of the higher spheres, and above all with Him whose instruments they are, and of disclosing to us not merely the superficialities of rudimental spirit existence, but the incomparably greater splendors of the celestial sphere—the glories of the inner soul life, and the unfathomable mysteries of the Kingdom of God.

God.
Spiritualism, in its essence, is not a religion Spiritualism, in its essence, is not a religion but the only true religion, comprehending the essential trath of all the religions of the world, past and present, and thus, like the unadulterated teachings of Jesus, constituting a universal religion, both simple and sublime. I say simple as well as sublime, for we shall find that the further we advance in wisdom, the simpler will appear the truths which we reach, and the more unitary their relations, thus showing us that we are approaching that Great Centre and Source of all things, the Supreme Truth, the incomprehensible Being who personifies to our finite understandings all the attributes of Infinite Wisdom and Perfection. "God," says the voice of the spirit to us, "is the eternal light; and his word is the truth; and all truth is his word."

word."
The soul has its ever-rising standard of per-The soul has its ever-rising standard of perfection; with every step of progress, with every achievement, its ideal becomes loftier and more resplendent. Without the conception in the soul of a being of limitiess goodness, love, and wisdom, man cannot continue to advance in spiritual development. This is the light that, while it is ever growing brighter and clearer, seems more distant and inaccessible, thus continually drawing the soul onward and unward that the soul onward and unward the soul or the soul tinually drawing the soul onward and upward. Were the goal of man's strivings a mere con-Were the goal of man's strings a mere conception of finitude, he must, of course, reach it in finite time, and progression must then cease; but there can be no end to the unfoldment of the soul's capacities, because though finite in limite Being in whose image it was made. To approach God is to grow in his likeness, and to become more godlike is to come nearer to the Deity. Deity.

Had man nothing divine, or godlike, in his inner nature, he could have no conception of a Being of infinite goodness and love; and assuredly that conception must expand and grow clearer at every step of his soul's unfoldment. Thus even our knowledge of God is a progress-tive element; and thus, too, we may see why there are those who are unable even to admit that there is a supreme and self conscious in-telligence, the source and center of both the physical and spiritual universe.

oined any formal ceremonial for its observance and perpetuation, they have given those divine principles which eternally bind all souls to their infinite Father, and bring them into harmony one with the other, after the reign of earthly passion and self-will. It is by its spirituality, purity, and simplicity that the religion of Spiritualism will eventually bring all mankind under its sway—the sway not of ecclesiasticism or secondated bondage but of the applict in humil. sacerdotal bondage, but of the spirit, in humil-ity and obedience to the divine will.

It is not to be depled, however, that there are those in the ranks of Modern Spiritualism to day who are not inclined to view it as a retoday who are not inclined to view it as a re-ligion, but rather as a science—a separate de-partment of knowledge, to be cultivated and enlarged by merely intellectual research. It is perfectly true that there is a science of the spirit, both in its mundane and supramundane relations; and the facts and principles of that science are becoming better known day by day. I earnestly hope that it will ere long secure that recognition which its importance demands; for the science of nature can never be complete for the science of nature can never be complete until it embraces both the spiritual and the physical side of the universe. But a denial of the religious element in Spiritualism can be made only by mere intellectualists, in whom that element has received no oulture, and who therefore have failed to realize its force and beauty as presented in this new illumination of the spirit

It is to the uses and objects of Spiritualism in its religious aspects that this Temple is calculated to prove of the greatest value—showing to the world that there is a religion in Spiritualism. ing to the world that there is a religion in Spiritualism, if not among all Spiritualists, based not on tradition or speculation, but upon truths clearly and scientifically demonstrated and sanctioned by the highest reason. There is a sense in which science becomes religion, and religion the highest and noblest of sciences; since the science of the soul must far transcend that of any department of physical nature. However beautiful and soul-elevating are the truths we have already attained, in this transcendent sphere of research new fields of

truths we have already attended, he will find the scendent sphere of research, new fields of thought and conception constantly await our unfoldment. We may ever hear the voice of the spirit saying unto us: "I have many more things to say unto you, but ye cannot bear them things to say unto you, but ye cannot bear them now." On all rests the responsibility to prepare themselves for new fields of exploration and higher spheres of contemplation. As Spiritualists, we can never allow our minds to crystallize into creedal formulas, or become the fossilized relics of past and effete systems of thought. Onward and upward must be our never-ceasing motto; and white we ever "hold fast to that which is good," and not rashly "remove the ancient landmarks which our fathers have set," we shall never belie the law of progress, but constantly look forward to clearer views and a more extended horizon for spiritual contemplation.

the spirit may make itself audible to the remotest corners of the civilized world. Here from inspired lips will assend invocations to the Infinite Spirit; and strains of devotional music will resound his praises, while they give expression to the religious emotions of the heart, and kindle the deepest sentiments of the awakened soul.

There are those who seem to have never experienced, and who are therefore unable to conceive, how great a religious force emanates from pure spirit-communion—who know it only as something that appeals to the senses and the intellect, and rationally satisfies their longings

I do not, my friends, wish on this occasion to say a single word that reflects on the purity and sincerity of opposing religionists. There are, I must avow, principles and ideas in Modern Spiritualism utterly opposed to the doctrines of Christian orthodoxy; but its religious has is the same and institutional Christianity. basis is the same, and institutional Christianity has no actual evidence upon which to rest its fundamental, vital facts, that the revelation of to day does not present, in a thousand-fold greater degree of strength and reliability. There is no consistency in accepting the revelution of thousands of years ago, and rejecting that which comes to-day from the same source,

and almost in the same manner.
Investigation, as well as instruction and propagation, is unquestionably the solemn and press-ing duty of the hour. It is, indeed, the most important part of our work as practical Spiritimportant part of our work as practical Spiritual Ists and earnest students of the Spiritual Philosophy. To that field of work, it must be obvious, the erection of this building is a most valuable contribution; for here the best and purest instruments for inspiration and revelation may, and should, always find scope for the exercise of their gifts, and such pure spiritual conditions as will enable the communicating spirits to import the block twiths unpulsars. spirits to impart the highest truths unadultera-ted by the dross of human passions and errors. Over such investigations the highest spiritual science should preside, and in them the purest

spirituality should preside, and in them the purest spirituality should prevail.

In connection with this point it will not be out of place to say a few words on the subject of mediumship, as related to this movement, its past progress and future prospects.

Mediumship we may define as that peculiarity of constitution which renders a person sensitive to the influences of the spirit-world, and capable of being used as a means of communication.

to the influences of the spirit-world, and capable of being used as a means of communication with it. Were there no mediums, there could be no revelations from the celestial spheres, and there never could have been, had the Divine Creator bestowed upon no human being the qualities of a medium, nor in his universal laws provided for their existence. Had no one ever been endowed with the gift of eloquence, we should know nothing of the art of oratory; and had musical genius never been one of the endowments of humanity, music as an art would have known no development. The same is true of every uranch of art, as well as of the genius that produces the beautiful creations of poetry. All these are special endowments, through which manifestations, or revelations if you please, of what would be unknown without them, are made to mankind. In like manner you please, of what would be unknown without them, are made to mankind. In like manner and for a similar purpose were the "spiritual gifts" conferred, so that the voice of the spirit might be heard on the earthly plane, and its light might shine to illuminate the darkened minds of unspiritualized humanity, and keep them in remembrance of the unseen and eternal.

that there is a supreme and self-conscious lntelligence, the source and center of both the physical and spiritual universe.

These are elementary religious truths to which I believe this modern revelation has given especial force and emphasis. It is a false assertion that the angels of this Dispensation have communicated a single thought, word, or idea that tends to deprive religion of any of its attributes as taught by any of the messiahs or spiritual avatars of the past. They have aimed to strip it of its corrupt accretions, and its mannade doctrines and ordinances, and to bring it back to a recognition of eternal and immutable principles. While, it is true, they have laid down no system of faith and worship, nor enjoined any formal ceremonial for its observance and perpetuation, they have given those divine early days of the Christian dispensation, mediumship in various phases, under the name of the charlsmata—gifts or graces—played, as is well known, a conspicuous part, and was discriminatively commended by the great apoatle, who told his Christian brethren that he "would not have them ignorant" of such gifts, and that they should "covet the best way" of charity, or love. There can be no question that had the Christian churches obeyed that enlightened injunction, they would have retained the spiritual vitality which they certainly possessed in the early years of their expiration of eternal and immutable principles. While, it is true, they have laid the christian brethren that he "would not have them ignorant" of such gifts, and that they should "covet the best way" of charity, or love. There can be no question that had the Christian churches obeyed that enlightened injunction, they would have retained the spiritual vitality which they commended by the great apoatle, who told his Christian brethren that he "would not have them ignorant" of such gifts." while they followed the "more excellent way" of charity, or love. There can be no question that had the Christian churches obeyed that enlightened injunction, In the early days of the Christian dispensasuch, for example, as Methodism and Quaker-ism—has been uniformly accompanied by these displays of spiritual power. It was the witness-ing of these outpourings of the spirit that in-duced John Wesley to say: "The grand reason why the miraculous gifts were so soon withdrawn was, not only that faith and holiness were well-nigh lost, but that dry, formal orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."

It must be obvious to all who have studied the religious history of the world that these gifts of the spirit have been abused or misused far oftener than they have been wisely

and rationally employed; and from this reflec-tion the present epoch is by no means to be excepted. The problem, indeed, still remains in great part unsolved as to how to make me-diumship most effectually available to promote the progress of spiritual science and true spiritual religion. Without it, it is certain, no continuous advancement can be sustained; while its use, except under the guidance of spiritual principles and under proper conditions, is ever accompanied by dangerous perversions and ten-dencies that may convert what should be a spiritual light into a bewildering ignis fatuus, leading into the inextricable morasses of de-structive fascination and error. It is amazing to those who intelligently review the facts that this spiritual movement should have gained the ground it has with the coarse, unscientific, unspiritual methods so generally employed. It presents, indeed, a demonstration of the power and wisdom of the supernal world in overruling the natural consequences of so much ignorance, and making even these subservient to their beneficent plans; but now when a sufficient basis of facts has been laid it behooves the truly enlightened minds interested in our cause, to make an induction o sound principles by which the employment o sound principles by which the employment of mediumship, no longer left to be the sport of blind and rash ignorance or materialistic sciolism, may be properly guided, regulated, and protected. Then mediums, as a class of gifted people, will be properly estimated and respected, instead of being the prey of earthly vampires, absorbing both their physical and spiritually itality, or hunted dawn as malefactors. ual vitality, or hunted down as malefactors by misguided zealots, ignorant of spiritual prin-ciples, and eager for the fame of being deemed ciples, and eager for the fame of being deemed righteous beyond the average plane of human infirmity. As Prof. Zöllner well said, the martyrology of mediums remains to be written. Let us hope that the materials for so sad a record will have to be chiefly gathered from the past, and that the dawn of a brighter day now appears for these our brothers and sisters, who by their vicarious sufferings have been the means of bringing so much light to the world. On the other hand, every endowment of nature imposes upon its possessor peculiar responsiviews and a more extended norizon for spiritual contemplation.

This enlightened spirit, as we can now clearly perceive, is by no means confined to the professing adherents of the New Dispensation, but has permeated the ranks of its opponents, who, while they professedly cling to the old theologies, and turn their backs on the new revelation, aneering at the very idea of anything new in revelation, yet are, involuntarily, absorbing

efits accruing from their exercise. The medium who looks upon his divine gifts as exclusively for his own selfish purposes—who permits himself to degenerate into a mere hireling, with no thought of, or concern for, the divine origin and sacred purpose of his endowments, thus allowing the mercenary spirit in his nature to contaminate these glorious gifts of God, and making what was intended for an opening for the angels of the supernal spheres to shed light upon the world, merely the means for unlight upon the world, merely the means for un-progressed familiar spirits to satisfy their per-sistent earthly passions and appetites, must in-our a fearful penalty of remorse and sorrow in the world of inevitable retribution.

the world of inevitable retribution.

I, however, no less believe that mediumship is for the elevation of the lower orders of spirits as well as an instrument for the higher; and through it, without doubt, much good has been done in the spirit-world itself; but there is a vast difference between the employment of mediumship for a beneficent purpose and the prostitution of it for unholy gratifications. It is greatly to be regreited, nay, it is to be unqualifiedly condemned, that any of our mediums should degrade themselves to the level of the low fortune-tellers and diviners who have, in every age of the world, whatever their cunning or clairvoyance, been placed among the offscouring of humanity. With all such a really spiritual movement can have no possible affiliation, and can take no interest in them except to convert them and elevate them above their unfortunate condition of debasement.

copt to convert them and elevate them above their unfortunate condition of debasement.

And, correlatively, we cannot but consider that those who make use of such persons, thus rendering themselves parties to this unholy debasement, place themselves upon the same degraded level. As there cannot possibly be anything spiritual in such practices, or in any form of what is called "business mediumship," so these things can have no real connection with Spiritualism, belonging exclusively to that low Spiritus makes the laws of all enlightened nations have discouraged or condemned, and which is, indeed, more inconsistent with the civilization of the nineteenth century than with that of any preceding age.

Men are not to surronder their individuality to spirit-keeping, nor are they to allow their own God-given faculties of judgment, reason, and conscience to be superseded by the oracular voices or impressional intimations of an unseen, unknown, and always more or less uncertainty intelligence.

lar voices or impressional intimations of an unseen, unknown, and always more or less uncertain intelligence. Yet there are those—
both Spiritualists and professedly non-Spiritualists—who even invest their money by spiritdirection. To make such practices general
would most certainly set back the current of
human enlightenment many degrees, if it did
not bring us into the twilight of pagan civilization or heathen barbarism.

Thus the responsibilities are reciprocal between the possessors of mediumistic gifts and

tween the possessors of mediumistic gifts and those who employ their services. It is vain to cry out against mediums as mercenary, while they are treated as having no physical bodies to provide for—no temporal wants to supply. It is scarcely to be wondered at that mediums should come to think too much of their badies when those who employ them act as if they had no souls. Sympathy, kindness, and generosity on the one side will inevitably tend to induce purity and unselfishness on the other; and there can be no question that no class of people in the world need more considerate treatment than these magnetic sensitives, endowed with an organic sensibility so delicate as to render them alive to every breath of spirit-influence, from every plane of spirit-existence—down to the darkest sphere of Hades, up to the very

throne of God.

The world is to-day, as ever, governed by trivial conventionalities, and will never, until far more spiritualized than at present, perceive that true manhood or womanhood is something incalculably superior to all the transient conditions of this mortal life — that the humblest artisan or the most illiterate day-laborer may in his soul be grander than the proudest scion of nobility, the most polished representative of science or art, or the pampered minion of fortune, reveling in his accumulated millions. When mankind shall have learned, in the exercise of the grandest kind of psychometry, to realize that the development and destiny of the soul do not depend upon the accidental conthe soul do not depend upon the accidental conditions of material existence, they will also learn to place the spiritual endowments of the favored of Heaven far beyond the pomps and vanities of earthly distinction, and thus will be able to understand the wisdom of the divine economy by which "God hath chosen the foolish things of the world to confound the wise, and the weak things to put to shame the strong"; and why it was that his noblest representative on earth—albeit only a wandering, homeless man—chose his associates and instruments not from the wise and cultured of earth, but from from the wise and cultured of earth, but from the lowest grades of society, setting a humble and uncouth fisherman above the royal and priestly dignitaries of the nation among whom

christianity was ushered into the world with no pomp or splendor. The manger of Bethlehem scarcely surpasses in human dignity the humble hamlet of Hydesville; nor were its original disciples and apostles—all probably selected original disciples and apostles—all probably selected on account of their mediumistic gits—possessed of any more of this world's goods, or this world's culture and learning, than many of the mediums of to-day. But there always comes a time, in every age, when even religion takes on the pomps and vanities of the material life, and when "worldliness and other-worldliness"—to use George Eliot's expressive phrase—become almost synonymous. I trust the spiritual element in this modern movement will long preserve it from such a decadence, and that when it assumes institutional forms—as doubtless it will in time—the salt will not have that when it assumes institutional forms—as doubtless it will in time—the salt will not have lost its savor, so that, if still trodden under the feet of men, it will not be wholly abandoned

feet of men. it will not be wholly abandoned by the angels.

And now, my friends, while on this occasion of the solemn dedication of this magnificent edifice to the sacred purpose for which it is designed, I would congratulate all the adherents of the New Dispensation, and especially the Spiritualists of this city, who are more immediately to enjoy the advantages which it affords, I would at the same time remind all, and especially those who are directly concerned in this movement, that those very advantages impose corresponding responsibilities. Church edifices do not constitute religion—though many seem to think they do—and this Temple can never, of course, be more than an auxiliary to the cause of spiritual truth. Under wise management and direction, it may be made a most important instrumentality in furthering the success of the movement, and giving it a stronger and more exalted status in the minds of this and other enlightened communities; but it is not difficult to conceive, that under a mistaken and under a mistaken and other enlightened communities, but its not difficult to conceive, that under a mistaken and unwise policy, a policy not governed by high spiritual principles, it might become rather a calamity than a blessing. While I sincerely be-lieve that all things are overruled for eventual good in the wise and beneficent counsels of an Infinite Providence, and that no really good

[Continued on eighth page.]

### WHY IS IT BOP

BY FATHER RYAN.

Some find work where some find rest, And so the weary world goes on; sometimes wonder what is best; The answer comes when life is gone. Some eyes sleep when some eyes wake, And so the dreary night bours go; Some hearts beat where some hearts break; I often wonder why 'tis so.

Some hands fold where other hands Are lifted bravely in the strife; And so, through ages and through lands, Move on the two extremes of life.

Some feet halt while some feet tread,

In threless march, a thorny way; Some struggle on where some have fled; Some seek, where others shun the fray.

Some sleep on while others keep The vigits of the true and brave; They will not rest till roses creep Around their names above a grave.

# Spiritual Phenomena.

### SPIRIT-MATERIALIZATION.

To the Editor of the Banner of Light :

In the year 1872, while at Moravia, N. Y., I witnessed a manifestation that I am positive came from a friend; although I did not receive the name or distinguish the features, yet the death-scene was so vividly portrayed that I could not doubt of its being the spirit I had known in earth-life that then represented the closing act in the drama of its mortal existence.

Since then I have attended many seances given by various mediums, but never have seen features manifested that I could recognize as perfectly as when the spirit was on earth, until Saturday afternoon, Sept. 26th, at a séance given by Mrs. Fairchild, at her home, No. 314 Shawmut Avenue, Boston.

Sept. 25th I received a letter dated at Bangor, Me, from a prominent man engaged in business there, reading thus: "I thank you for the information you gave me. I went to see Mrs. Fairchild Saturday afternoon, also Sunday afternoon and evening. I am more than pleased. I never read of manifestations to equal those I saw there; I will only say they were beyond my powers of description." This, coupled with what was reported in the BANNER OF LIGHT for Sept. 26th, was sufficient to put me on "the anxious seat," and I decided to attend one of Mrs. Fairchild's séances, and see if I could obtain satisfaction, but still I did not take any thought in the matter of going at any particular time until about the hour the séance commenced on Saturday I found myself passing by the house, and thought I would call upon her, but seeing the room about full I made another call for a few minutes, and then felt impressed to speak with Mrs. Fairchild. She asked me if I intended being present at the scance. I said: "No; your room is full." She replied that she could not give me a front seat, but there was a seat in the rear of the room. I took the seat; there were some more than fifty persons present, and I attempted several times to make an excuse to leave, and come at some other date, when there was not such a crowd-but could not seem to leave. I noticed several prominent persons present: Dr. P. Dyer, of Farmington, Me., Gen. Wisewell, Mr. Dowling, of Malden, John Wetherbee, a lady and gentleman from St. Louis, a gentleman from Rochester, N. Y.

Some seventy-five different forms appeared during the scance-many of whom were claimed to be recognized. An elderly man who had never before attended Mrs. Fairchild's séances had two spirits appear to him, who gave their names; both of the names were correct, being those of his wife and daughter—as he admitted to the writer. He placed his arms about both of them and remained in this attitude for some moments. A lady sitting near me also received messages concerning her sister who had recently departed, the same claiming to come from a sister who had been in spirit-life for some time. This was the first time that the spirit had spokn to her. Dr. Dyer had many spirits come to him whom he then and there declared he recognized, and who had manifested to him many

times through several different mediums. Mrs. Fairchild seems to be in a trance condition, waiking about the room, therefore what is seen is not herself personating a spirit; if the manifestations are not genuine spirit materializations she must employ several confederates, as there were four distinct forms which had life in them moving about at one and the same

time in the presence of all in the seance-room. After the scance in the cabinet was closed, a curtain in the corner of the room was fixed in the manner described in the BANNER of the 26th ult., and three spirit (or separate) forms came out of the vacant space behind it, at one time, whom persons present recognized.

Ancient spirits, so alleged, appeared, illuminated, and the light was turned up while they were walking about. I had no chance to investigate the cabinet at the time, but others did, and declared that they could not detect any chance for confederacy.

Mrs. Fairchild is all the while in sight, under influence, giving the names of the spirits, or else selecting the person that the spirit desires to approach.

I will close with my personal test: I was called to the cabinet to see a female form (all persons present saw the form but not the features); the face was veiled, but the size and height were identical with those of a person known to me, who had recently passed on to spirit-life. I stood before her and put my eyes within a few inches of the face, when she deliberately raised the veil, and, to my surprise and astonishment, the countenance was, in features, a perfect likeness of the spirit at the last time I saw her, three months previous, as she looked in her last sickness. I asked her if she would give me her name, and some characteristics of herself. She stood like marble, without moving a particle, which to me was as much as to say: "If you know me, why ask my name?" This is the first spirit that has been able to show its features to me as they were in earth-life; and in this case all the effect of disease was visible as in earth-life.\* I could not detect any chance for deception to be perpetrated by Mrs. Fairchild or any one else at this seance. At any rate there could be no possible chance for any one to arrange the form and features that were shown to me on the impulse of the moment. No one knew that I was to be present at the seance, and I only knew of it myself at the time I entered the séance-room. I consider that there is no possible way by which the spirit in question could have been presented to my recognition on this occasion save by what is known to the Spiritualist by the name of "materialization."

If I do not deny my own power of observation-which I do not-I must admit that (while "Strange to relate. I had in my pocket, on Saturday, 25th inst., the name of the spirit who sppeared, together with the written sentiment that had been proposed for her head-

I am troubled at times to know where one phase of these manifestations ends and another commences) spirit-materialization is a fact to me beyond controversy. A. S. HAYWARD.

AN EVENING WITH THE SPIRITS.

Boston, Sept. 28th, 1885.

To the Editor of the Banner of Light:

I am a constant reader of your valuable paper, but not a contributor, and my only apology for asking a little space in its crowded columns is that I may add my testimony to the

vast army of living witnesses to the absolute and unquestioned certainty of the immortality of the soul, retained individuality after the change called death, and the no less veritable fact that our departed friends can and do return to us under proper conditions.

Another point is, that this communication may fall into the hands of some of my earlier friends and acquaintances, and thereby make those in the faith more firm, and give the uninformed and skeptical some incentive to investigate for themselves. My experience is nothing new to many of your readers, but to me it was a most startling test and conclusive proof of spirit-communion.

The séance took place at the residence of Mrs. Snyder, and consisted of nine persons, including the medium and her husband, who met for a social greeting to her, as this was her first visit to the Gem City. The medium was Mrs. Lizzie S. Green of Cincinnati, O., the independent slate-writer and trumpet-medium, through whom Mr. Carl G. Helleberg received such wonderful manifestations, and which he has published in a neat and handsomely-bound vol-

The company was seated in form of a horseshoe, the medium occupying that part corresponding to the heel of the shoe. I will also state that the writer was an entire stranger to the company, with one exception, and that of but few months' acquaintance.

After singing, Mrs. Green was controlled, and the tin trumpet, about three feet in length and corresponding proportions, that had been left in the centre of the circle, was taken up by one Capt. O. C. Curry, who began speaking in a loud, strong, masculine voice. After he had concluded his introduction, it was taken up by different spirit-friends of the company, including wife, father, children, etc., all speaking distinotly so as to be heard across the room. "Sweet Home" and "Lily Dale" were finely sung, while the trumpet was moving about the room and over our heads.

During the singing by the company a spiritvoice could be heard above us all, and many times pitched the tune and led us. Presently I felt the large end of the trumpet against my face; at the same time a voice addressed me. I asked who it was, and was told, "Uncle Charles." I asked him many questions concerning the family, which he and I only could understand; all the time he was expressing, so far as he was able with the trumpet, his happiness at thus meeting me.

This was the grandest test of my life: for as I have said, I was an entire stranger to the company, and the Uncle Charles had passed away in Buckfield, Me., which was also my native State, and place of residence until two years since, when I removed to Ohio.

There was no one present who knew of my family connections, much less so intimately as was expressed by his manner, as he made himself known to me. His family still reside in Buckfield, Me, who I hope may seek such conditions as will enable them to speak with one who was their strength and support in this life, and is now their guardian and protector. The séance lasted about two hours, the time being constantly taken by some one either speaking or singing.

I cannot close without adding my unqualified tribute of respect and appreciation for this most estimable lady and medium, and hope her health will permit her to return again, that others may witness her wonderful powers.

T. S. TURNER, M. D. Dayton, Ohio, Sept. 29th, 1885.

# A Phenomenal Experience.

A correspondent of the Truthseeker (T. J. C.) writing from Lemoore, Cal., relates the follow-

"At a very early age I was sent to the public school in Leicester, Mass., remaining till I was ten years old. Among my many playmates was a little girl about my own age. At the age of twelve years I went to sea. About May 8th or 9th, 1855, I sailed from New York in the brig Samuel and Edward (Captain Ramonds) for South America, loaded with lumber. The weather was stormy—Father Neptune was in a rage. On the 10th of June, 8 p. M., I went to the forecastle. below decks forward, through a At a very early age I was sent to the public rage. On the 10th of June, 8 P. M., I went to the forecastle, below decks forward, through a the forecastle, below decks forward, through a small hatchway, to lie down in my hammook. Scarcely a moment elapsed before I was strangely conscious of something in the hatchway attracting my attention, beyond my power of control. I watched, and first appeared a faint glimmer of bluish light, notwithstanding there was a slush lamp burning, affording sufficient light for all purposes. In this blue light, at the foot of the hatchway ladder, appeared, faint at first, but soon quite distinct, my little school. first, but soon quite distinct, my little school-mate, as of yore, beckoning to me to get up and go on deck. To convince myself that I was not dreaming, I went on deck many times, talked dreaming, I went on deck many times, talked with the man on the lookout, got thoroughly wet, and went below again. The apparition was visible from my hammock, gesticulating as before, and remained till midnight, causing me much annoyance. June 11th, from 12 M. till 4 A. M. was a repetition of the 10th; but on June the 12th, from 8 P. M. till midnight, my strange visitor was more distinct, more earnest in gesticulation. Her hair, before tied up, was now down, being tossed back with the left hand, while calling me up with the right. I watched. while calling me up with the right. I watched, with strange feelings of awe, till I heard the man at the helm commence to strike eight bells (twelve o'clock, midnight), when my vision variety with the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight), when my vision was the commence to strike eight bells (twelve o'clock, midnight). bells (twelve o'clock, midnight), when my vision vanished, with what seemed to me almost a shriek. At the first tap of the bell I sprang aft to relieve the helm, reaching the quarterdeck not an instant too soon to escape the fate of my shipmates forward, by the brig colliding with an English East Indiaman homeward bound, during the darkest night of my recollection.

And now the sequel: It was, I think, in the spring of 1858 that I visited my old home and scenes of early childhood. Meeting my little schoolmate, with her parents, at a social gathering, I was invited to spend a few days with them. At the supper table, one evening, Mrs.—asked me if Mr.—had told me her three dreams about me on the 10th, 11th and 12th of June, 1855 (being much talked of in the home

dreams about me on the loth, 11th and 12th of June, 1855 (being much talked of in the home circle, the dates were preserved). In relating her dream, she described the forecastle, the swinging bed (hammock), the ladder to go up, the tin lamp, and the gloomy appearance of the place, and said she waked up the last night with a scream."

HOLDS HIS NEIGHBOR'S, TOO.—An Arizona paper says: "The American hog holds his own." We have noticed this, and also the fact that he generally says the seat next him is also engaged.—San Francisco Ez-

Hale's Honey the great cough cure, 25c., 50c, and \$1. Glemm's Sulphur Seep heals and beautifies, 25 cts. German Corn Bemover kills Corns and Bunions Hill's Hair and Whisker Dye-Black and Brown, 50c. Pike's Toothacke Drops cure in One Minute, 25c. Dean's Rheumatic Pills are a sure cure, 50c.

Questions Answered, Through the Trance-Mediumship of Mr. W. J.

Colville. SERIES NUMBER THIRTEEN.

Ques.—Admitted that a person's body changes all its constituent parts every seven years, why is it that inherited forms of disease remain at the end of a given number of these

changes?
Ans.—Simply because the spirit has not gained sufficient control over the outward forces of nature to prevent these germs of disease from attracting to themselves other germs continually, the body being reconstructed of elements that are attracted toward it, that are attracted to already existent particles, through the law of affinity; thus, until the body becomes completely under the control of the spirit, until the spirit gains the preëminence, the diseased portions of the structure may attract to themselves diseased particles in the atmosphere. atmosphere.

Q.—Does spirit vision perceive material objects? In other words, does the spirit now addressing us see our earthly forms, or only our spiritual bodies?

dressing us see our earthly forms, or only our spiritual bodies?

A.—When I am speaking to you through the medium I can look through the medium's eyes; I can look upon your earthly forms and faces. Whatever expression there may be in the eye of the medium to day, is the expression of the controlling spirit, not the expression of the medium, in his normal condition. The medium's own spirit is not in this room at all. I, who am controlling, have taken possession of his body completely, and am using that body as he would use it if he were present. If I were not controlling the medium I should only see those of you who are more or less in sympathy with me; then I should see your spiritual forms; your physical forms I discern by using the medium's physical functions.

Q.—[By Robt. Boreham, Pittsburgh, Pa.] I am somewhat mediumistic, and recently I had alyision of what appeared to me as the moon offsing in the west, and accompanying it was a very large planet, both being seen through a miry, dark cloud. The planet appeared larger than the sun and moon, and on its left side, rather near its lower edge, was a semi-circle, which, as the cloud, moon and planet arose, changed its position to the upper part, all above it becoming luminous as a rising sun. Then followed lightning and thunder, but no rain, the whole apparently betokening the approach of some terrible change. Please give me such explanation of the vision as you feel disposed to offer.

A.—We regard the moon as always emblemat-

A.—We regard the moon as always emblematical of political, earthly affairs, and the moon has most always been considered, when it is beliefd in a vision, to betoken physical or political to the constant of beheld in a vision, to betoken physical or political changes; whereas the rising beams of light that you clairvoyantly beheld, are typical of the rising of a new star in the spiritual irmament which will eclipse the present sun in the glory of its beams. The sun is always used in cabalistic phraseology formulas as symbolical of ecclesiastical and religious power, whereas the new planet, rising brighter than the sun, is a new system of religion, a new system of spiritual government which shall be very, very far beyond any existing methods or institutions. This, seen in connection with the vision of the moon, betokens methods or institutions. This, seen in connection with the vision of the moon, betokens the union of true religion with true science, and typifies the union of the political with the spiritual, that earthly and spiritual governments shall be as one in the newers. Thunder and lightning betoken changes, as you are aware; the mission of the storm and the tempest is to purify the atmosphere.

pest is to purify the atmosphere.

Q.—[From the audience.] I wish to ask if the spirit of a man who has been a drunkard and has used tobacco while on earth, necessarily seeks the society of those mortals who indulge in the same habits, in order that he may enjoy the taste of liquor and the fumes of tobacco through mediumistic organizations?

A.—This depends entirely upon the condition of the spirit. Supposing the spirit has been a drunkard on earth, on account of hereditary physical tendencies, but has been struggling all the time to overcome the temptation to intem-

the time to overcome the temptation to intemperance, when he passes out of physical life he does not enter the sphere of the drunkard, he does not affinitize with liquor, as his desire during his sojourn on earth was to overcome this appetite and go onward and upward to a purer life. The drunkard who wishes to remain such, life. The drunkard who wishes to remain such, the licentiate who desires to remain in his licentiousness, when he passes into the spiritworld is simply impotent; he has no power to see anything; he has no power to enjoy anything; he is like the blind man in a world of color, or a deaf man in world of sound. Nothing around him is appreciable; thus, in order that he may gain some enjoyment, and become aware of something, he associates himself with the physical emanations of persons on the physical plane who are now living on the same physical emanations of persons on the physical plane, who are now living on the same moral plane he lived when in the earthly condition. You need not be afraid of being obsessed by the drunkard unless you encourage a tendency to intemperance in yourselves; you need not be afraid that any evil spirit can master you unless you allow a corresponding page. ter you unless you allow a corresponding pas-sion in your own nature to overcome you; thus, if any organism is obsessed by an undeveloped spirit, and made to do evil, the spirit belonging to that organism must, at the time being, have been contemplating the performance of some-thing closely akin to that which the undevel-oped spirit would delight in. It is, of course, possible for these undeveloped spirits, when they are thoroughly in the atmosphere of undeveloped people here on earth, to experience similar delight to that which they experienced on earth, in drunkenness, or any form of vice, as when those spirits are at one with your physias when those spirits are at one with your physical form they can taste liquor through your lips; they can smell tobacco through your nostrils. In this way, by associating themselves with the depraved on earth, they may, for the time being, receive that miserable something which is misnamed enjoyment.

Q.—Is the love that exists between parent and child, brother and sister, husband and wife, friend and friend, and which constitutes the principal share of our happiness here, carried into the spirit-world, and does it remain

the same? A.—Certainly; true love will never die. If there be true love between yourself and any other person, constituting true harmony, of course that love will continue in the spirit-life, but in so far as your love is merely the love of the physical form, that love will die with the the physical form, that love will die with the body. If you love your friend because he is outwardly good looking, probably you will not care for him at all when you pass out of the form, whereas if you love him because of his spirit, if there is real affinity between you, something deeper than physical attraction, then you will assume friendly relations consciously with each other. If you truly love your children, of course you will be associated with those children in the spirit-life. In the sense of the love that is usually attributed to the relation of husband and wife, if you ask whether that love will be continued, we answer, there can be no lasting marriage union in the marriage state except the union with the true counriage state except the union with the true coun-

Q.—Why do not spirits return to their former homes, and impress those they left behind of things they would like to have them know? A.—We are not aware that they fail to do this;

A.—We are not aware that they fail to do this; we are aware that persons on earth sometimes fail to detect the spirit presence. You receive impressions very often, and do not know where you get them from. You receive impressions, and they are very real to you—spirits speak to your intuition, they impress you, though you cannot always define it, yet it is very often your own departed relatives or friends who are impressing you, and you may be all the time benefited by the interchange of ideas, even though you may not be consciously aware of their presence. To be consciously aware of their presence is, of course, a blessing. This is a matter ence is, of course, a blessing. This is a matter of spiritual growth.

Q.—How is it when we are constantly expecting and waiting for some sign of their presence that we do not receive any impression?

A.—You may be over-anxious. Spirits can-not always control your mind when it is not passive. The more passive, the less anxious passive. you are to receive a communication, the more likely you will be to receive a correct one, because it requires an equilibrium in the nervous forces to communicate most readily. Some We'met this lady and co-worker at Leeds, and had the

times your departed friends, however, do not understand how to control another mind; sometimes they have not yet learned the laws of mediumship; sometimes they would influence if they could, but they do not know how; thus it is not always the immediate relatives who in-fluence, but very frequently other spirits who possess the requisite information.

### Spiritualism in Russia.

An occasional correspondent of the New York Tribune, writing from St. Petersburg, Sept. 5th, contributes the following regarding the condition of Spiritualism in this great Northern empire:

Northern empire:

The eccentric modern movement termed Spiritualism, so widely spread in Europe and America, has also visited Russia and penetrated into even the most remote of her provinces. The Colossus has passed through all the phases of table-turning, rappings, spirit materialization and similar marvels and has had by no means a scant harvest of writing, rapping, curing and prophesying "mediums." The Russian mediums have been generally of a familiar domestic description, and their doings and sayings, however remarkable, have been mostly confined to the narrow circle of home and friends. But, strange to say, it is in this country that Spiritualism, as the development of the science of psychology, has found its most earnest interpreters, and it is in St. Petersburg and Moscow that these curious manifestations have attracted and interested such men as Professor Butleroff, of European celebrity, and Professor Wagner, both attached to the Petersburg University; the Russian savant, Mr. Alexander Aksakoff, Professor Thurkyitch, Dr. Basil Mihailoff and many nore distinguished men of science and letters, such as Dastoensky, Solovieff and Dimitri Taerteleff. Having found hospitality in such an exalted circle, Spiritualism ceased to be an amusement for drawing room idlers, and became a problem with pretensions to a scientific solution. The public was lost in amazement at first to behold three scientific stars of capital magnitude pay the most concentrated and serious attention to this question in its modern form, to the moving and rapping of tables, the trances of somanmbulists and the pranks and antics of so-called "mediums," which the conclave of experiments had over from England, Germany, and even America, regardiess of expense. Both Mr. Buileroff and Mr. Wagner had previously been declared enemiters had over from England, Germany, and even America, regardiess of expense. Both Mr. Buileroff and Mr. Wagner had previously been declared enemiters that over the modern form, to the modern form, to the modern form, and The eccentric modern movement termed Spiritual

care to the research of this mysterious agent, and his experiments have confirmed the discovery of Mr. Crookes.

The Russian Spiritualists, who have few adherents among their compatriots, and have had to put up with a great deal of annoyance on the part of the public as well as on that of the Government, do not seek to popularize their ideas as yet, but rather to consolidate them and gather them into a scientific formula. They consequently seek to attract into their circle men of science, doctors, materialists, in short, persons deprived of romantic sentimentality and religious enthusiasm, so as fairly to place the question upon a new ground, not letting it degenerate into sectarianism, giving to food whatever to the imagination, and so renderity, it interesting to positive and serious minds. Had this programme been perseveringly adhered to, the question might have made progress; but both Professors Butleroff and Wagner adopted (although most unwillingly at first) the bypothesis that these manifestations must be produced by the spirits of former inhabitants of this planet, and this point of view having been prematurely given to the world in a series of articles principally due to the pen of Prof. Wagner and published in one of the best periodicals, threw great discredit on the cause at the very outset, and made people open their eyes in astonishment at the creduility of the professors. Perceiving their im-

Wagner and published in one of the best periodicals, threw great discredit on the cause at the very outset, and made people open their eyes in astonishment at the credulity of the professors. Perceiving their imprudence and the blows this hypothesis was going to strike at the whole structure, Messrs. Buileroff and Wagner turned abruptly on another track and in subsequent articles endeavored to keep on strictly objective ground concerning the cause of the manifestations. Russia now possesses a considerable literature on the cubject which totally differs from productions of the same kind abroad, masmuch as these articles are stamped with a spirit of genuine scientific research and present the subject in quite a new light.

The Government does all in its power to discourage the movement, as it is supposed to be closely allied to Socialism...Spiritual manifestations are regarded not only by the clergy but even by the Holy Synod itself as having their origin in the source of all evil. Newspapers most unwillingly publish articles in favor of the question, though they eagerly accept anything against it. The censor is extremely severe, and it is in vain that Mr. Aksakoff, who is a man of ample means, ready to sacrifice any sum, has endeavored to start some organ through which to acquaint persons interested therein with the results of the experiments made. Thus it will be seen that Messrs. Butleroff, Wagner and Aksakoff and their friends have to struggle against no ordinary difficulties. But they are men of no common energy and character, and, moreover, deeply convinced of the truth of the greater part of the doctrines taught by Spiritualists. And though they move but slowly they have been able to draw into their circle persons of talent and distinction, who, if

they move but slowly they have been able to draw into their circle persons of talent and distinction, who, if not all yet fully convinced, are greatly interested in the experiments.

Among the more cultivated members of the Russian clergy one sometimes meets with persons interested in Spiritualism. They talk of it timidly and are visibly afraid of compromising themselves, but it is evident that the subject possesses great attraction for them. I lately spoke with a very respectable and erudite Orthodox priest, and asked him to give me his opinion concerning the manifestations. He told me that he fully believed in them, and could perceive nothing in these facts contrary to the teachings of the church. Among the common people in Russia the belief in ghosts, sprites and all kinds of fantastic beings is almost universal, there not being perhaps in the world ghosts, sprites and all kinds of fantastic beings is almost universal, there not being perhaps in the world a more superstitious people. But all attempts to communicate with the spirits of the dead inspire them with terror, and they consider persons who do so as magicians and sorcerers. As to the middle classes there are among them a good many believers in Spiritualism who even sometimes organize circles, but this is usually done in an off-and-on amateur sort of way, showing little genuine interest in the subject.

# Letter from Mrs. Richmond.

To the Editor of the Banner of Light:

Our provincial tour is now drawing to a close. Wherever we have been in our journeyings through the North we have found the same warm hearted welcome, the same earnestness in the cause of Spiritualism; and whether our home has been in the stately mansions of the gentry, the comfortable dwelling of the well-to-do tradesman, or the humbler abode of the coal-miner or mechanic, we have found that Spiritualism has come to each of these as a blessing, making a bond of union more indissoluble than the ties of rank or gold.

After my last letter we went to Nottingham, where the guides gave five public addresses, and several private ministrations to a few friends. While there we were the guests of our dearly-beloved friend, whom Onina named "Angel's Wing," and beneath whose loving shelter we found a home in every sense of the word. A choice circle of friends gather around us always at Nottingham, and the meetings were crowd ed, the small hall being inadequate to accommodate all who came. This hall, "Morley Club Room," is the usual place of meeting of the Society of Spiritualists, who meet there from week to week under the sincere and earnest ministrations of Mrs. Barnes. They kindly waived their meetings, tendering the use of the room to our Committee. We were entertained at several "teas," "receptions," a regatta, and an excur-sion to "Belvoir Castle," one of the estates of the Duke of Rutland. A description of this Castle and grounds would make interesting general reading, but would take up too much space in a paper devoted to risen humanity, instead of Dukes and Dukedoms.

From Nottingham to Halifax, where we had the largest meetings we had seen in England up to that time. The cause has gained wonderfully in these re gions since twelve years ago I came into Yorkshire We were the guests of the Culpaus, a stanch family of Spiritualists well known to all mediums and speak ers; their house has sheltered them all. The Society have a little chapel of their own, but on extra occa sions they occupy the Mechanics' Hall, which they did

on the Sunday we were there, and it was full. Back again to Leeds and Batley for a week (lour meetings), then to Burnley. Lancashire, where we had two grand meetings and a private reception. Then to Cheerwell and Morley, where the Coöperative Hall in each place was crowded. Then to Newcastle-on-Type. This northeast of England is more like Amer-ea. The air is drier, and there is a freedom of thought

pleasure of hearing her one evening, the first time we have met face to face in seven years, and that time was at our home in Chicago. It was rather singular: within one week Mr. Colville, Mrs. Britten and myself all spoke for a society in Leeds. It almost seemed that the spirit-world had designs on that rather mam-mon-loving town. Two societies, one at "Edinboro' Hall," and one at "Psychological Hall," keep spiritual matters moving there, Mr. Scott and Mr. Lingford being the Presidents respectively of the two societies.

We had a glorious day yesterday, sandwiched between two rainy ones, and two splendid meetings in the finest hall in Newcastle, which the friends hope to occupy permanently. Between the morning and evening services an open-air meeting is held every Sunday on " the Moor," and good work is done there, I am told. A meeting to-night and two at No. Shields will complete the list, when we return on Friday to London. The Spiritualists of Newcastle deserve great credit for having persevered under great diffi-culties, and now the cause, as represented by them, is in a more prosperous condition than ever before. The President, Mr. Thompson, and the Vice President, Mr. H. A. Kersey, are earnest, devoted Spiritualists, while they have ever a strong and efficient assistant in Alderman Barkas, who is ever ready to battle for the cause.

When we return to London it will be seven weeks since we left, during which time my guides have given thirty public and twelve private addresses, which, with traveling and necessary writing, has kept us pretty busy.

Hoping you are well, and with kindest remembrance from Mr. Richmond to you and all friends. believe me, as ever, yours sincerely,

CORA L. V. RICHMOND. Newcastle on-Tyne, Sept. 14th, 1885.

### New Publications.

EVOLUTION AND CHRISTIANITY; or, An Answer to the Development Infidelity of Modern Times. By Benjamin F. Tefft, D.D., L.L.D. With an Introductory Letter by Bishop Simpson. 12mo, cloth, pp. 484. Boston: Lee & Shepard.

This is an elaborate attempt to prove the theory of Evolution false and the Mosale theory of creation true; in other words, to prove Christianity as set forth in the Bible to be a truth, and science, as illustrated by the laws and operations of nature, an error. It is repetition of what has exhibited itself an innumerable number of times in past ages-an effort to stay the march of progressive thought, by assuming the Bible of the Christians to be infallible, and every theory and discovery not in conformity with its teachings, or that does not substantiate the truth of that view of its character, a heresy that should be banished

from the face of the earth.

As we do not propose to enter into a review of the book, we give in a few words what the author states as the foundation of his work: I. Evolution as understood by its leading advocates; II. Christianity as defined by its founder and others; III. The relations of the two litigants to the public opinion of the ancient and modern world. Then, as he says, "to guard against the objection to Christianity, that it is not now what it was at its beginning, or has been at different times and places since," he shows, or attempts to, that Christianity is absolutely the same to-day as it was at first and always has been, and closes the volume by stating what he considers Christianity has done to better the condition of the world, contrasting it with what he terms "the sad condition of mankind which a practical acceptance of evolution would give us in its place."

ELEMENTS OF UNIVERSAL HISTORY for Higher Institutes in Republics and Self-Instruc-tion. By Prof. H. M. Cottinger, A. M. 8vo, cloth, pp. 336. Boston: Charles H. Whiting, 32 Bromfield street.

The purpose of this book being to give a record of events in the history of nations that tend to inculcate a sense of right, those States and events in which the dons of equal justice to all appear most fully realized, are chiefly considered: these include both ancient and modern republics. To those who would acquire a knowledge of history, which every well educated individual should possess, and yet have neither the time nor the means to enter upon a voluminous study, this compendium will be found of great value. Exercises are given that will enable the scholar to easily grasp the events, and remember their chronology.

Prayer and Its Remarkable Answers: Being a Statement of Facts in the Light of Reason and Revelation. By William W. Patton, D. D., LL. D. 12mo, cloth, pp. 456. New York: Funk & Wagnalls.

The twentleth and revised edition of a collection of interesting narratives illustrating the efficacy of earnest and persistent appeals for help to higher intelligences, though the author, in conformity with the views of the Christian Church, describes them as being made to and the answers received from a personal God.

STUDENTS' SONGS. Edited and compiled by William H. Hills. Imperial 8vo, paper. Cam-bridge: Moses King.

The sale thus far of over forty thousand copies of this collection of sixty breezy, mirth-inciting songs that have given an appetizing zest to many score of college glee clubs, concerts and festivities, is sufficient proof that it will please all who desire something bright and lively in vocal music for similar occasion at their own homes or neighborhood gatherings.

THE BAR SINISTER. A Social Study. 12mo, cloth, pp. 354. New York: Cassell & Co. Salt Lake City is the locality of this intensely interesting, though sadly pathetic story, which, however, has a New Jersey town for its starting point. It is plainly from the pen of one who is no novice in its use in the line the narrative follows, and depicts with remarkable vividness, a strict regard to the details of human characteristics, and an undisguised earnestness, the doctrines and institutions of Mormonism.

D. W. Hooker writes from Leighton: "I am get" ting old—between eighty and ninety years of age—and have but little time to linger on this planet. Great is my consolation when I think of those who have gone to the spirit-world rejoicing in the faith and confidence of eternal progression, to also think that it has been my privilege to lead so many of them to a knowledge of spirit-communion. I have had during my life a great experience in church affairs: have helped to organize quite a number. I joined the church when I was quite oung, but I saw so much that I thought was wrong and hypocritical in the ranks of so-called Christian believers that I told them they had better disband and disorganize their societies, for out of all honest, deepthinking and investigating men they were making only doubters as to the future. Bidding my associates good-bye (I was then living on Gull Prairie), I went about twenty-five miles into the wilderness, took government land, and helped organize a new town. When the spiritualistic inquiry began to be aroused in America I found I had good mediums in my own family, and by close investigation we all became Spiritualists."

A printed circular chills the warm en-thusiasm of budding hope as nothing else does. We once knew of a very wealthy young man who was pestered to death with demands and entreatles for money from every conceivable quarter. To get rid of these applicants he used to send them this circular at the cost of two cents (in an unsealed envelope), it being in the days of three-cent postage;

DEAR SIR [or DEAR MADAM]: I am very sorry, but I am unable at this time to spare the money which you desire. Hoping that you will succeed in your ad-mirable undertaking, I am, very respectfully, &c.

It was two cents capitally invested. To ignore these people by falling to answer their communications at all was to lead them usually to write all the more. To give them individual answers, polite and firm, was to invite correspondence to show that what you said could be explained away. But when they got a printed circular it brought them to a realizing sense of how many other beggars there were in the world besides themselves, and how indiresimally small was their chance of plunder.—Waterbury (Conn.) American. der. - Waterbury (Conn.) American.

The surprising success of Mrs. Lydia E. Pinkham's Vegetable Compound for the several diseases peculiar to women forcibly illustrates the importance of her beneficent discovery and the fact that she knows how to make the most of it.-Dr. Haskell.

# Banner Correspondence.

#### Minnesota.

MINNEAPOLIS .- Under date of Sept. 21st a correspondent writes: "I do not see our part of the vineyard represented very often in your correspondence; but it deserves to be. The cause is progressing here with wonderful strides. We have grown from the small, struggling society of a year ago, with audiences numbering from one to two hundred, holding meetings in a third-story hall, to audiences numbering a thousand or more, and a large and splendid room on the ground floor, and in a central location. Our President, Mr. S. N. Aspinwall, visited the Onset Bay and Lake Pleasant Camp-Meetings in July and August, and engaged Mrs. J. T. Lillie as our speaker for the month of September. She proves to have been the one needed to unite the different elements, as the people literally come in flocks to hear her, not only from the city but from the surrounding towns and country. She is eloquent, honest and practical, and gives general satisfaction; so much so that she has been engaged for the month of October, and it is to be hoped she will stay with us at least until Jan. 1st.

Mr. Aspinwall is a man of means, a noble worker in the good cause of human progression, and spends much of his time in pushing Spiritualism to the front. He received great power while attending the campmeeting at Onset Bay, being controlled to write in the ancient languages, which, on being translated by Mrs. Sue B. Fales, proves to be personal letters and lectures from Prof. Denton, E. V. Wilson, Theodore Parker, Ralph Waldo Emerson, and others. Mr. A. is now paving the way for us to build a Spiritual Temple. He is to give a lecture on his camp-meeting experiences next Sunday, and offers to add to the amount received enough to make the gift one hundred dollars, as the nucleus of a Temple Fund, hoping that others will come forward and increase the amount until a good working capital is subscribed, and the erection can be commenced. If this should reach the eye of any who have the good cause at heart, and feel able to make any contributions to this fund, it will be thankfully received and publicly noticed. I do not think the time is very far distant when some of the magnificent Orthodox churches will be known as spiritual temples; the leaven is working now that will leaven the whole lump. The churches are full of Spiritualists to day, and they are only waiting until Spiritualism proves itself respectable and popular in their estimation, to come over and announce that they have been Spiritualists for ever and ever so many years. I close by wishing you continued success in your noble work of spreading the Gospel of Spiritualism over all the earth.

#### Illinois.

CHICAGO. - A correspondent over the signature, "A Constant Reader," writes : "In your issue of Sept. 5th, in an answer given through Mr. Colville, it is said:

5th, in an answer given through Mr. Coiville, it is said:

'So far as weakness is physical, of course, it is not carried into the spirit-world; but if this physical weakness is the result of mental debility, you may carry it into the spirit-world... If the outer weakness be the result of spiritual deformity, of course you may carry it into the spiritual world... But if it be purely physical, if it be only the result of circumstances which pressed hard upon the form, and had not its origin in the spirit, it will not be carried into the spirit-world.'

That seems to be a direct contradiction to the teach.

That seems to be a direct contradiction to the teaching of the mind-curers. I know that disembodied spirits may enunciate errors, and were I convinced of the soundness of the mind-cure theory. I should not hesitate to pronounce the above spiritual utterances erroneous; but I lack that conviction.

So after all, I guess Mr. Colville's spirit is correct. What good results the mind-curers ever had were due most probably to the same spiritual influences which enabled Christ and his followers and all the healing mediums of our day to effect cures. It is faith in the assistance of our spirit-friends that does it, with or

without the new title of 'Mind-Cure.'
But I will not give in yet. I will make another trial. to see if there is a new truth in the healing art that I oan grasp. I am going to study Dr. Buchanan's writings. I hope he, being used to scientific pursuits and writing, will give proofs with his new propositions and thus convince my mind, whose faith is rooted in conviction based upon demonstration. I know there are people, in fact I think they are the great majority, who will believe in assertion, the bolder the better, but I am not of that kind. The enthusiast frequently, the fanatic, the revivalist always, is brimful of assertion —demonstration being most contemptible to his mind. Yet he converts hundreds, thousands, maybe millions. That is why I acknowledge that sort of men useful in the dispensation of spiritual truth, and all I can say in my own behalf is, that I regret I am made of a different stuff. I also feel enthusiasm, but on such subjects only as I am able to prove, to demonstrate to the satisfaction of the thinker, to the discomfiture of a logical, scientific antagonist. Proper material to do that much is what I do now hope to find in Dr. Buchan-

# Connecticut.

an's works."

NEW HAVEN .- E. P. Goodsell writes : "So much is involved in the use of the term Free Thought that we should scan well the objects and purposes of churches, societies, and others who employ it. When in the church thirty-seven years ago, 'Free Thought was allowed in its conference meetings provided the speaker uttered only such sentiments as were in ac. cordance with what the Bible was presumed to teach. Such mental bondage was more than I could bear; so, in order to be honest with myself and others. I came out of the church as a Spiritualist; knowing then, as I do now, that Spiritualism was not, and is not, tolerated within its fold. To have remained would have entitled me to the name of hypocrite. The prominent texts of the Bible were held forth as absolute truth, and to be acknowledged to be by all who would remain 'in good and regular standing.' All were required to believe that Jesus Christ was crucified for the salvation of the world, and that salvation can be obtained in no other way; that 'without the shedding of blood there is no remission of sins'; that 'God is angry with the wicked every day'; that 'anger resteth in the bosom of fools,' and also that the Lord is a man of war.' For a book setting forth such inconsistencies the T. P. S. Braternity of New York is seeking to 'establish a more profound and reasonable respect,' as also for 'other sacred books.' It does not inform us what other books than the Bible we should establish a more profound respect for; but we prefer to see whether, in the light of our own reason, the Bible is justly entitled to our own 'more profound respect.' If it be not reasonable in our own view to establish a more profound respect for that book, why should we increase our respect for it, or make our respect more profound. If the Bible is entitled to respect, I believe Spiritualists, acting in the light of their own reason, will award their own respect or withhold it, as they may see fit, and have entire freedom to do so."

# Massachusetts.

BROOKFIELD. - A correspondent writes: "The Rev. D. L. Moody held meetings in the Town Hall, Sent. 17th and 18th. two sessions each day and one session each evening. At one of them he took occasion to speak an unkind word against Modern Spiritualism by saving: 'I do not believe in that Spiritualism that will cause people to shut themselves up in a room, put out their lights, and then call on departed spirits to tip their chairs and their tables, which caused quite a ripple in the congregation. He appeared to think Spiritualism to be a deluding and defrauding movement, one calculated to do much harm to the cause of true religion. He gave Universalists and other thinkers about the same character. He did not say he had investigated Spiritualism, which I think he and hundreds of others should before talking against it. I un derstand Mr. Moody gets four hundred dollars for his two days' labor."

# Maine.

WOODFORD'S .- "G. F. C." writes: "The human brain may be compared to a dome in which are set numerous crystal lights to represent its several organs, each varying from every other individual crystal and dome, both in size and perfection, through which nature reflects herself, clearly or otherwise, exactly according to the quality and quantity of material embodied in each subject. The inner sense receives and
photographs the ever-changing scene presented surely have that of many others—for the beautiful heading.

through the moving panorama of life, and on comparison of these pictures is based all the different opinions of mankind. Superstition and prejudice smoke the glass, while fear distorts the image."

### Pennsylvania.

CHESTER .- A correspondent writes : "The wheels of Spiritualism have scarcely begun to move in this city. Orthodox mud is silurian and deep, and advanced thought in religious matters is considered a dangerous superfluity-although we have a 'Scientific Institute' here, in whose debates the facts of spirit intercourse put in an appearance occasionally, to the alarm of those who are fattening upon the milk of the church."

#### Ohio

TOLEDO .- A correspondent writes that an interview with Mrs. J. W. Elliot convinced him that her mediumship, under the guidance of spirits of high intelligence, is especially adapted to satisfy the wants of those who desire to obtain a clear perception of spiritual principles. Though not a professional medium, she is disposed to render such assistance as she can to all who seek further knowledge of the higher life.

> Written for the Banner of Light. PROGRESS.

> > BY G. F. CARY.

Words never diel Even a whispered sound, Wrapped close in silence, like a thought, may rest; As germs of flowers, unseen beneath the ground, Walting the time to show the life possessed.

Falling like meteors from the midnight sky, An instant visible, then lost to sight, By falling on the ear, as time goes by,

Are star-thoughts dropping gems of sparkling light Into the soul, to vegetate and spring When future years breathe in their quickening

breath: Then deepest silence, trumpet-voiced, will ring With whispered accents, lips of thought expresst

Unroll the map of all the world and find Where empires stood long since and passed away; Then follow backward in the web-mazed mind)

To where first sprung the fungus of decay! Observe in sound, unheard by ears save one, The deaf'ning thunder which in future shook Those glided thrones that, flashing in the sun, Seemed fixed as mountain chains in Nature's book.

Tis thus Reform, a constant, rolling ball, Slow grinds injustice from the hearts of men; Not loud at once upon the ears of all-Like some swift torrent, roaring down the glen-

But like the breath of summer, still and slow. From regions distant, hidden or unknown, The gathering storm which lays oppression low Is brought in whispers toward the heated zone;

Till force resistless in the hanging cloud (Where lurk the bolts of final overthrow,) Is recognized, when bursts the thunder loud And Justice draws, to strike the fatal blow!

Scarce clears the sky ere from that unknown source Another whisper echoes through the air. And ridicule salutes with scorn the force

That soon will bend the trembling knee in prayer; For Justice never stays her onward march! Her heights are hidden from the eyes of man, Who sees but dimly, 'neath the bending arch,

But scattered fragments of her living plan-A ladder endless, bidden in the clouds, Up which humanity must struggling climb! What unknown mystery above enshrounds?

What magnet draws man's longing eyes above With steady gaze, another round to find. While stretching down his hand with eager love To those beneath who, searching, look behind?

Whence come these whispers to the ears of time?

Like wayside stations, on the chart is seen Where Progress paused to plant her banners firm, Which, waving, fling abroad a dazzling sheen Where gathered rays within the focus burn.

Think not the end is reached with battles won I Weep not with Alexander bitter tears ! The world is wide, the conflict just begun ; Though long delayed, yet justice shall be done, Measured by time, in countless weary years ! Woodford's, Me.

#### . Verifications of Spirit-Messages. Another Verification from Washington, D. C., of

a Spirit-Message-George W. Riggs to W. W. Corcoran.

Since sending the verification published in the BAN-VER of the 19th of September I have made inquiry as to the message from George W. Riggs to W. W. Corcoran of this city, published in the issue of the 12th of September. The gentlemen named were assoclated as bankers in Washington. Mr. Corcoran, the survivor, is a man of large wealth, and, on account of his munificent donations to educational institutions in the city, and for other purposes, he has been called the Washington philanthropist, the Corcoran Art Gallery owing its existence to him, and the Corcoran Scientific School (recently established) of the Columbian University being endowed by and named for him. In conversation with Mr. Corcoran in regard to the message, he said the two facts stated in it were correct, namely, that Mr. Riggs died in August, 1881, and that he (Corcoran) had a deceased daughter named Louise. But Mr. Corcoran is an old man, having passed the scriptural allotment of threescore and ten, and he is so engrossed and involved in his environments of wealth, business and social position, which constitute his life-line, that he is not in a mood to look into the question of spirit-return and communication with former friends and associates in earth-life, and he closed the interview with the remark that the subject-matter of the message was an unpleasant one to

ther attention. Washington, D. C., Sept. 21st, 1885. GEORGE W. BIGGS.

I fully recognize the message from Spirit GEO. W. RIGGS in last issue of BANNER OF LIGHT [Sept. 12th]. The names he mentions are friends of his-W. W. Corcoran being at one time a partner in the banking business in Washington. His friends will no doubt be thankful to grasp him by the hand again.

him, and that he was disinclined to investigate the

subject or give the suggestions in the message any fur-

J. A. ROWLAND, M. D.

ROBT. WHITE, JR. Fraternally. Winter Park, Fla.

CAPT. SIDNEY B. SMITH. In the BANNER OF LIGHT for June 6th, was published a communication under the name of CAPT. SID-NEY B. SMITH, of Middleville, Mich. I handed the paper to several persons to examine, and they all pro-nounced the message remarkable, and very much like Mr. Smith in method of expression, etc., when he was in earth-life. D. W. HOOKER.

ANNIE CLIFFORD LOVERING. I saw in the BANNER OF LIGHT of Sept. 12th a message from a little girl by the name of Annie Clif-FORD LOVERING, in which she gave her father's and mother's name, and said she was from Lynn, Mass. Being from that place myself, and the name sounding very familiar. I thought I would write to Mr. L. about it, and the following is his answer. He says :

"The communication to which you refer does most certainly and mysteriously give the facts and names correctly; it seems unaccountable, but nevertheless it is correct." I think that his answer ought to be given to the

world, and so I send it to you. MRS. H. L. TREADWELL. Washington, D. C., Sept. 27th, 1885.

BOSA. It is with pleasure I acknowledge the communication in the Message Department of your Issue of 19th inst., given by the controlling spirit for "Rosa." (The

pathway you keep open between the seen and the unseen.

Respectfully,
MRS. HELEN STUART RICHINGS. Mantua Station, Ohio, Sept. 20th, 1885.

MRS. MARIA BARLOW.

I have investigated the communication relating to MRS. MARIA BARLOW IN BANNER OF LIGHT of June 20th. I learn she has been dead about five years. There are three children living now, one having lately WM. G. WOOD. dled.

Providence, R. I.

### October Magazines.

THE CENTURY substitutes for its usual lustallment of war papers a number of interesting sketches, personal, political and historical, relating to the life and services of Gen. Grant, all of which will not fall to be universally read. They are from the pens of Gens. Adam Badeau, Horace Porter, J. H. Wilson, D. C. Buell and M. E. Seawell; there is also a description, with illustrations, of Riverside Park, the burist-place of his remains, and several poems commemorative of the departed hero. The frontispleco is a portrait of Samuel Bowles, with some account of his life as a journalist, by G. S. Merriam; a finely illustrated article is "The Haunts of American Artists," by Mrs. Champney, as is also Mr. Howells's "Tuscan Cities." Close observation of human nature is shown in "Zwelbak," purporting to be the notes of a professional exlie. A number of excellent poems are given, of which Bigotry," by Edgar Fawcett, is poetry and painting combined. The Century Company, New York. Cupples, Upham & Co., 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY.-The leading feature of this month's issue is a fac-simile of an auto graph letter from Gen. Grant on the character of Alexander H. Stephens, now for the first time published, in connection with which is an estimate of Gen. Grant's military abilities by a Confederate officer. The opening article is a vivid description of the Port Royal Expedition, 1881, the first Union victory of the civil war, by Brigadier General Egbert L. Viele, second in command of the land forces on that expedition, accompanied by a portrait of Com. S. F. Dupont, under whose command a fleet of seventy-seven vessels salled in three parallel lines, from Hampton Roads, on the 20th of October, 1861, their destination being wholly unknown to the thirty thousand sallors and soldiers composing the land and naval forces. Another of the "War Studies" of this month is "The Campaign of 1861-'62 in Kentucky, Unfolded through the Correspondence of its Leaders." Of the remaining contents "The Homes of the Oneidas" is deserving of special notice. Published at 30 Lafayette Place, New York.

THE PHRENOLOGICAL JOURNAL contains a portrait and brief biography of the oldest savant living, Michel Eugène Chevreul, who attained his ninetyninth year the 31st of last August, and whose chemical researches and discoveries have added much to our fund of knowledge in that direction. "Baby-Faces" is an interesting psychological study, with twelve illustrations. "The Scenery of the Canvons' describes some of the wonderful architectural effects of nature among the Rocky Mountains. The remaining contents are entertaining and instructive. Fowler & Wells Company, New York.

OUR LITTLE ONES. - The young reader is first introduced to "A Fairy Workshop," after which Frankle's Boat" is described in verse, and "Scamp's Short Visit to the Mountains," in prose. Then follow a host of good things. Russell Pub. Company, Boston. Dio Lewis's Nuggers are bright, sparkling and plentiful, and replete with facts of vital interest to those who would attain and retain good health by good habits. New York: 69 Bible House.

When you show me a church based on the Golden Rule as its only creed, then I will unite with it.—Abraham Lincoln.

### Passed to Spirit-Life

From Leominster, Mass., Sept. 8th, 1885, Eunice, widow From Leominster, Mass., Sept. 8th, 1855, Eunice, widow of the late Thomas Robbins, aged 70 years.

This life of hers has been one of gentle, kindly activity, filled with inhistry for her loved ones. In the home of her daughter and her companion, when health and strength falled, she was tenderly cared for, and equally loved by her only for and his companion. The last of a large family, consisting of a brother and sisters, cheerfully she gave her being up, to join them all, at d to be welcomed by the wathing husband. The timeral service, from her home, was conducted by the writer and new, Win, 21. Savage. May her children be comforted by the thought of their faithfulness to her, and the surety of her continued presence.

From Sterling, Mass., Sept. 15th, 1885, Charles E., young-From Sterling, Mass., Sept. 15th. 1885, Charles E., youngest son of Charles P. and L. Annie Wilder, aged 17 years.

A bright and Joyous spirit by months of coaseless pain was saddened and subducd. Over her failing, fading child the mother untiringly watched, giving such careas a mother only can, while the auxious father shared her vigils and her grief. The restless young roul questioned of the hereafter, and some visions of things to come flashed before his sight ero he left the form. The writer officiated at the funeral, at which time many friends gathered around the body resting amid the beautiful flowers he leved, which in generous profusion kind hands had brought. Sweet music lent its charm to raise the sorrowing above the sense of electits charm to raise the sorrowing above the sense of death. To the parents and their remaining son may their faith in the unseen be a present help in this their trial hour.

From Marlboro', Mass., Sept. 19th, 1885, Susanna F., widow of the late Moses Brigham, aged 90 years.

widow of the late Moses Brigham, aged 90 years.

This aged pligrim was not bowed in body or burdened in spirit by the weight of years. Her whole life had been active and kindly, and to the last her mental perceptions were undimmed. With her beloved husband, she shared a belief in spirit communion, and since his translation it has been her unfalling comfort. We think to-day of the beloved daughter and her husband, whose home her precence brightened, and whose going cast a shadow therein, and ask that her freed spirit may lift that shadow, and that their weakness may be exchanged for strength. Dear grandchildren, whose mother had been long years in spirit-life, mourn her loss, and cherish her truly blessed memory. The writer, in compliance with her long expressed wish, was present at her funeral to speak such words as angels gave. Had no words been spoken, the lovely face, that age and death had so lightly touched, would have told its story of a life well spent, and a peaceful ending.

From 24 Union street Boston, Oct. 1st. Wm 8. Weyer.

From 24 Upton street, Boston, Oct. 1st, Wm. S. Wey-

outh, aged 58 years 6 months and 16 days.

mouth, aged 58 years 6 months and 16 days.

His disease was consumption, which has been lurking in his system for years, but he was confined to the house only a few months, and passed on like going to sleep—without a struggle. He early embraced Spiritualism, was a healing medium, and exercised his gift in Portland, Me., and other places, twenty-five years ago; he also often gave fine tests of spirit identity.

Death had lost its sting with him, and he made all preparations for the change—realizing that his time on the earth sphere was short. The writer a few hours before his departure called upon him, and while there he was controlled by several different spirits—they giving some information or prediction concerning the future of spiritual manifestations, saying we were on the eve of startling manifestations, etc. Mr. Weymouth was the soul of honor, and his dealings with mankind were those of strict integrity.

Mr. Weymouth was a constant subscriber and reader of the BANNER OF LIGHT. He leaves a widow, who also possesses mediumistic gifts, and who does not mourn her companion as lost, but feels that he has "gone before" to a land where physical pain and discase are not known. His body was taken to Lake Village, his native home, for burial,—Com.

On the morning of the 2d of Sept., 1885, Mr. Harvey Slade, of Lansingburgh, N.Y., heard the call, "Comoup high-er," and he obeyed the immutable law. His spirit passed from the old into the new life, where he had so longed to be,

from the old into the new life, where he had so longed to be, at the sgo of \$4\$ years.

Mr. Slade was for thirty years a Baptist minister; but when Spiritualism came with its holler baptism of truth, he turned his steps and thoughts into a more progressive path. The last thirty-five years of his earth-life he was a Spiritualist, and for thirty years an outspoken one. As his body grew feelle, his faith and knowledge grew brighter and irmer, and his whole thought and conversation were of the life beyond. He often said: "Should any one ever say i died anything save a Spiritualist. I could not rest, and would try hard to return and deny it. If Spiritualism is good to live by, which I have proven, then it is the only tent to die by." Almost the last words he spoke were: "Onlithe glories of the future life I soon will see!" He had a wide circle of friends, and the happy manner of meeting his so-called death was the best sermon he ever preached. It taught us how beautifully the Spiritualist undergoes the change called death.—Com.

From Kast Auhurn, Me., Aug. 224, Miss Julia A. Brade

From East Auburn, Me., Aug. 22d, Miss Julia A. Brad-

From East Auguri, me., Another Spiritualist and medium has lain down her earthly labors, and gone to prove the realities of spirit-life more fully. May she still be able to minister to her stricken mother, who still survives her, in an infirm condition, Many floral offerings her willing hands have prepared, and in return kind friends covered her carket with beautiful flowers.

MRS. L. M. LEAVITT.

lowers, East Turner, Me. From East Union, Me., Sept. 18th, 1885, Mrs. Elmina J. From East Union, Me., 2007.
wife of John T. Collins.
The funeral services were conducted by the writer in the
Spiritualists' Hall at East Union Sunday, Sept. 20th.
DR. H. P. FAIRFIELD.

From his home in Westford, Mass., Sept. 19th, Mr. T. J. Wheeler, aged 79 years and 6 months. Aug. 1st. 1885, Eddle, infant son of Anthony and Leah Wels, aged 6 months.

We hope to meet our darling in the better land. A. W.

The New Hampshire State Spiritualist Association
Will hold a Quarterly Convention at the Town Hall, in Washington, N. H., Oct. 16th, 17th and 18th, commencing Friday, at 10 A.M., and closing Sunday night. Three sessions will be held daily.

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Washington, N. H., Sept. 2Mh, 1885.

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#### The Worst Construction Inevitably Applied.

From the earliest hours of the Modern Spiritual Movement the laboring oar in the work of propagating a knowledge thereof among a doubting and skeptical generation has been managed by the mediums -- those sensitives who, possessed of gifts which came without their asking, and were bestowed by the higher powers because such instruments were necessary, have everywhere felt the rigors of legal obstruction and social ostracism until as the guides of Mrs. Richmond recently enunciated. 'we know not of one in the whole world who has not had a thorny pathway, who has not had to taste of bitterness, to whom persecution has not come in some form." Truthful words are these; and we submit that it would seem to be an involuntary act on the part of every individual who through a mediumistic channel has been brought to a conviction of the verity of spirit-return, to put forth his best efforts in assisting to keep open for the benefit of others the gateway through which such a grand revelation was made possible to him.

The secular and the religious press have never failed to keep up with the gloomy spirit of persecution which has in Church, State and social life dogged the footsteps of the medial instruments of our day; relentless and vindictive has been the war these agencies have waged against the divinely-commissioned apostles of the New Dispensation; and to a certain degree it is to Church, Brooklyn, N. Y., Sept. 27th. The hu- this measure was most fully and carefully considered, be expected in quarters where individual skepticism strikes hands with popular ignorance sonality, he said. There is nothing like it and current theological bigotry; but we are unable to find one word that can be urged in defense of those who, having gained the light of spiritual truth through these angel-gifted demonstrators, are yet willing to follow the multitude in doing the indescribable evil of decrying the identical source of their own blessings, and endeavoring to assist in creating a false apprehension on the part of the uninformed public as to what mediumship is, and particularly what mediums are.

We make use advisedly of the expression which seemingly divides "mediumship" and 'mediums'': for there are many in our ranks to-day who, while willing in general terms to admit in the abstract the necessity of mediumship, and the importance of the work it has ings of the bible that God was everywhere, but already wrought and may be expected to do in the future, are yet, when they reach the details of the case, and come to the consideration of the mediums themselves, unsparing in their denunciations of the men and women composing this great army of modern martyrs. These punctilious censors are prone to apply to the Spiritualist mediums, gathered for the spirits' uses from the highways and byways of life wherever they could be found because of fitness for the special work in hand, impossible standards of excellence, with which even the Christian clergy-with all the supposed refinement, delicacy and high sense of honor which waits on collegiate education and high social standing - are notoriously unable to comply, forgetting that in addition to the usual frailties and incompletenesses which human nature shares alike all over the world, these mediums are phenomenally impressible and open to the influence of surrounding mundane as well as spiritual conditions.

Such action on the part of Spiritualists themselves is at once the depth of misapprehension misconception of the universality of God gives and the height of ingratitude. Mediums certainly have enough to contend with from the outside world, without being subjected to a constant attrition in the direction where they have the right to expect friendship and appreciation. We have never found, in our experience, mediums as a class inferior in moral qualities to those who possess none of their peculiar powers. Indeed, we have universally found mediums to be generous, kind-hearted, sympathetic, and as anxious to live lives of purity and rightdoing as any class of persons with whom we are familiar. It is true, as we have just stated above, that through their very susceptibility to external influences they may be affected by their surroundings and thus assisted to live lives of purity or led in the opposite direction; but we believe, when they are thoroughly understood, their struggles are toward the light, and their aspirations are for the just and the

There are diversified gifts of the spirit; and there are also diversified wants of the physical to be met in the consideration of mediumistic While one medium may be endowed

with clairvoyant vision, and another possess the power to bestow health-giving magnetism upon the afflicted, and another, by some peculiar fitness (whose existence is founded upon experimental proof, and cannot be sweepingly denied in toto, as it is in some quarters), may be enabled to give advice in the business affairs of the present world-yet all these, and their fellow-workers, the trance and inspirational speakers, are linked to the necessities of flesh and blood while on the mortal plane, and must eat and drink and live as ordinary mortals do. Therefore strictures laid upon them as being 'mercenary," etc., either by the outside world or by Spiritualists (wage-receiving or incomeenjoying, themselves), are cruel and unjust in the extreme; in justice to the mediums, as their life-forces are spent in the service of their clients and humanity generally, they are entitled to such recompense for their labors as shall enable them to live above want and in the responsibility which their medial development has laid upon them.

As the two-fold order of attack, from the skeptical outside and certain parties within the spiritual ranks, is being pressed to the full at the present time, it behooves every friend of our mediums to be specially guarded in what he has to say, and without suppressing what he believes to be true, to at the same time present whatever statements or criticisms he has to make in a manner which may not admit of their being sweepingly applied by the enemies of the cause as ready-made arguments against the whole system of medial intercommunication with the spirit-world. It is with a peculiar feeling of sadness that we note some of the remarks made on our first page by Prof. Kiddle, in his address at the dedication of the Boston Spiritual Temple. We respect Prof. Kiddle for his manly announcement of his conversion to Spiritualism; he has made great sacrifices for the cause—he has used his pen in defense of mediums oft and again, for which we desire to render him all honor; but we submit that he made a mistake on that important occasion, in bringing up the matter of mediums vs. mediumship in a too general way, the fruit of which was that his remarks were eagerly caught at by the press of Boston as condemnatory of paid public mediumship, and as such paraded through the editions of two at least of our city dailies in such a manner as will continue to work unfavorably against the mediums hereabout for months to come. We are convinced that Bro. Kiddle had no such intention really in his mind; his error, in our judgment, was in not having been explicit enough: If he intended to discriminate between true mediums and mere charlatans (against which latter class the BANNER OF LIGHT has ever raised its voice in protest), he said too little; if he wished to encourage mediumship, he said too much; if his motive was to condemn the spiritualistic public for not supporting the mediums, so that they would be raised above the necessity of struggling for a pecuniary pittance to satisfy their daily necessities (as the majority are obliged to do), he did not, in our view of the case, adequately define his position, but, on the contrary, in an address delivered on one of the most notable occasions in the history of Spiritualism in this city he left the gateway open for a skeptical public to misrepresent his full meaning-was not careful to explain his true intent—and thus his discourse was, in certain directions, unfortunately open to any construction the public might see fit to put upon it: Which construction, of course, was the most unfavorable to the spiritual media which could occur to the mind of the average newspaper reporter.

#### Henry Ward Beecher's Views of the Godhead.

"The Personality of God" was the subject among men, although there are intimations of it. Among men personality involves form; but God is formless, and almost from the very beginning forbade man to liken Him to anything. Theidea of personality in God is absolutely unthinkable, and yet we believe in the personality of God-that he is a being such as no other being is; that in his own way and sphere and spiritual kingdom he will be discernible. The Hebrew mind conceived of God as being everywhere present; the Greek accepted the idea that he was in creation, that all creation stood upon him, as it were - drew life from his bosom. The Roman mind was a hard but regal mind. It attempted to reduce everything to precision. Roman theology accepted the teachit felt that God was like an engineer who, having made a locomotive, stood off and watched its performance, saying, "Let her go," and admired or criticised it as might be. The Roman mind has perpetuated the idea that God is in heaven, that we are on the earth, and that, having created the earth and wound it up, he sees to it that the keys are not lost, and forever keeps the engines in play, looking on from above to see what the result may be; that he is a great magistrate who hears the reports of his police every day, and he sits in the Temple

the individual conception. Modern science believes in God as a great underlying energy. Scientists say that there is no God in fact; that once postulating energy the whole of science can be unfolded from it. They call it energy; I, said Mr. Beecher, call it God. His is a personality that we can form no conception of, but nevertheless he is in the world. He is the swaddling-clothes, as it were, of the infant; he is the raiment of the man. The prevalent a clearer conception to the mission of Jesus Christ. Men have yearned to bring down God just for one moment that they might know him as he is. They have longed to facilitate their intercourse with God This is what Jesus did. He became like men: his blood pulsed as theirs; he became imprisoned in matter, and thus, while reduced to the condition of humanity, he lived in the equality of the Godhead, and man perceived in him, exactly harmonized, what were the divine disposition and the divine attributes. Then the world had something that it could fix its eye upon, which answered to its longing for personality.

of Justice or the Temple of Love, according to

The old theology says that Christ came into the world to save a lost race. There was, there is, no lost race. It says that he came to make good Adam's stumble; but Adam never existed, and, consequently, never stumbled. It is time that all this mechanical, ladder-like, machine sort of salvation, were done away with. This merit and demerit, deserving and non-deserving, is all artificial, all pagan. God saves who will be saved; whoever recognizes God in him

he has made manifest, that man is saved by that act, not because anything has been done for him in the way of an atonement.

#### Revising the Bible.

Elizur Wright, the products of whose caustic and cleansing pen never fail to be widely read, discusses the new revision quite at length in the last Sunday Herald, in the course of his discussion asking with much point whether it is possible for an "inspired" work to be revised! He boldly asserts that "the revision of the Bible, so as to give it the exact sense of its various discordant writers, if it could possibly be done, was not worth doing.

He says that the new book is but a confession of the fact that a work worthy to be called a revision has not been done, nor attempted. As a purely human book, he says the revisers have left the Bible almost precisely as they found it. When asked if he would set aside the Bible such manner as shall best fit them to discharge and its asserted divine inspiration, he answers that the Bible as an authoritative and infallible guide of human conduct—and in no other sense is it proposed to displace it—has already been set aside. Science, witty inventions and better books, to say nothing of the dissensions of its advocates and interpreters, practically did it more than fifty years ago. Salvation armies cannot replace it.

There is in its place, says Mr. Wright, more knowledge of the universe, more reverence for its order, movements and laws, more worship of the infinite beauty of its endlessly revolving and progressive life, than the Bible ever revealed or produced, and better rules for the conduct of human beings than were ever condensed into commandments by the imaginary God who ordered Abraham to make a burnt sacrifice of Isaac, and Moses to kill. He asserts that there is beginning, and perceptibly advancing in this life, a better salvation than that invented for the unknowable text, by the ingenious and fanatical Paul, out of the costly ritual of the Jewish priesthood and the mythical sufferings and resurrection of the Man of Nazareth. Were this not so, no revision of King James's text would have been attempted. It indicates the expiring throes of priesthoods as governing powers in this world. The time has come for every sane human being to be his or her own priest; the time for all priests to make themselves as useful as possible to other people; the time for humanity to take the place of religion, and all the religions to accord what Protestant Christians never did, the right of private judgment, for men to be never enemies but brothers.

#### A Timely Reminiscence.

It is just as well to refresh the memories of the men who assiduously seek to engraft a formal declaration of the existence of Almighty God and of our constant dependence on him in the Constitution of the United States, with the recorded proceedings of a Congressional Committee on this subject some eight or ten years ago, that they may recognize the fact, before they go any further, that their project will never gain a footing with the representatives of the people of this country, and that their persistent agitation of it is as perilous to the general peace as it is insulting to the common intelligence. These bigots may as well bear in mind the actual result of a former futile effort to excite needless hostilities to their thoroughly selfish and impracticable scheme. The petition of E. G. Goulet, and others, at the time mentioned, asking of Congress the "acknowledgment of Almighty God and the Christian religion" in the Constitution of the United States, was referred to the House Committee on the Judiciary; and having given the matter due consideration, it reported as follows:

"That upon examination even of the meagre debates of the fathers of the Republic in the Convention which upon which Mr. Beecher preached in Plymouth | framed the Constitution, they find that the subject of man mind cannot well conceive of divine per- and they, in that Convention, decided, after the grave deliberation to which the subject was entitled, that, as this country, the foundation of whose Government they were then laying, has to be the home of the op-pressed of all nations of the earth, whether Christian or pagan, and in full realization of the danger which the union between Church and State had imposed upon so many nations of the Old World, with great unanimity, that it was inexpedient to put anything into the Constitution or form of government which might be construed to be a reference to any religious creed or doctrine; and they further find that this decision was accepted by our Christian fathers with such great unanimity that in the amendments which were after ward proposed, in order to make the Constitution more acceptable to the nation, none has ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed. Where fore, your Committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table.

That was the end of the matter at that time, and will never fail to be the end of it so often as the bigots, dogmatists, and power-hungry plotters prefer a similar request to Congress.

# Visions, Dreams and Presentiments.

The Phrenological Journal of last August contained an interesting article by a thoughtful and observing writer upon "The Phenomena of Immortality," its purpose being to demonstrate that sufficient proof was shown in the experience of nearly every individual that the life of man did not cease to exist when it failed to make its presence known through a mortal organism. Among other facts educed to this end were those of dreams, visions and presentiments. One of its correspondents took exception to this view of the subject, and exhibited a rather superficial form of reasoning, by remarking: "If the only proof we had of there being a hereafter was dreams, hallucinations of the BANNER columns. the sick, and of overstrained imaginations, we might as well close our church doors and live only for our worldly gratifications."

To the above the Journal in its October num ber, very justly and truthfully replies: "So we might say if all dreams were the result of things previously known, all visions the hallucinations of the sick, and overstrained imaginations.' The statement is mere assumption. Many of them can never be put in such a category, and can no more be classed with aberrations and fantasia than historic facts with fiction, prophetic insight with delirium, true religion with the many false, and good bills with counterfeits. The ignorance of some can never disprove the knowledge of others, and where there has been foresight embodied in subsequent events, it is vain for any skeptic to cry Imagination! Delusion!"

# W. J. Colville

Will resume his meetings in Berkeley Hall, Odd Fellows Building, 4 Berkeley street, Boston, Sunday, Oct. 11th, at 10:30 A. M. and 7:30 P. M. A public reception will be given him in Berke and around him and goes in the direction which ley Hall, on Monday evening, Oct. 19th.

### A Hindrance-not a Help.

In our Message Department of this week will be found some very reasonable remarks upon vaccination, the controlling spirit, justly as we think, attributing a large proportion of the disease with which in various forms and in various degrees nearly all mankind are afflicted, to the practice of vaccinating the human body with a virus that cannot be other than a transmitter of disease. Thus vaccination may rightly be held to be a hindrance rather than a help to a hard-pressed humanity struggling for health amid the untoward conditions of modern life. And seeing this, and convinced by a long period of observation that vaccination is thus detrimental to the human family, the speaker endorses the opinion of the questioner that it is a

curse instead of a blessing.
"We have," he says, "watched the progress of this system of vaccination for many years, and for one case where we can find beneficial results ensuing, we can point to a dozen where injurious effects have resulted; so we speak from absolute knowledge, and not in defense of any pet theory."

The heredity effects of the evil of vaccination are alluded to with much force and clearness, and the whole statement of the spirit is worthy of the attentive reading and thoughtful consid-

THE SPIRIT MESSAGE DEPARTMENT this week opens with the usual Invocation; the department of Questions and Answers will be found to be quite extended in the present installment; some idea of its range may be gathered from the fact that queries of correspondents and others are considered by the Controlling Intelligence regarding the use of the spleen, cholera and its prevention, the honeybee and its sting, dreams and their origin, the declaration: "I am the Resurrection and the Life," and vaccination; George Griswold of New York assures his friends that nothing is lost of mental equipment or intellectual brilliancy by the act of death, but that a continuous individuality is the inheritance of the spirit; Mrs. Ida Hayden of Northampton would have her kindred know that she is happy in the better world; Capt. S. A. Gardner of Newport, R. I., wishes to call the attention of his friends to this new life"; Mary Ann Fisher of Buffalo, N. Y., brings her own and the love of "Little Johnny" and others to dear ones on earth. and gives directions whereby some known to her may become developed as mediums in private; J. B. Macke of Cincinnati, O., wants it known that he "has got back here and reports for duty," and in quaint phrase shows the spirit's difficulty in speaking connectedly through a foreign organism, when he says: "It is strange, I had my report all made up before I came in here, but 1 do n't find it so easy to repeat"; his friends should give him the opportunity "nearer home" which he craves, that he may be able to "give it in full"; Olive Bateman of Boston wishes her family to find a medium "where I can speak personally and privately to them "; Mrs. Lydia Bird of Brooklyn, N. Y., enunciates words appropriate to the day, which is the anniversary of her passing from earth, the birthday of the spirit: and George Briggs of Cambridgeport, Mass., speaks for himself and his wife regarding the glad and sublime verities of the spiritual state.

A truly scientific man has no prejudice; he is a philosopher, and never determines for or against a thing until he has tested it thoroughly, observing and comparing its manifestations by his highest reason, and testing his own observations, when practicable, by the experiments of others in the same field.-Harbinger of Light.

THE AMERICAN WOMAN SUFFRAGE ASSOCIA-TION will hold its seventeenth annual meeting in the Church of the Redeemer, corner Second Eighth street Minn., on Tuesday, Wednesday and Thursday, Oct. 13th, 14th and 15th, 1885, commencing on Tuesday afternoon, at 2:30 P. M., with an informal business meeting of members and delegates only, and holding eight consecutive sesions at 10:30 A. M. and 2:30 and 7:30 P. M.

George A. Fuller said very truthfully, in a recent speech on the Queen City Park Camp-Ground: "We have done little toward organization because of wrong methods. We should not begin with a national association, but with the home circle as a basis."

The Cincinnati (O.) Artisan records that there reside in Leicestershire, England, upward of four thousand heads of families who are threatened with prosecution on account of their conscientious refusal to allow their children to be vaccinated.

We had a pleasant call at this office last week from Fred Haslam, Esq., of Brooklyn, N. Y., who is at present on a visit to Boston, in which business, investigation and recreation are severally blended.

An interesting article entitled "A Proof PALPABLE," from the pen of John Wetherbee, Esq., which was put in type for this number, is reluctantly deferred, as to publication, to our next issue.

The Ninth Annual Congress of the National Liberal League is to be held in Cleveland, O., on Friday, Saturday and Sunday, October 9th, 10th and 11th, 1885.

MRS. HELEN FAIRCHILD'S Séances for materialization will continue as advertised; when discontinued due notice will be given through

Abbie S. Dorr, Mrs. E. N. Babbitt and others, will please accept thanks for donations of flowers to our Free Circle-Room table.

A special correspondent of the St. Louis Globe-Democrat, writing from Waco, Texas, says that Dr. G. C. McGregor, a prominent capitalist of the lastnamed place, has had a remarkable experience with a slate writing medium in his, the Doctor's, own parlor, at midday, the room being as light as a brilliant sun could make it. There was announced as present a spirit who was long an intimate friend of Dr. McGregor, but deceased many years since. He and the Doctor had been class-mates at college. . The medium was an unlettered person, and the Doctor demanded a test. At once the reasonable demand was met by writing three letters at one time on the slate-one in Greek, one in Latin and one in English. They were, says the account, all three written at one and the same time. and in a vein in which the Doctor and his dead friend had been in the habit of writing to each other in life.

Dr. A. W. S. Rothermel is now holding, at his residence, 130 Hall street, near Myrtle Avenue, Brooklyn, N. Y., séances for full-form materialization, on every Sunday and Tuesday evening; on Monday, at 2 and 8 P. M., he holds scances for physical manifestations in the light.

#### Translations from the Banner of Light Foreign Exchanges.

Light Foreign Exchanges.

La Revue Spirite fills six of its pages about the Spiritualists in court. It is part of the elaborate report printed in the Daily Globe Democrat of St. Louis, of the examination of Mr. and Mrs. Miller, the mediums. The Revue heads the extract thus: "Interesting testimony of those who have faith—Remarkable manifestations—The testimony of Miss Aggie Gray, Mrs. Rowe and Dr. Pottinger." The details of the case are very interesting as related in the article, as those who read the proceedings at the time know, and the space devoted to it in the Revue shows it to be also a matter of interest abroad. Miss Gray testifies to seeing and recognizing her departed friends, naming her brother, her grandfather, grandmother and two of her aunts among them. Mrs. Mary E. Rowe seems to have had considerable experience in spiritual matters, and she testifies to recognisseems to have had considerable experience in spiritual matters, and she testifies to recognizing the departed, and was led to testify to the kind of people she had met as patronizing Mrs. Miller's séances. They consisted of well-known merchants, some of the best people and some of the officials of the city. When asked if she had met any of the clergy there, she said no, but she had heard of some of them having been there.

The Reduc has an article under the important heading of "The Entrance of the Human Soul into Life." The translator feels that he is not much wiser after reading it, though interested much wiser after reading it, though interested in the treatment of the subject: Re-incarnation is the accented word and we are the product of lower life coming up from the mineral through the vegetable to animal life till the human is reached, and incarnation after incarnation follows, and will in the future without end. It may be so, though the writer of this hopes otherwise; he has great respect for the life and teachings of Allan Kardec; still he likes a less elastic personality than these repeated incarnations imply, but must take what comes, whatever it is. Here is a paragraph quoted from the argument in the article mentioned above, which is profoundly true; it is a strong "pointer" to the Kardecian idea, and Emerson and other bright souls have recognized these hints of a preëxistence. Somebody once these hints of a preëxistence. Somebody once

"I am not what I seem; within medwells
An older entity. With it at spells
I hold communion as with a star:
A star within, whose light has traveled far.
This strange companion sometimes tells me
That forever we have been in company."

The paragraph referred to reads as follows: "It is beyond all doubt that certain persons have a remarkable facility for possessing knowledge that others acquire only by hard work, and which seems rather to come from remembrance than from learning it for the first time; or their innate ideas can only be explained by such knowledge having been acquired in an anterior life. We can cite many examples in support of this idea."

It strikes the translator, however, that intuition is as good an explanation for such examples or supposed remembrances, and then, perhaps, what is known as intuition may be the traces of a previous life, though he thinks oth-

rwife.

Le Messager of Liege copies from the BANNER OF LIGHT an extended notice of the new
Spiritual Temple, heading its sketch "The First
Temple of Liberal Spiritual Thought." It precedes the BANNER's article with the following comments:

cedes the BANNER's article with the following comments:

"To most people liberal thought is athelsm—that is to say, the conclusions that draw a certain philosophical school called materialist to the fragmentary study of nature. For us we designate as liberal thinker every man who, in the religious or philosophical domain, is seeking for the truth with a liberal spirit; that is, free from all prejudice and from every system of authority. From this point of view the adherents of all positive religious, which have their unchangeable dogmas, are not liberal thinkers; believing themselves in the possession of the truth, they do not further seek it, or, if forced to by a desire for learning, they do apply themselves to the study of some religion, or philosophy, it is to condemn or reject everything in those studies that clashes with their dogmas. The greatest truths become thus to them profound errors.

It is evident, then, that one ought not to give the name of liberal thinker to every sectarian (whether materialist or Spiritualist), for he does not think liberally, nor does he examine the questions with impartiality, but rejects a priori all those which do not accord with the ideas that he has formed of God or of Nature. There are some unchangeable people who do not think liberally because their judgments are only words where rules one constant element: their own authority.

The true liberal thinker is tolerant; he discusses his ophinions, modifies them if he has reason to, and rejects the opinions of others only when their proofs seem insufficient. In a word, he is the man who like is not in the truth is at least in a good way to reach it.

In defining thus the liberal thinker we offer our congratulations to Mr. Marcellus S. Ayer of Boston, who has endowed that city with a temple truly monumental, dedicated to Modern Spiritualism."

# Obsequies of M. V. Lincoln.

We extract the following notice from last Saturday's

"Mr. Martin V. Lincoln died at his residence in this city, Friday morning. Mr. Lincoln was born in Alexandria, N. Y., Dec. 22d, 1819. His father, Martin Lincoln, was a native of Cohasset. Mr. Lincoln was for over thirty years one of the publishers of the True Flag newspaper, retiring from active business two years ago. In religious belief he was a Spiritualist, and was for several years one of the active workers in the New England Camp-Meeting Association at Lake Pleasant, holding the offices of director, vice-president and treasurer of that association." Transcript:

Very solemn and appropriate services were held at the Rev. E. E. Hale's church, on Union Park street, on Sunday last, at one o'clock P. M. The attendance was quite large. It was triune in character, consisting of Christian, Spiritual and Masonic. The whole blended well together, and it was a very pleasant, even if it was a solemn occasion, as our friend had passed on knowing well where he was going, leaving his long crippled condition to join with the departed, free from

the pains and aches of this corporeal life. The Rev. E. E. Hale opened the services with a short invocation, and followed with fitting Scripture readings usual on Christian occasions, supplement ing them with a few remarks about the departed, the good that he had done in hisactive life: referring very properly and with profound respect to his early identification with the belief in the reality of a spirit existence and its constant communication with this, our world. His remarks on this point were somewhat general, but perfectly proper, and as if in his own heart he felt that it had its raison d'être, and said at the close of his remarks that he would leave it for another to say the proper words on the departure of our brother, and then introduced Mr. Eben Cobb.

The laws of heredity seem to have shown themselves in Mr. Cobb. making him in his manner and his words quite at home in a pulpit, and in listening to him one almost felt as if his father, the Rev. Sylvanus, was controlling him. "I stand," said he. " resting on the Holy Bible," and respected it and its teachings, and the rational remarks that followed in speaking of our Brother Lincoln were thoroughly spiritualistic and in no sense out of keeping with the teachings of the Book before him, which to him was sacred. He made some consoling remarks to wife, family and friends in the lesson taught by the event, for which all should be ready. After his remarks a prayer was offered by the Rev. Mr. Hale, who then said the services would be in the hands of the Masonic Order, when about a score of them, who were there for the purpose, arose and formed a semi-circle around the casket containing the corpse, which was florally decorated, and in good taste. The Worshipful Master of the Lodge, Mr. Smith, made a short and we should judge formal address, saying, another spirit has been summoned; and it being the custom when requested to pay this tribute, then offered some precepts auggested by the event of a brother (quoting the words of Shakspeare) " who had a brother (quoting the words of Shakspeare) "who had gone to that bourne from which no traveler returns." The chaplain, Mr. Phipps, continued the services, reading solemn and appropriate words, which were selections from the Bible, the chaplain reading one sentence or verse in solo, the next the others joining, thus alternating. Then all kneeled, the chaplain reading a prayer, and supplemented it by all of them repeating together the Lord's Prayer. The Master dropped a sprig on the body, all severally doing the same, to indicate everlasting life; and then he reciting the passage, "dust to dust," etc., the Masons emphasizing the points with a hod, which ended the ceremony Roy. Mr. Hale then pronounced the benediction.

Have you Heart Disease? It so, do not de-lay, DR GRAVES HEART REGULATOR is a specific of thirty years use, and we guarantee relief. Free bamphlet of F. E. Ingalis Cam-prings Mass. \$1,00 per bottle at druggists.

### ALL SORTS OF PARAGRAPHS.

NATURE BROUGHT TO TOWN.

The resinous breath of pine-trees,
The shade of mountains brown,
The strong pulse of the ocean—
All those bring back to town.

The smack of simple manhood.

That beggars wealth or place. That through all false conventions The clear-cut truth can trace;

The clear-cut truth can trace;
The sense of the Eternal
That broods o'er sea and earth,
Through which all noble feeling
And high resolve have birth—
All these—the gifts of nature,
If one have ears and eyes—
Brought back to town, may teach thee
Thy kinship with theskies.
—M. J. Savage.

The obelisk in Central Park at New York is being painted with melted parafilie to protect it from the action of the weather. The London authorities gave their obelisk a coat of hydrocarbon, wax and corresive

When a noisy crow is shot by a farmer's boy, is n't a good instance of caws and effect?—Burlington res Press.

A penny edition of "Nicholas Nickleby." complete. is on sale in England. A single line of advertising at the foot of each page makes the publication a paying

October, when all the woods are hung with many tints, the fading livery of life, in which it mourns the coming storms of winter, and the quiet winds awake faint direct in their withered leaves, and breathe their sorrows through the groves.—Percival.

WHY ?-It has been asked, that if what occurred in the presence of the Davenport Brothers was the resuit of trickery or the skillful exercise of legerdemain. as alleged by some, why did not the remaining brother when their partnership was dissolved by death impart a knowledge of how it was all done to some one and continue to travel and exhibit, instead of engaging in a menial occupation by which to earn a very precarious livelihood, as he has been obliged to do? Were the trickery theory true there are many who would bid high for his services "on the road."

Professor, tooking at his watch—"As we have a few more minutes, I shall be glad to answer any question that any one may wish to ask." Student—"What time is it, please?"

Signs of the Times.—This periodical contains an almanac and an astronomical ephemeris for the month it is issued, and an interesting miscellary of Astro-

the Treasury, being the money paid by the French Government to indemnify the owners of American vessels illegally seized during the Napoleonic wars.

"Bridget, did you hear the door beli?" "Yes'm."
"Why don't you go to the door, then?" "Sure, an'
it's nobody to see me. I'm not expectin' callers today."—Chicago News.

In Sabbath observance the people of Thurse, Scotland, take the palm. They have just solemnly decided that the cemetery gates shall be closed on the Lord's day, so that the immoral pastime of taking a Sabbath stroll among the graves may be discouraged.

A little over one hundred years ago Sweden was the first power after France to recognize the independence of the United States; and now, when most of the nations of Europe are hedging themselves about with a wall of protection against our country, this same gallant little kingdom of the north keeps wide open her ports for the free entrance of the food products of

Miss Blizabeth P. Peabody, a Boston philanthropist, bids fair to reach her one hundreth year, as she is now only eighty-two, and is strong enough to have attended the Social Science School at Saratoga, the Philosophy School at Concord, and the Newport Institute during the past summer.

It is strange how love of the sea follows men into banking houses. The number of cashiers who become skippers is rapidly growing. This is a fact to be salted down.—Boston Record.

### Spiritualist Meetings in Boston:

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

Boston Spiritual Temple, Horticultural Hall. Lectures every Sunday at 10% A.M. and 7% P.M. R. Holmes, Provident; W. A. Dunklee, Treasurer. Union Park Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner Union Park and Washington streets, every Sunday at 10% A. M. All friendsof the young are invited to visit us. J. E. Hatch, Conductor.

Paine Memorial Hall, Appleten Street, mear Tremont,—Unlidren's Progressive Lyceum No. 1. Ses-sions Bundays, at 184 o'clock Seats free, and all are cor-dially invited. Benj. P. Weaver, tionductor, Francis B. Woodbury, Cor. Sec., 117 Devonshire street.

First Spiritual Temple, corner of Newbury and Exeter Streets.—The Spiritual Flatenity Society will bold religious services every Sunday at 11 A.M. and 7½ P.M. All are cordially invited.

1031 Washington Street.—First Spiritualist Ladies' Ald Society. Meetings every Friday at 2½ and 7½ P.M. Mrs. Henry O. Torrey, Secretary.

College Hall. 24 Essay Stands Supplement of 1812

Mrs. Henry O. Torrey, Secretary.

College Hall, 26 Essex Street.—Sundays, at 10½
A. M., 2½ and 7½ P. M., and Wednesday at 2½ P. M.

Essets Hall, 516 Washington Street, corner of
Essex.—Sundays, at 10½ A.M., 2½ and 7½ P. M.; also
Thursdays at 2 P.M. Able speakers and test mediums, Excellent music, Prescott Robinson, Chairman,
Empilication of the Physical Property of the content of the content

Epiritualistic Phenomena Association holds meetings every Sunday afternoon in Berkelev Hall, 4 Berkeley street, at 2½ o'clock. H. S. Cook, President. 1031 Washington Street, Ladies' Ald Parlors.— National Developing Circle meets every 8-inday at 8 P. M. James A. Bliss, Conductor, assisted by other good develop-ing mediums. Good speaking and music.

New Era Parlors, 176 Tremont Street.—Develop-ing circle, 10½ A.M.; tests and speaking, 2½ and 7½ P.M. E. A. Cutting, Chairman. Laugham Hall, 4 Berkeley Street and 515 Tre-ment Street. Ladles' Benevolent Union. Meetings ev-ery Mouday, at 2½ P.M.

white Cross Fraternity, 19 Pemberton Square, Room 9.—Meeting every Sunday evening at 7½ 0'clock. "Bervice of Silence" every Saturday evening. The Secretary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give information concerning the Order.

The Bea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7½ P. M.

The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ 0'clock. Entertainments in the evening, Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

#### The Boston Spiritual Temple at Horticultural Hall.

In accordance with the notice given, this Society opened its meetings at Horticultural Hall last Sunday (Oct. 4th) with two lectures from the Hon. Warren Chase, the earliest lecturer on Spiritualism in the field. Richard Holmes, Esq., President of the Society, presented a hearty welcome to the congregation, closing with an original poem. He was followed by a song

Blobard Holmes, Esq., President of the Boolety, almanac and an astronomical sphemeris for the month it is issued, and an interesting miscellany of astronomical ephemeris for the month it is issued, and an interesting miscellany of astronomical management, and the contribute and the contribute are to make it knowledge and practical binits and sailtary precepts founded on the zodiacal positions and configurations of the planetary bodies. It is edited by "Regulus," who we learn is gentleman of fine scholarly attainments, one who has devoted much of his life to mathematical, astronomical and astrological study. Grant & Co., publishers, Boston.

In Parls an American artistis dining with a wealthy and elderly countryman who plaues himself on his knowledge of all matters authelia. The artist remarks, "I dropped in at the Louvre to-day to take a look at the 'Venus of Milo.' I have a great admiration for that statue." His host, approvingly, "Yes, it is not a suppling give?"—Recotange.

WOMAN'S WORK AT THE EXPOSITION.—The women of America are solicited by the managers of the North, Central and South American Exposition shortly to be opened in New Orleans, to contribute specimens of their productions in mechanical and artistic work, the same to form a part of the exhibits of their respective States and Territories. To this end and executive and advisory committee has been formed of the laddes of New Orleans, with Mrs. D. A. Given as President and Mrs. John W. Gleen as Corresponding Secretary, who are actively engaged in looking after the Louisiana exhibit, which will form part of that State's collective display. All correspondence should be addressed to Mrs. John W. Gleen as imbedded in ber heart. She may be called the Harri-ef Beecher Stowe of the Indians. Mrs. Jackson and Mrs. Shoth where the production of the world and the province of the production of the world and the province of the production of the world and exhibit the province of the production of the world and the province of the world and selected the Harri-ef

The leading communication in The Truth Scoker (New York: 33 Clinton Place) for October 10th is a paper by Junius Henri Browne, on "The Reaction from Orthodoxy," in which Christianity and Pessimism are philosophically compared, and shown to be but outcomes of selfam. The other articles are, "Donn Platt and Sich," a brilliant criticism of a brilliant "crank"; "A Race Without a Religion," from a review of W. T. Hornaday's "Two Years in the Juniele"; "Glordano Bruno," an account of his execution; "A Box of Presbyterian Blacking;" "Prayer as a Prophylactic;" Book Notices, etc., etc. Subscription price of The Truth Sceker, \$3 per year.

Lula Hurst, the "electric girl" of Georgia, as she is called, is now residing quietly on the farm with her parents. It is reported that she has made some \$50.000 through the exercise of her mysterious power. She is much sought in marriage by the young men.—

Deutsche Zeitung, Charleston, S. C.

In the Post-office Department in Washington, it is stated, there are over \$2,000,000 which have been taken from registered letters, and also money orders. Neither the persons to whom the letters were addressed nor the senders could be found; and there is also said to be a single unclaimed item of \$50,000,000 in the Treasury, being the money paid by the French the Treasury, being the money paid by the French Government to indemnify the owners of American

be remembered that those who live here with certain characteristics do not change so essentially as not to be the same persons.

In earlier times these spirits came to mediums such as are recorded in the Bible, Isalah, Daniel and others, and they said it was 'the Lord,' when it was a spirit similar to themselves controlling them. Not every one who can mesmerize can affect every person, and not all who are affected are affected alike; they exhibit various characteristics.

Buch communications are to be found all over this country. We must rationalize Spiritualism, not make all devotionalism. The trouble has been when spirit manifestations have occurred in the past the church has not always been able to utilize them and bring them under control; therefore, they said they came from the devil, as in the times of witchcraft. It is now the disposition of priestoraft to do the same; what they cannot control they condemn; but in this country the cloud that overhung mankind has been parted, and we see that the spirit world is around this and attends it in all its revolutions. Friends that pass from our sight do not leave us; they remain near us; and unless our love toward them becomes cold, will continue to be with and around us. That world is natural as this, and progression there as here is the order. It is evolution to pass from this to that which is spirit," Mr. Chase closed with illustrations and anecodotes explaining his position, and said that Spiritualism is destined to go on, conquering and to conquer.

Next Sunday Mr. Chase will speak on "The Soul of

quer.

Next Sunday Mr. Chase will speak on "The Soul of Things." Judging from the last Sunday's discourse, we shall be instructed, aroused and benefited by the words of the veteran lecturer.

W. A. D.

PAINE HALL.-The attendance at the last session It is strange how love of the sea follows men into banking houses. The number of cashiers who become skippers is rapidly growing. This is a fact to be salted down.—Boston Record.

The leading industry of Amesbury, Mass., is the manufacturing of carriages. A review of the business for the first eight months of this year shows that the shipments by rall were 11,831 carriages, while for the same period in 1834 there were 11,431 shipped, an increase of 350. Probably 3,000 more have been hauled by teams to Lowell, Nashua, Clinton, and other places within a radius of sixty miles, making a total of nearly 15,000. In addition, 1,000 sleighs have been built.

Canon Farrar, of England, now lecturing in America, is understood to favor Dante's idea of hell, viz: Not so much a geographical location as a temperament.

Dr. McCosh of Princeton has decided that "The American mind is disposed to believe in the reality of things, and will not admit that knowledge is unattainable. Hence the American philosophy will have as its beaff realken is opposed to McCosh. of the Lyceum was good; the groups and guests' seats were well filled. After inspiring music by Barrows's

exercises. I will now read a poem entitled, "How Does the Water Come Down at Lodore?"

Few strangers ever received at this Lyceum such applause as did this talented artist as he came from the platform at the conclusion of the reading. He seemed to take the whole audience to the bank of the river, and they all heard the "dashing and splashing of the water" as it came down at Lodore. Mr. H. S. Cook, Chairman of the Spiritualistic Phenomena Association, was introduced, and thanked the Lyceum children for their many kind endeavors to help the Association he represented in advancing the cause of Spiritualism. "I have," he said, "introduced children upon my platform, because I believe in encouraging the Lyceums, and the young people were as warmly received as older and more noted speakers. They harmonized conditions, and they have proved conclusively that if you will only give them a chance they will, though love,"

Excellent readings were given by Sadie Peters. Miss

young in years, do a good work for the cause we all love."

Excellent readings were given by Sadie Peters, Miss Beulah Lynch, Mazy Howland, Sadie Peters, Miss May Waters and Eva Morrison.

At the conclusion of the session Conductor Weaver announced the entrance into spirit-life of Mr. M. V. Lincoin. Mr. Lincoin had many friends in our Association who loved and respected him. Upon his countenance the bright light of Spiritualism always shone; and though we rejoice that he has left the sick, disabled body, we shall in his absence miss a true friend. Annual observance of "Harvest Sunday" next Sabbath morning; donations of fruit, etc., thankfully received.

Francis B. Woodbury, Cor. Sec.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION resumed its regular meetings for the season at its new headquarters in the well known and elegant Berkeley Hall, corner of Berkeley and Tremont streets, Sunday, Oct. 4th, at 2:30 P. M. This, the initial meeting, opened under auspices that betoken a successful season of useful work, the hall being well filled with an intelligent and appreciative audience. In the musical exercises Prof. Milligan, presiding at the plano, was assisted by the well known vecalists, Mrs. Gallison and Mrs. Carr. Mrs. M. A. Ricker offered an invocation, followed by an address, taking as her theme, "The Presence of one of the Original Fox Girls," briefly reviewing some of her personal experience in the early days of Modern Spicitualism, and in connection with the lessons taught by the Rochester Knockings. Spiritualism, she said, has been an educator, a refiner and a comforter. None can afford to ignore the claims of mediums, to whom, by the grace of Divine Authority, we are indebted for all we know of the beautiful philosophy which brings to us indubitable proofs of immortality. Mrs. Ricker spoke in her best vein, and her words elicited frequent marks of approval from the audience.

Mr. James R. Cocke rendered with beautiful effect a musical selection, which, it was stated, was composed in spirit-life by Franz Schubert.

Mrs. Margaret Fox Kane was introduced, and the raps were produced with startling distinctness, and plainly heard in all parts of the hall, the medium being seated upon the platform. In order to make the most exacting conditions for the production of these phenomena, and to convince the skeptical that electricity is not the producing element, a group of inverted glass tumblers was placed upon the platform, and upout hese glasses Mrs. Kane stood while the raps were heard on the platform beneath, from which she was completely insulated.

Mr. J. D. Stiles of Weymouth, the well-known test-medium, will be at the Association meeting the last Sunday of each month during the season.

G. C. Paine, Cor. Sec. resumed its regular meetings for the season at its new headquarters in the well known and elegant Berkeley

EAGLE HALL, 616 WASHINGTON STREET .- The meetings at this place on Sunday last were fully at-

meetings at this place on Sunday last were fully at tended and unusually interesting. The morning exercises were opened by Miss M. A. Keating, who gave a short, practical address, and closed with some clearly-recognized tests. Remarks of unusual interest were made by Mrs. Conant, Dr. Thomas, Capt. Roberts, Col. Balley, Mrs. Dr. Pitts, Dr. Richardson, Mrs. Hutchinson and others. Miss Emma Ireland, the child-medium, gave an excellent address under the control of her guides, which was listened to with marked attention and liberally applauded. Excellent tests were given by Mrs. Conant, Dr. Thomas, Dr. Richardson, Mrs. J. E. Davis and Mrs. L. W. Litch, and psychometric readings by Dr. Tripp and Dr. Richardson.

In the evening Col. Balley opened with a short address, which was listened to with the deepest attention. J. W. Mahony of London made a few stirring remarks, filled with profound and deep reasoning, following them with the reading of a poem of Eliza Cook, giving proof in doing so that as a reader he has few equals. Remarks were made by Mrs. Leslie, Dr. Richardson, Dr. Hopkins, and Mr. Trundy, and tests given by Dr. Richardson, Mrs. Leslie and Mr. Kirsh. The muste by Mrs. Hopkins, assisted by her husband, Dr. Hopkins, was decidedly charming, and assisted much to make the meetings harmonious and beneficial to all present.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY met in their pariors, 1031 Washington street, Friday, Oct. 2d, after a vacation of four months. At the busi-Oct. 2d, after a vacation of four months. At the business meeting, held at 4 P. M., Mrs. A. B. Blinn was unanimously elected Treasurer, an office made vacant by the death of Mrs. Martha Pratt. In the evening a memorial service was held in honor of Mrs. Pratt, Miss Eliza Beukwith and Mr. M. V. Lincoln, who have folned the ranks above during our summer vacation. On the platform stood the vacant chair of our late Treasurer, draped in white, and exquisitely decorated with ferns and trailing vines, and a basket of beautiful flowers placed on the seat. The platform was made beautifully by bouquets of cut flowers. After a song by Miss Amanda Balley, Mrs. Barah A. Byrnes paid a glowing tribute to the memory of our arisen members. This was followed by Dr. A. H. tichardson, Mrs. AliceWaterhouse and Miss L. Barnicoat, with singing by Miss Bailey. Mrs. H. O. Torrey, Secretary.

NEW ERA PARLORS, 176 TREMONT STREET.-The morning service of last Sunday was well-attended, and consisted of addresses by the controls of Mrs. Frost and Miss Keating, supplemented by tests that were remarkable. Dr. B. W. Hopkins gave psychometric readings that were pronounced correct. Prof. Norman presided at the plane in the afternoon with great acceptance, and will be in attendance next Sunday afternoon.

#### Keene, N. H. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The Spiritualists of Chesbire County have begun their season's work by the inauguration of meetings, several of which have been held this fail, in Chesbire Hall. Liberty Hall, however, was secured for Mr. J. Frank Baxter, who lectured, sang and gave tests in this city on the evenings of Sept. 29th and 30th. Mr. Baxter always draws out large numbers here when he comes, and these occasions were no exceptions; for, notwithstanding the many attractions happening just that week, his audiences were far larger than, under such circumstances, anticipated. He had solid thinkers among his hearers, and they were thoroughly interested in his lecture on the theme "is Spiritualism Scientific?" as he proceeded to show the naturalness of Spiritualism and easily answered most acceptably many questions heretofore unsatisfactorily clear ably many questions heretofore unsatisfactorily clear to many.

The lecture of the second evening had for its sub-

The lecture of the second evening had for its subject, "The Temple which Spiritualism is Constructing," and in its details exhibited the substitutes taking the place of, or rather the more rational views off-setting the many dogmas, errors and theories pertaining to theological structures Spiritualism would destroy. It advocated truth above any platform, book or creed. It was exceedingly radical, but so logical none could be offended. Mr. Baxter's music, always a treat to us here, was much enjoyed. His tests, which were quite numerous, placed him among the most remarkable of mediums. If nothing else he did could move any of his attendants, one of such tests as he gave here at this time would do so. Wherever a skeptical or bigoted community exists, Mr. Baxter is the man to work there successfully.

Beveral speakers have been secured for future meetings. On Sunday, Oct. 18th, in Cheshire Hall, the veteran servant to our cause, and earnest thinker and advocate, the Hon. Warren Chase, will occupy the platform.

#### Prof. Longley's Benefit at Mrs. Fairchild's.

child's.

To the Editor of the Banner of Light:
The seance held on Friday evening, Oct. 2d, by Mrs. Helen Fairchild, at her residence, 314 Shawmut Avenue, Boston, for the benefit of Prof. C. P. Longley, was very successful in its phenomena, but not so much so in point of attendance as the beneficiary and his friends might have desired, on account of the inclemency of the weather; in consideration of which Mrs. F. proposes to set apart another evening for the same purpose, the date of which will be duly announced.
On this occasion nearly fifty materializations took place, several of them illuminated. The finest and most impressive appearance of the evening was that of one of these illuminated forms, who came out a considerable distance, spoke to a few, and after some graceful posiuring, produced an illuminated fabric having the appearance of lace, the medium, entranced by her Indian control, "Katalena," holding one end, and retreating from the spirit half the length of the room, the production being a yard or more in width. This gossamer sheet was extended amid nearly total darkness, yet as plainly seen by all as an object could be in bright sunlight. At the close of the seance an expression of general satisfaction prevailed.

# Convention at Omro, Wis.

At the Spiritualist Convention lately held at Omro, Wis. addresses were made by Mr. Jay Chaapel, Mrs. Mattie Hull, and others. Mrs. Speneer, of Milwaukee, and Mrs. Wheeler, of Sheboygan Falls, gave teat and business scances, and Mrs. Isa Wilson Porter character delineations and tests at the public meetings. Following are the officers elected for the ensuing year: President, W. M. Lockwood, Ripon; Vice-President, Mrs. L. M. Speneer, Milwaukee; Secretary, J. O. Phillips, Omro; Treasurer, J. Woodriff, Ripon; Executive Committee, Morris Prant, Milton Junction; Frank Scoville, Ripon.

# TRICKS ON THE TRACKS!

Dangers from which Engineers Nave the Public and Themselves.

#### The Railway Review.

One who is accustomed to railway traveling can scarcely realize how much he is dependent for safety upon the engineer. Added to the responsibility of their station, engineers are also in constant danger of accidents caused by the tricks of jealous rivals.

This rivalry, it is said, sometimes prompts to the doing of utterly mean tricks. A Nickel Plate engineer after his very first trip was laid off because he had "cut out" all the bearings of his engine. He was reinstated, however, after he proved that some rival had filled his oiling can with emery. Another new engineer was suspended for burning out the flues of his boiler. Through grief at the loss of his position he died, and then a conscience-stricken rival confessed that he had put oil in the tank so that it foamed and showed water at the top gauge, when in reality there was scarcely a quart in the boiler!

These intense icalousies, together with the terrible anxiety incident to their work, have a terribly straining effect on the nerves, and statistics tell us that, though Locomotive Engineers may look strong and vigorous, they are not all a hearty class. Ex-Chief Engineer A. S. Hampton, Indianapolis, Ind., (Div. 143) was one of those apparently hearty men, but he says: "The anxiety, strain and jolting came near finishing me." His sufferings localized in catarrh of the bladder, but he used Warner's Safe Cure faithfully for twenty weeks and now exclaims, "I am a well man." T. S. Ingraham, of Cleveland, Ohio, assistant Chief Engineer, and other prominent members are also emphatic in its praise.

The Locomotive Engineers' Brotherhood has 7,000 members and 240 divisions. Its headquarters is in Cleveland, Ohio, where Chief Engineer Arthur for twenty years has exercised almost dictatorial sway. It was organized in August, 1863, by the employees of the Michigan Central. It has given nearly two million dollars to the widows and orphans of deceased

# Movements of Mediums and Lecturers.

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

George A. Fuller of Dover, Mass., will remain in the George A. Fuller of Dover, Mass., will remain in the Rast only a short time longer, as he intends to go West early in the winter. Parties in the vicinity of Boston desiring his services as a lecturer should write him at once. Dr. E. H. Amsdeu, physical and musical medium (whose scances resemble those of the "Allen Boy" medium), will travel with him and hold scances when it is so desired. Mr. Fuller's engagements are as follows: Hancock, N. H., Oct. 4th; Tyson, Vt., Oct. 1th; Bristol, Vt., Oct. 1th; Effish, and he will be in northern Vermont the 25th. Dr. Amsden will accompany him and hold scances.

Frank T. Ripley, the trance test-medium, is ready to lecture and give platform tests in Maine, New Hampshire, Vermont and Massachusetts on liberal terms. He is engaged in Massachusetts the first two Sundays in November. Would like to fill out the month there. Address him at Corinna, Maine, P. O. Box 164. Mrs. Zella S. Hastings lectured in Belmont, N. Y., Sept. 27th, at Nash's Hall, and at the Opera House Oct. 1st. She spoke at Phillips Creek, Sunday, Oct. 4th; went from there to Bolivar, N. Y., and will make engagements with friends West, as she is en route for Ohio. Mrs. H. was warmly greeted by numerous friends whom she has long known.

friends whom she has long known.

Mrs. Mary A. Charter's address during October will be East Jaffrey, N. H.: thence she goes to Rindge and Peterboro'—returning thereafter to Boston.

Mrs. M. E. Johnson has removed from 314 to 258 Shawmut Avenue, Boston—Hotel Johnson, suite 5.

Sunday, Oct. 4th, P. C. Mills spoke in West Union: the 11th he speaks at Broken Bow; the 18th, 25th and Nov. 1st he will be in St. Paul, Neb. Address for engagements at Bargent, Custer County, Neb.

J. Frank Baxter is reported as working in several places the past week most acceptably; he is, on Sundays, at present, in Newburyport.

Mrs. R. S. Lillie is meeting with great success in the West. She will probably lecture in Cincinnati in December.

J. W. Fletcher's only lectures in Boston will be delivered in Horticultural Hall the last two Sundays in October.

livered in Horticultural Hall the last two Sundays in October.

Hon. Warren Chase lectures in Horticultural Hall, in this city, to-morrow. Oct. 11th; in Keene, N. H., Oct. 18th; in Providence, R. I., Sunday, Oct. 25th; in Nor-lewich, Ct., Nov. 1st and 8th; in Springfield, Mass., first two Sundays in January, and during December in Worcester, Mass. Address accordingly.

H. F. Merrill has the following engagements: Oct. 11th, Greenfield, Mass.; 17th and 18th, Newburyport; 21st, Athol; 24th, 25th, Northampton; 30th, 31st, North Adams. Has alven tests from the platform during September in Hinsdale, N. H., Bethel, Vt., Orange, Turner's Falls and Greenfield, Mass. Can be addressed for one month, Montague, Mass. or one month, Montague, Mass.

Lectures in Providence, R. I. Lectures in Providence, R. I.

The Spiritualists who occupied Blackstone Hall during last season, held their first service this season on Sunday last, with their President, L. L. Whitlock, in the chair. Mr. J. W. Fletcher filled the office of lecturer, assisted by Edgar W. Emerson, the test medium. The audiences were large on both occasions, and the subject-matter of the discourses was listened to with interest and attention, Mr. Fletcher's guides handling the subjects in their own inimitable way.

Mr. Emerson was very successful in his spirit-delineations, and was the means of comforting and convincing many by the tests of spirit presence presented. Next Sunday Mr. Fletcher will speak, and give tests morning and evening.

WM. FOSTER, JR., Cor. Sec.

# A Card.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I notice my name is going the rounds of the papers, including your own, that I have been appointed as permanent Becretary of the National Developing Circle. I whis to say that I visited Bunapee Lake Camp-Meeting, and was invited to sing for the Camp Association—the regular singer, Mirs. Emerson, having a bad cold. I accepted the invitation, and while there a three days! Convention of the N. D. O. was held, and I was urgently requested to take a few notes as Secretary of said Convention. I declined at first, and was told it was only for the three days; not supposing it would be published that I was one of the permanent of feers.

ficers.

I wish to state I know nothing concerning the N. D. C.4, and have not joined the said Society, and thought I was simply doing an act of kindness for the time being.

Yours truly, MARY F. LOVERING.

East Boston, Oct. 3d, 1885.

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# Message Bepartment.

Public Free-Circle Meetings

Are held at the Banner of Light Office, 9 Bosworth street (formerly Montgomery Piaco), every Tursday and Friday Afterioon. The Hall (which is used, only for these scances) will be open at 2 o'clock, and forfices commence at 3 o'clock, precisely, at which time the doors will be olesed, allowing no egress until the conclusion of the scance, every in case of absolute necessity. The public are conditions for including the case of absolute necessity. The public are conditions of the boyond—whether for good or evil; that case that spirits carry with them the characteristics of their carth-life to that boyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped those only as a first the carthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express 22 much of truth as they perceive—no mire.

The lit is our carnest desire that those who may recognize the missaces of their spirit-friends will verify them by informing us of the fact for publication.

The Natural downess apen our Circle-Room table are gratifully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas are to place upon the aiter of Spirituality their doral offerings.

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

[Miss Shelhamurde-free it distinctly understood that she gives no private slittings at any time; neither does sho receive visitors on Theselays, Wedneslays or Fridays.]

Figure 1. Letters of time and time; neither does sho receive visitors on Theselays. Wedneslays or Fridays.]

### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Scance held June 9th, 1885. Invocation.

Oh! yo bright spirits from immortal realms; ye who delight to serve humanity in good works and to give instruction, we desire your presence and cooperation at this hour. Ye lovers of liberty and of progress, bring to those who are assembled here an influence that will inspire their hearts and stimulate their lives. We would receive encouragement and cheer in the pathway of life. Oh! send abroad a grand and elevating influence that may be felt by all in need, whether in the mortal or the spiritual state. We would grow upward toward your planes of thought and action; we would gain from you that which you have found along the pathway of progress. May we aspire for grander truth than we have hitherto known, that we may be fitted to walk and talk with the angels from a higher life. Amen.

### Questions and Answers.

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

QUES.—[By S. E. P.] What is the use of the spleen? what office does it perform in the system? When enlarged, how can it best be reduced to its normal condition?

Ans.—The spleen is a fleshy organ, laying upon the right side, beneath the ninth and tenth ribs. The color is so darkly red as to present a blueish cast. Its average weight is about

sent a blueish cast. Its average weight is about seven ounces, but in enlargement it has been known to increase to nearly three times that weight. Physiologists and physicians have not yet agreed upon the office and duty of the weight. Physiologists and physicians have not yet agreed upon the office and duty of the spleen, but spirit-physicians declare that the office of the spleen is to conserve the nervous energy or force. When this organ becomes impaired, the system is thrown out of equilibrium, and the nervous organization is disordered. You frequently come in contact with people whom you call spleeny, who are restless, disturbed, who can find no peace for themselves, nor give peace to any around them. You cannot see that there is anything in particular the matter with them, they have no special malady, so you call them spleeny. Spleeny is a very good name to give them; their particular disorder is one of the nervous organization; the system has been thrown out of harmony with itself, and the nervous energy is either in excess of what it should be, or it is depleted, consequently the organ called the spleen does not properly perform its functions. An invalid, or nervous person, is in reality spleeny; therefore we affirm that the office and duty of the spleen is to store up the nervous energy of the body, for normal use. Under cartain conditions this is to store up the nervous energy of the body, for normal use. Under certain conditions this organ becomes enlarged, the cause of which is an excess of nervous force in the system. An individual has, from some cause, become overexcited; he may labor mentally, or be fatigued to such a degree as to make extra use of his ner-vous force; the system has not been able to supply the waste. In another case, he may not have lived up to the supply of nerve energy, therefore there is an excess. In either case, you understand, there is an abnormal condition of the When it becomes enlarged, it seems

spicen. When it becomes enlarged, it seems that there must be an increase, an excess of this nervous force, more than the system has been able to make use of. Physicians tell us that, in order to decrease this enlargement, the patient must attend strictly to his diet; be careful, and eat only that which assimilates with the system, and is easily digested; avoid late hours, or any excitement that will produce an unpleasant effect upon the nervous system. an unpleasant effect upon the nervous system. The great difficulty in this disease seems to be that it grows upon the patient before he realizes its existence, and that the organ becomes so abnormally enlarged before the patient is placed under treatment, that it is almost impossible to reduce its size. Those who desire to be perfectly healthy in all the various organs should any strict extention to dist to exercise. should pay strict attention to diet, to exercise, and in every way be sure to live in accordance

apply to every life.
Q.—[By the same.] Can you give a preventive for cholera? and can you give a remedy when the disease has fastened upon the sys-

with those common-sense rules of nature which

-We can give no specific preventive for A.—We can give no specific preventive for cholera, because persons vary in constitution, in habit, in temperament and general organization, therefore what might serve as a preventive or curative agent for one would be inefficacious for another. One would need to have the particular person under his view in order to direct what would be specially useful in his case. But it is possible for all to pay such attention to the laws of life as to be pretty safe from the encroachments of the disease known as cholera. It is true that sometimes this disas cholera. It is true that sometimes this disease seems to travel in the atmosphere, and persons take it from each other, but unless the system becomes very negative and susceptible to the germs of this disease, it will not contract it; therefore it is the duty of every individual to so live and to take such precautions as will enable him to grow positive toward disease, so that he will not absorb it into his system. Under certain conditions of the atmosphere, generally a moist, damp condition, the cholera germs or conditions are most readily cholers germs or conditions are most readily taken into the system, and after a season of protracted heat, when individuals have not been as careful of themselves as they should; when they have been reckless in regard to diet, diluting the stomach with cold, watery solutions, and partaking largely of ice and iced edibles, the system is in a condition to collapse, and contract such a disease as the cholera; consequently one should seek to maintain a warm, magnetic condition of the internal system, should be particular to eat only food that tem, should be particular to eat only food that is nourishing and easily digested, should not partake of salted or dried meats or fish; should avoid unripe fruits and fruit that is over-ripe. By paying strict attention to these dietary rules, taking proper exercise and inhaling large draughts of air into the lungs, by creating and maintaining a positive exercise of the will, there need be but little fear of contracting cholers, need be but little fear of contracting cholera, even though others around you suffer from it. As we have said, we can give no specific cure for this disease, because each individual case requires strict, especial attention for itself.

Q.—[By A. F. B.] Demonstration shows that the honey bee, in defense, leaves its sting in the flesh of its antagonist, and thus, by so doing, takes its own life. Did he who provided it with the sting have its destruction in view?

A.—It is impossible for the finite mind to

A.—It is impossible for the finite mind to judge what the Infinite Mind must have had in view at any stage of its work. The honey-bee is not the only creature in existence who has found that that which has been provided for its protection may prove to be its destruction. Even man himself sometimes learns that these powers which have been given him. its protection may prove to be its destruc-tion. Even man himself sometimes learns that those powers which have been given him for his benefit, for his protection and his ad-vancement in life, may prove to be the means of his downfall or of his physical destruction. We cannot tell what the Great Author of all Idfe intended when he gave the bee its sting, but we must believe that a power, infinite in tisalf omnicated and oppolyment and all. itself, omnipotent and omnipresent, and all-powerful to create or to destroy, must be one

that is beneficent in its works and in its designs. If the honey-bee in its sting meets with its death, so man in his efforts to inflict injury may meet with his punishment. We find that the law of life always acts in a two-fold manner, that all the principles of life seem to be two-fold in their nature and their results, and wo only know that all being, all existence, is maintained under natural law, and that any deviation from that law shows its effect.

Q.—[By the same.] What is the origin of dreams?

Q.—[By the same.] What is the origin of dreams?

A.—Dreams may originate in different ways. Some dreams are the vagaries of the mind, others are the result of a disturbed mind, through mental or physical causes. Some dreams are the result of a disorganization of the physical body. The system may be diseased or out of harmony with itself, and the mind, operating more swiftly than the physical powers can do, imprints these strange images upon the brain. Dreams are sometimes visions given to persons by spiritual attendants; they are thoughts and impressions traced upon the mind when it is in a susceptible, sensitive condition, because of the quiescence of the external or physical structure. It would be better for the inquirer to give an instance of a special dream and ask its interpretation, than to desire to know the origin of all dreams, because it is varied, and we cannot give any one reason as the cause of all dreams.

### George Griswold.

George Griswold.

Good afternoon, Mr. Chairman. I trust I do not intrude. I have visited this place before, since passing from the body, but not to give utterance to my thought. I have witnessed the proceedings, and have met with various spirits who have manifested here. I find them of all classes and of all grades of intelligence—the merchant and the man of the world side by side with the philanthropist and the moral and spiritual teacher. I find here those who are crude and ignorant side by side with the refined and dainty lady, who would shun them were she in the body. So we have a strange mixture of human beings coming here to manifest, and I wonder that there is not more of struggle on their part to be the first in the lead.

I hesitated about coming and making myself known, seeing so many others directing their thoughts upon the instrument and seeking to gain control; but I feel it my duty to say to my friends that I am not dead. That seems to be the key-note struck by every returning spirit. The first note that is uttered, the first tone given, is this: "There is no death for me;" and I repeat it, even though the strain has become old. I am assured my friends will not be dis-

old. I am assured my friends will not be dis-pleased at my coming: I trust not, for I desire them to know something of the reality of the

I was, when here, a man of the world, a mer-chant, well known in business circles in New York City. I had a large circle of friends, and I do not wish to be shut out from them. I want I do not wish to be shut out from them. I want them to realize my presence with them, my interest in their welfare, and my desire to communicate personally with them. I was a welknown member of several clubs of the metropolis, and was brought into association with many minds, some of them very active and keen. Certainly they must be pleased to learn that when this life of the body closes in upon them, their brilliancy of intellect, their keenness of mind and mental equipments will not be lost, but that those which make up the man himself will live, and will have power to manifest themselves in their own way. I speak of

fest themselves in their own way. I speak of these things as a part of my experience.

I have found that I am not extinguished; that I do still live; and, what is beautiful and grand to know, I find that my friends who have passed on before me, and those who have come after, still live, and that there is reunion of friends in

still live, and that there is reunion of friends in another world.

It is not long since I went from the body—only a year in the early spring; yet I am here, making myself known, calling upon my friends to respond and recognize me, and believe that I have come back to give them greeting and remembrance and all needful love.

I was traveling abroad, and passed to the spirit-world from Saxony. When I discovered myself apart from the body, I did not remain there, but I returned swift as a bird flies to my old home, and to the bosom of my friends, knocked at the door of their hearts, and tried to tell them I had indeed returned to them. But as I could not find a response in trying to manifest in that way I came here, hoping that

the higher life, his affectional nature will only develop still more grandly, now that he is freed from the worn and weary body, and he desires his earthly family and friends to know that he, too, lives, and sends blessings and love to those dear to his heart. I trust that he will be received as he would receive those dear friends did they come to him pleading for his recognition and asking for his love. His heart is a warm one; he does not wish to be cast out from the thought of those who are dear. He knows they will hold him in loving remembrance, but he desires to be something more than a memohe desires to be something more than a memory; he wishes to have them feel that he is a loving and active presence by their side and in their midst, working for their best welfare. He is also interested in the affairs of the State, and will indeed cooperate with grand souls for the benefit of this nation. Now, he can see more largely and clearly the affairs of the world than he could when encompassed by garments of flesh, and he will put forth all his efforts to

to the world as Hon. F. T. Frelinghuysen.

My friends, perhaps, may say: "We did not expect this of him, to return and speak in such a manner, through a stranger and in public; but when I find a truth I wish to give utterance to it; and if I do not possess the means of doto it; and if I do not possess the means of do-ing so in the way I would choose, I am very glad to embrace the opportunity which is af-forded me here. If my friends will give me an opportunity of coming to them in person, I will be most happy to do so, and give them what I can from the storehouse of my present knowl-edge. You may call me George Griswold.

# Mrs. Ida Hayden.

I return from the land of song and of sunshine, for such I have found it and such I would have it known to my friends. As I realize my condition and look around me and see the friends I have met and the new ones I have formed, those whom I thought of and studied when here, and wished to understand, and now know that I can commune with and learn of them, I feel more than rejoiced, and it seems to me I should tell my friends of earth how these things are, and assure them that I am happy in the spirit-world. I gladly lay down the things of earthly life and take up the studies and employments of the higher exist-

There was much here to claim my thought and attention. I had dear friends, and was glad to listen to their notes of song and the words which they uttered, for they gave my mind something to dwell upon and something to expand my own nature; but after all I can come to them, read their thoughts and take to myself what is good for me, and at the same time drop into their hearts something of love and sympathy. I am still with them, while dwelling in a higher sphere where all things

seem bright and beautiful.
There are sorrows and pains in earth-life to bear, and sometimes ; we murmur under them and wonder why conditions are not different; but when we study them over and understand them we realize their influence and know of what use they have been; therefore we do not

regret anything of the past, but only take it as a guide to instruct us in the future.

I wish my friends to know that I can and do visit them. I want them to know that I am not far away and indifferent to their interests. visit them. I want them to know that I am not far away and indifferent to their interests.

I am interested in many things that are bright and pleasant in their lives, and take in all I can, hoping to give something in return that will be of use to them. Tell them, if you please, that I returned bright and happy, feeling strong and active—for I have parted with I will make it known to them: I know of a me-lor of tendencies in that direction of something in return that in sort far off when any use, and I trust the time is not far off when an

all that belongs to the physical, and I am now living the life of a spirit.

I come to friends in Northampton, where I had many. I feel that some of them will learn of my return, and perhaps be glad that I came.

Mrs. Ida Hayden.

### Capt. S. A. Gardner.

I have been told by other Newport men who have been here that they met with a good reception, which has induced me to try and speak in this way. For three years I have been lookin this way. For three years I have been looking about me on the spirit-side, and a man of observation can gather up a great deal in that length of time. I feel as though my head was crammed full of the ideas I have gained, and I would like to find some outlet for them. I do not propose to come and talk in public, and spread myself before the people, but I would like very much to come to a few friends, and tell them of all the things I have seen and heard. In looking back over my life, which was quite long enough on earth, I know that I had many experiences, and passed through many events, but they did not seem so very great, after all; when I look around me on the spirit-side, and see all that is behind and all that is before me, I gain some idea of them.

My friends will say I possessed marked characteristics, and expressed myself in my own

acteristics, and expressed myself in my own way on many things. I am none the less so now, and it seems to me I am growing in that way, and it gives me much pleasure to know I

way, and it gives me much pleasure to know I can say what I feel in a manner that may make its impress and be felt.

Perhaps I have not made myself felt and known since passing from the body, in material ways, and perhaps I have done so more fully than mortals are aware of. I certainly have exerted an influence in certain ways, and I know it has been felt, but not understood. I am hoping the time is not far distant when I can exercise my influence in such ways as to be really useful here, as well as on the other side.

really useful here, as well as on the other side.

I was ill for some months before I passed away; ill, and yet not really a sufferer. If to feel like losing one's self, gradually losing strength, if to have the vital force of life slowly strength, it to have the vital force of life slowly burn away until it becomes very feeble, is to suffer, why, I can say I did suffer, for such was the case; the vital energy burned out by slow degrees, and the flesh wore away, pound by pound, until you would hardly recognize me after a few months, and yet I had no pain, no aches to trouble me. I was more fortunate in that line then many another peor invalid is.

that line than many another poor invalid is.

Well, I am thankful for that, and I do not suffer as some spirits do in coming back, only there seems to be a general prostration or weakness, which I have not quite overcome in try-ing to speak here.

My object is to call the attention of my friends

to this now life. I want them to investigate something of the claims which you put forth, that spirits come back and communicate. I am one, and only one, of a band of spirits who are ready to satisfy the demands for evidence of this truth, and I am quite as ready to exercise my powers in this way as in any other. I hope to be able to accomplish something after a time. I hall from Newport, R. I., and was known as Capt. S. A. Gardner.

#### Mary Ann Fisher.

My name is Mary Ann Fisher. It is several years since I died, or left my mortal body. My friends have not thought of me of late, but I have never ceased to think of them, because I have been able to see them and know pretty much what they were doing or thinking about, so they have kept fresh in my mind. I have often thought I would like to come and speak to them, to give them my love, and tell them how I remember the old days spent on earth, and how I would like to talk them over in private, not because they have a greater charm for me than these days that are passing now, for I have taken up new lines of duty and must attend to them, and I feel very happy and at home in my surroundings, but yet thoughts of the life on earth will come to me, and it seems

the life on earth will come to me, and it seems as though it would be very pleasant if I could speak of them. I want them to realize that those who are with me have watched over and guided them, and looked after their welfare.

I want to say that little Johnny is here with me to-day, not the little child he was when he passed out, but grown in strength and stature; he is now a man, capable of expressing himself as a mature spirit. He has developed resources within himself which are fruitful of good results, and has shown an appness for learning But as I could not find a response in trying to manifest in that way I came here, hoping that some word I may speak will appeal to them and cause them to rejoice in the knowledge that I live and that there is no death.

One who has recently passed over, a connection of mine by marriage, is comfortable in the spirit-world. He met with a warm reception, and was conducted to a pleasant home, and is now in the midst of warm friends who give him greeting. His mental endowments are not quenched, his power of thought will expand in the higher life, his affectional nature will only develop still more grandly, now that he is freed

Suth himself which are fruitful of good results, and has shown an aptness for learning which his friends might not have expected of he was feeble in body, and his mind could not express itself properly. Now he is in a world where is no such weakness of the external, and they should rejoice, rather than mourn, over his departure from earth. He wishes me to send his love, and to tell all at home how happy he is, how glad and how free, how strong he feels, and he has no desire to return to earth and take up its conditions.

Other first and the first and the subject of the was feeble in body, and his mind could not express itself properly. Now he is in a world where it is no such weakness of the external and they should rejoice, rather than mourn, over his departure from earth. He wishes me to send his love, and to tell all at home how happy he is, how glad and how free, how strong he feels, and he has no desire to return to earth and take up its conditions.

Other friends are here, too, joining their love with mine, asking the dear ones of earth to re-

with mine, asking the dear ones of earth to receive them, and to give back some affectionate response, by which they may know they are welcome, and that the effort they make to return is appreciated.

If my friends will try among themselves to get spirit communications, I think we will be able to give them some idea of our spiritual life. I know there are mediums among them who can be developed, and if they will sit quietly, two or three times a week, with pencil and paper near by, in harmonious frame of mind, it will not be very long before they will get something which will assure them of the presence of disembodied spirits; and those spirits will be very anxious to show themselves to their loving friends.

This is my first attempt at speaking in this way. I have never controlled a medium before. I think I shall do better another time. My friends are in Buffalo, N. Y.

# J. B. Macke.

This is the third attempt I have made to come -once about a year and a half ago, and again last fall-but I could not get in, so I retired. I am here to day and find I can speak. I was not old to be called off duty, only forty-two years, and not expecting the summons it came to me suddenly. It was over two years ago, in the winter time. We had a flood in our city; there was a rising of the river, great excitement and much to do, and along with this disaster came auother, which affected me individually, also a few others.

There was an explosion, and the house in which I lived was blown up; my wife and myself and others in the dwelling were killed, so the people say. It hardly seems to be right to say that, becaus we found ourselves anything but dead in reality. I found myself outside of the body, but there was work to do, people to look after who needed protection, or such help as I could give; it was not much, for it was all strange to me, and I needed a heap of instruction before I could be put on the new force. atrange to me, and I needed a heap of instruction before I could be put on the new force—the new force over yonder—but I got along somehow, and I have been trying to work up and merit promotion since that time. [To the Chairman:] You'll excuse me, I hope, if I talk slow: I am trying to get used to this machine. I wish you would say that Ben Macke has got back here, and reports for duty, if there's anything to be done that he can especially do. I have my beat on the other side, and I would like to take one up here, which would seem like to take one up here, which would seem like old times. If you'll please say that it is "King William" who has got along, some of my friends and familiars would perhaps recognized. nize me as quickly as they would by my own name, because that was the title I was honored with by not a few, for points of resemblance which I held to one of the rulers across the wa-

It is strange, I had my report all made up before I came in here, but I don't find it so easy to repeat. It is ready to be read off, and perhaps if my friends will open the way for me to come to them nearer home, I can give it in

I want to say I am satisfied with this other life. "T is strange, and not at all what one ife. 'T is strange, and not at all what one would think it would be, but 'tis a very good one, and you get used to it after a while, and find the places where your feet seem to belong. I am glad of the chance to send a word to my

inat I have come here to this public room to give expression to my sympathy and love for them, and to tell them of the joy I find in the higher life, but I feel it a duty to speak, and that I ought to come and testify to this truth. Besides, I think it will give me power, help me to accomplish work which I have in view and hone to perform. hope to perform.

There are many reasons why I should come, even though my friends are, at first, displeased. I have many things I would like to say which I am sure would please them at the hearing, and I ask them to give me an opportunity of re-peating them. I know I can do it if they will find me a medium where I can speak personal-ly and privately to them. There are things connected with mortal life the results of which follow me into the land of souls. I had many aspirations and ambitions. I could feel a power stirring within me that wanted to exert itself in the execution of certain plans. I only began to outwork them before I was taken from the

My friends grieved very much and felt that my life was blighted, that I had much to live for, but that I had passed to an unknown world. They have no faith in Spiritualism, and but

for, but that I had passed to an unknown world. They have no faith in Spiritualism, and but little idea of the future, although many of them accept the assumptions of theology and think that they are sufficient for their souls' needs. I see things very differently from what I did here, and I wish my friends to know it. I would like them to learn of these things before they pass from the body.

I sorrowed very much when I found how much time I had lost, how many things I had to throw away before I could take up the new. I clung to them for a time, like old friends, loth to part with them, but I was obliged to let them go. It was at first hard, but I have no regrets now; I am glad, and only sorry that I did not loseen my hold of them before I left the earth; so if my friends wish to appreciate the new life, to understand and enjoy it when they first come over, it will be best for them to try and learn something of its laws and conditions while they are here. I trust they will do so, that my appeal will not be in vrin.

I wish also to speak of matters I had in contemplation before passing away, what I desire to have done in regard to them. I see somewhat differently now, and as one or two of my requests have not been executed, because my friends have heen uncertain how to move.

requests have not been executed, because my friends have been uncertain how to move, I think if I can come to them in private and speak of them, I can give them some ideas which will please them and which I know will be of the

be of use.

I have one special friend, Annie, who strongly mediumistic. She is interested in the affairs of social life, and does not know anything about mediumship, its trials or its experiences, but I do hope her powers will be unfolded, for I know that they can be utilized in the circle where she moves for great good. It seems to me it is necessary that some token of heavenly life should be given through some member of that circle that will appeal to the hearts of others, that will call their attention to things beyond this world. I am one with others who are working to unfold my friend's powers and to make thom of use. Please, sir, call me Oliva Rateman.

### Report of Public Séance held June 12th, 1885. Questions and Answers.

Questions and Answers.

QUES.—[By L. Bush.] Please explain what is meant by the Scriptural passage, "I am the Resurrection and the Life"?

ANS.—Much that is contained in the Scriptures may present a different meaning or interpretation to different minds. One who is reasoning, analytical in thought and tendency, may study a certain passage in the Bible, and gain light upon it through his intuitive faculties, as well as by the aid of his intellect; but another, reading with like precision and carefulness, may find something satisfying to his another, reading with like precision and carefulness, may find something satisfying to his spirit of inquiry, which may prove to be an entirely different explanation from that offered by the first, therefore it is the province of every questioning mind not only to gain what light it can from external sources, but to study and reason out any particular passage, and when it finds what it believes to be a true interpretation, that must be the explanation which is most satisfying, and the best fitted for such a mind. We can only give to you our opinion concerning the true inward meaning of this passage, which reads, "I am the Resurrection and the Life." To our mind it does not signify that the man who uttered these words meant to and the Life." To our mind it does not signify that the man who uttered these words meant to imply that he, individually, externally, was the Resurrection, the Way of Life, or the means of obtaining life for any individual but himself. It seems to us that this man, feeling the promptings of his spirit, believing that he held within his soul powers and faculties which could be operated upon by hich and wiscintelligence and erated upon by high and wise intelligences, and through which the spirit of truth and of love erated upon by high and wise intelligences, and through which the spirit of truth and of love might reach the masses, meant to imply that through the powers given him by high and holy influences might be found the resurrection and the life. How? you may ask. By the teachings given through those inspired lips, by angel thinkers and guides, who, coming into close contact with him, could bring from the higher life promptings for soul-culture, for spiritual knowledge, for the attainment of a high spiritual condition, and by such teachings as they could convey through his organism, he might lead others up to inquire of the true way, to aspire for a higher and nobler life than they had known before, to reach out for something that would be satisfying, that would feed their inmost souls, and thus nourish and protect the powers within. By receiving this instruction, by applying the truths to their daily lives, by seeking at all times to live in accordance with those golden rules of life, the individuals around this inspired mind would eventually find the true life, the proper and nobler way of living; they would also find emancipation from bondage, from fear and terror, and from unworthy things that had before fettered them, and feel themselves resurrected to a grand and noble exthings that had before fettered them, and feel themselves resurrected to a grand and noble ex-

istence such as in their former days they had never dreamed of.
Q.—[By B. F. O., M.D.]It is said that elephants, horses, cows, buffaloes and sheep, in India, have been vaccinated for the cattle-plague and rendered proof against the disease; and now we have choleraic vaccination to prevent cholera, and Pasteur is doing a wholesale business.
Filth seems to us to be the cause of disease in animals and humans, therefore we prefer cleanliness to vaccination as a preventive. Is not vaccination an error? Is it not a curse instead of a blessing?

of a blessing?

A.—So it has long seemed to us. The practice of inoculating the human system with vaccine from the animal, or even taking it from one human and transplanting it into the system of another, appears to us to be utterly contrary to the laws of nature. We have watched the progress of this system of vaccination for many years, and for one case where we can find beneficial results ensuing, we can point to a dozen where injurious effects have resulted; so we speak from absolute knowledge, and not in defense of any pet theory. Look around you and behold the condition of humanity at the present time: nine out of every ten individuals

dium—she is a little woman, but has strong power—through whom I expect to give some physical manifestations of my presence. I believe I can do it, and I am working for that purpose; so if those who know me should be suddenly startled by hearing I have returned in their midst, making such movements as to attract their attention, they need not be afraid or surprised, for I intend to do that very thing, if possible. J. B. Macke. I was a special police officer of Cincinnati, Ohio.

Olive Bateman.

In this city of Boston are friends whom I love, but whom I cannot reach in privacy, to speak to them, to toll them of my presence and of my affection. I have hesitated about coming here, because I did not know how they would receive it. Some of them hold a social position which they consider high, and they do not wish to mingle with amybody or anything that is unpopular with their class; others of my friends move in a religious circle, so to speak, that does not recognize Spiritualism or its followers, and they may not feel pleased that I have come here to this public room to give expression to my sympathy and love for them, and to tell them of the joy I find in the higher life, but I feel it a duty to speak, and that I ought to come and testify to this truth. Besides, I think it will give me power, help me to accomplish work which I have in view and sufficiently ventilate our thoughts upon this subject it would take the afternoon at least. We have not the time at our command. But let us drop a thought here: You may not see any special signs of physical disturbance at first, from what has been introduced by the physician into the system, and years may elapse ere you see the indications of scrofulous or cancerous disease, or of debility, indicating the seeds of consumption, yet in many cases the cause of all these diseases can be traced back to the poisonous substance which had been admitted into the system in spite of the protests of nature. But your child may go on through life and exhibit no signs of disease; he may not be very robust, and you may see no reason to suppose he is not as healthy as some of his fellows. He unites in wedlock with a woman who has, in her childhood, also been vaccinated, whose blood has been tampered with in this direction; the result will show in the offspring a taint of disease throughout the system. Scrofula, or some other unpleasant indication of disease, may appear in the child, and you cannot imaging the cause. You proceed to dottor disease, may appear in the child, and you can-not imagine the cause. You proceed to doctor that child to eradicate the disease. The time comes when the child must be vaccinated to protect it from the loathsome disorder, and it is protect it from the loathsome disorder, and it is accordingly done, introducing new poison into the system, thus feeding the disease you know your child possesses. We do not believe in compulsory laws of any kind for intelligent, reasoning human beings; but if we must have the compulsory law, it should be to compel human beings to abstain from inflicting upon their children this most dangerous practice of inoculating them with virus which must in timeshow its poisonous effects. But to compel human with the state of the show its poisonous effects. But to compel hu-man beings to subject their children to such an infliction, we believe to be an offence against God and humanity.

#### Mrs. Lydia Bird.

There may be sad thoughts in the home to-day, there may be loving yet unhappy memo-ries of the past, and the hearts that have loved me, and whom I love so tenderly, may feel grieved in recalling the day and its anniversary, but to me all is gladness; I can rejoice, for I know that it is a glorious day, commemorating the birth of the soul from the bondage of earth-ly life. Not that I was unhappy here, not that I longed to leave the dear ones and speed away to unknown worlds, but I have found that in

I longed to leave the dear ones and speed away to unknown worlds, but I have found that in the change comes new life and hope and gladness for the human soul, and so the hour that bore me to another world brought only joy. It is true I grieved when I saw my dear ones so sad because of my departure, but only through sympathy with them, because I wished to lighten the heart bowed down. But to me all seemed bright and beautiful.

This day is an anniversary to me. Just two years ago I passed from the earthly life to that of the spirit, and it seems fitting that I should return to speak a word of love to those who are dear to me on this occasion. Surprise and amazement may be felt because of this message. I know that human hearts here are beginning to lose their strong thoughts of me, and of my decease; they are being reconciled to the world's changes, and I may startle them in coming here to speak, but I come in love, to send them a word of affection, to tell them I feel as though I must bring some token this day, for it is one I truly rejoice in, one that I wish them to rejoice in, too. I want them to look upon it as the birthday of the spirit, as one to be welcomed with joy, because it brought me release from earthly conditions.

one to be welcomed with joy, because it brought me release from earthly conditions.

Oh! I have friends whom I love, I have dear ones whom I long to meet and converse with, but if I cannot speak to their ears in whispered words, I will say here that I can still watch over them, and wish them to think of me as present, as longing to help them, as hoping to receive their affection in return.

I lived here on earth fifty-four years, and passed through the experiences that must come to every woman in life. I have many times wished to speak at this place, but could not, and I am glad that on this day I can do so. I came here a few days ago, asking if I could have the privilege of speaking here to-day, because it was a day of so much importance to me; and the spirits present said: "Yes; and we will try to help you." Then some one who had been to help you." Then some one who had been here, and seemed to know how to operate, said to "If you will only keep near the medium until that time, you will be better able to control her." So I have been very near this lady, unknown to her, for the last few days, hoping I should establish a line by which I could speak. You may be sure I am grateful for this opportunity.

tunity.

My home was on Kent street, Green Point,
Brooklyn, N. Y. I am Mrs. Lydia Bird. Please
direct my message to Theodore S. Bird, and say
that I bring my love, and hope to meet each one

# George Briggs.

Some years have passed since I lived on earth, but I hardly realize it to-day. I only feel as though I had been busy and growing, that time had passed so swiftly I had not noticed it. I have no especial errand in coming, except to send love to friends and tell them that there is a good, strong and healthy life on that there is a good, strong and healthy life on the other side; a man of energy here continues to be one there, and, so far as I can see, those who had but little energy here are quickened into it over there and become stirring and strong in spirit. It may not take place at once, but I think it is sure to come to every one. My wife is with me. It is 'true I went on be-fore her, but I could watch over her life, and when she came to the spirit-side I was ready and able to meet and greet her. She had many

and able to meet and greet her. She had many things to learn, as I did, but she is quick enough to take them up and hold on to them, consequently she is by no means an idle spirit-Please say, Mr. Chairman, that Katie is here with me and sends greetings to her friends. She lived a long time on earth, at least it seemed so to her, and she is quite satisfied with the change. I need not say I am satisfied with the change. I need not say I am satisfied with what has come to me, because I expressed myself as being pleased with what I have encountered. I send greetings to friends in Cambridgeport and around there. I come quite as much to please my wife as to gratify myself, for she thinks we ought to let our friends know how we are getting on, and that we can come to them, and I think so, too. I am George Briggs.

MESSAGES TO BE PUBLISHED.

June 12—Lizzie Morse; Charles E. Dunton; Mrs. Ellen Blater; Thomas Johnson.

June 16.—Charles Jessup; Mrs. Ellen Roberts; William
Goodwin; Mary-Hobbs; Thomas Pickett; Jane King;

June 19.—George Glover; C. K. Mason; Ed Bright; John
Carter; Jimmie Morris.

June 23.—Simeon Stone; John I. Hastings; Jane Holmes;
Mary Hunter; Mirands G. Woodward; Bessie Shaw; Spirit
Violet.

Violet.

June 25.—Dr. Bamuel Maxwell; Mary Jane Fisher Jeremish Van Reed; Charlie Warren; Kollas Closing Address by John Pierpont;

Sept. 21.—Opening Address by Benifice; Col. George Ward Nichols; Mrs. Charlotte Crandall; Barah Bird; Charles-Williams; Maming Leonard; Daisy, to Jacob Wright;

Sept. 25.—Augusts Wilson; Elliansth Ohida; George H. Hunt; Mary E. Bafford; Dr. O. C. Johnson.

Sapt. 29.—John Pierpont; H. H. Delkey; William S. Mable; Augustine J. Sfatbery; Elliansth Davidson; Mrs. Martha Williams; Mathaniel Parker; Ann Ellianseth; Hender-900.

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# Banner of Bight.

BOSTON, SATURDAY, OCTOBER 10, 1885.

Reopening of the Sessions of the Shaw mut Spiritual Lyceum at Union Park Hall, corner Washington and Union Park Streets, Boston; Remarks by John Wetherbee, Miss M. T. Shelhamer and Others; Congratulatory Letters; Interesting Exercises, Etc.

On the morning of Sunday, Oct. 4th, the first meeting of the above-named school for the season of 1885-6 was held in the new place which has been secured by the management for its sessions-Wells Memorial Hall having become unavailable. Those who made the visit to see what the Shawmut was doing in its new quartors last Sunday found the school in a large and commodious place of assembly, the lofty windows of which commanded an extensive view of the surrounding scenery, and whose floor space was arranged in an admirable manner for the marching exercises. Quite a number of the representative Spiritualists of Boston were present to wish the Lyceum "good luck" at the commencement of its term in a new abode.

Shortly before eleven o'clock the school was shortly before eleven o'clock the school was called to order by Conductor J. B. Hatch, sr.; he introduced Mr. Willis Milligan, the well-known pianist, who played an overture, which was followed by singing by the school and its officers, and readings under the leadership of Assistant Conductor C. Frank Rand, from No. 2 of the excellent series of instructive cards for Lyceums which Alonzo Danforth (Secretary of the Shawmut) has been issuing for some time past.

the Shawmut) has been issuing for some time past.

Another vocal selection was next participated in by the school, after which Conductor Hatch proceeded to make a few remarks of an appropriate dedicatory nature. He announced that the present was the seventh season of the Shawmut's exitence—it having been inaugurated in April, 1879—and never before, since its foundation, had he been happier than at the present was the seventh season of the Shawmut's continued usefulness. So many visitors were in attendance, and so good an array of children was present (when the difficulty of giving and circulating notices of the removal to a new hall were considered), that he viewed the occasion as one of great promise for the Shawmut's continued usefulness. He regarded the hall in which this assembly was now convened to be one of the finest in Boston—which opinion (as did others to which he gave expression) received the dark of the height of this hall from the ground. Now they seek to inspire us with tearnest zeal and unswerving fidelity to our labors. In the name of these good spirits, and in behalf of the little angel children who gather to join us in our ranks, I give you greeting and good cheer, with their best wishes for your success.

One word more: Something has been said of the height of this hall from the ground. Now they seek to inspire us with earnest zeal and unswerving fidelity to our join us in our ranks, I give you greeting and in behalf of the little angel children who gather to join us in our ranks, I give you greeting and in behalf of the little angel children who gather to join us in our ranks, I give you greeting to join us in our ranks, I give you greeting to join us in our ranks, I give you greeting to join us in our ranks, I give you greeting to join us in our ranks, I give you greeting to join us in our ranks, I give you greeting to join us in our ranks, I give you greeting to join us in our ranks, I give you greeting to join us in our ranks, I give you greeting to join us in our ranks, I give you greeti which he gave expression) received the manifest approval of his hearers. He called attention to the importance of the Children's Lyceum, by which it was hoped to give spiritual light and cheer to the little ones of to-day—the men and women of the future. For twenty years the speaker had devoted his best energies years the speaker had devoted his best energies to the interests of the Lyceum cause, and would gladly do so for twenty years to come, should he remain so long on the earth-plane, if the Spiritualists of Boston and vicinity could only be awakened to the great interests at stake in the present work for the children, and the necessity for its continuous, earnest and practical prosecution.

cessity for its continuous, earnest and practical prosecution.

The grand Banner March was then participated in, being led by Mrs. Hattle E. Sheldon, Guardian, and Mrs. J. B. Hatch, sr., Assistant. At the conclusion of this exercise Conductor Hatch said it gave him great satisfaction to be able to introduce to the audience one whose friendship for the school, and for Spiritualism ganerally, had for long years been unflagging. generally, had for long years been unflagging, and whose services had a value which time in its passage services and a value which the little its passage service to enhance—one without whose presence on its opening Sunday the meeting would hardly seem to be a session of Shawmut Lyceum: He referred to John Wetherbee,

Esq.

Mr. Wetherbee responded with eloquence and interest. He referred, in commencing, to the fitness of the hall, and wished success to the school in its new quarters; then passed to a consideration of the noble work which the Lyceum movement sought to accomplish for the young. What bright promise ever seemed to cluster around the children; how thankful should the little ones of the present generation be that they were under the instruction of risen friends who, through Modern Spiritualism, were emphasizing the fact of "everlasting life," instend of being situated as he was in his early days, under the chilling inculcations of the Orthodox Sunday school, where "one of you must die," seemed to echo from every corner at every session.

He spoke of the decease of M. V. Lincoln, whose funeral he was to attend in the afternoon, and of the changed views of old and young regarding death from those held by their predecessors. He asked the little ones if they could tell him why a funeral was like a telegone and hope replains he appared by own scope, and none replying, he answered his own question by saying, "Because it makes us think of the other world." Broadening the comparison he spoke of the great men of the past as tele-scopes through which grauder things were preceived by mankind; and the mediums of our day were telescopes by which we might obtain glimpses of other spheres of life and beauty; and conversely certain mortals might be used by spirits as pieces of smoked glass are used by mortals when looking at an eclipse, to deaden the fierce glare of conditions on the physical plane they wished to survey, and give them a true idea of the phenomena of material life into which they aimed to penetrate.

Conductor Hatch next introduced Alonzo Danforth, who read the following missive of congratulation to the school, and advice to the adults in Spiritualism, from Mr. and Mrs. J. William Fletcher:

William Fletcher:

J. B. Hatch, Esq., and the Members of the Shawmut Lyceum— As to morrow is your opening day, and you as Conductor are to take up your work again, I feel that I must send you, the teachers and the children, a kindly word of greeting. That we should both, my wife and self, be very happy to assist on that pleasant occasion, you already know. We have always felt a deep interest in this phase of the work, and a profound appreciation of your devotion to it; a work which I fear has brought little outward return, and in which the great body of Spiritualists show a woful lack of interest; sometime we shall understand how much the growth of truth in the human heart depends upon starting right in the first place, and when we do, our children will be taught to walk in the light of angel ministration. We need in Spiritualism son ething of the zeal that characterizes other religious bodies, whose views we reject, whose persistency and devotion to what they believe we can but admire. Accept our cordial greeting, believe that we are with you in spirit wherever we may be, and that we remain sincerely and truly yours in working for humanity.

J. WM. AND BUSIE WILLIS FLETCHER.

\*\*Boston, Oct. 3d, 1885\*\*

At the conclusion of the letter, Mr. Hatch took

At the conclusion of the letter, Mr. Hatch took occasion to return his own and the thanks of the Shawmut to all the friends who had assisted in bearing the financial burden of the school's support, and especially to Messra. Colby & Rich, publishers of the BANNER OF LIGHT, who (as would be seen by the previously published report of Dr. J. A. Shelhamer, Treasurer of the school) had done much in this direction in the year past, and had further announced their deermination to follow a similar generous course during the Lyceum year now commencing. In concluding he called upon Miss M. T. Shel-hamer to make some remarks as a BANNER representative, which she did as follows: Our Conductor has called upon me to repre

sent the BANNER OF LIGHT to this school at its opening session for the season. But, friends, it will take no words of mine to convey to the members of the Shawmut Lyceum or to the outside world the interest of the BANNER proprietors in the Lyceum movement, or in Spiritualism at large. Their interest, their labors, their sympathies with every grand reformatory work are shown not in words but in deeds and by their works. What they do in a pecuniary sense to sustain any Lyceum or society, or to aid any worthy cause or person, is done silently and with the desire that it be not known abroad. These people of whom I speak, and whom I am called upon to represent, are known for their modest demeanor, that shrinks from

making a parade of their benevolent deeds, and I am certain they would thank me more to say nothing of those deeds than they would were I to attempt a display of them. But of this we may all be assured, that wherever there is a work—especially one that is connected with our cause—that aims to broaden the mind, to better the condition of man and to brighten the world, there will the sympathy and coöperation of our BANNER OF LIGHT friends be found. And in no movement will their sympathy and encouragement be more strongly exthy and encouragement be more strongly ex-pressed than in the Children's Progressive Ly-ceum. And why? Because such a school aims to develop the best and brightest thoughts in the young mind; to teach the little ones how to live here and hereafter, and to throw around them a good influence that will attend them in their daily lives.

them a good influence that will attend them in their daily lives.

And now a word to the leaders of our school. We have yet much to learn in our work at this place. We have yet to discover the very best way of meeting the wants—spiritual and mental—of these children before us.

The Christian Sunday-schools have their methods of religious training for their pupils. Teachers and superintendent know that to be successful they must present their teachings in attractive form; and so, in simple, child-like language, that all may understand, they tell the little ones stories from the Bible; repeating the tale of the Babe of Bethlehem before whom wise men knelt in worship, and telling of other wonders of ancient times. Believing that the Sunday-school teachers really have faith in the truth of what they relate, I can say it is right for them to do this. But we believe we have gained a higher knowledge and grander truths, and we want our children to learn of them. Can we not present our Spiritualism to the children in attractive form? Can we not make the story of that wonderful home in Hydesville, where the heavens became opened and the spirit-world drew near to us with the joyful news of immortality, so interesting to the children that they will never forget it? joyful news of immortality, so interesting to the children that they will never forget it? Can we not present our truths in such simple form that the youngest will understand? This is our work, and I trust we shall be able to ac-

cess.

One word more: Something has been said of the height of this hall from the ground. Now I have ever found, in my mediumistic experiences, that the higher I get, mentally and bodily, the grander the influence I find. Here to-day I sense an uplifting influence, one that is bright and cheerful, and in no way oppressive. I feel that we shall be guarded well if we but simply do our duty, for the atmosphere here to-day is charged with an inspiring magnetism that aucharged with an inspiring magnetism that augurs well for our future success.

The children were next called upon to do their part in the exercises, and recitations were interestingly participated in by Misses Lulu Morse, Clara Doane and Alice Cummings; little Miss Blanche Huston also pleased the audience

with a song.
Wing Movements, led by Arthur Rand, were next in older, after which Conductor Hatch introduced to the assembly Mrs. Morse, late of the Cleveland, O., Lyceum, who addressed the school, particularly, with thoughtful earnest prefacing her remarks with extracts from school, particularly, with thoughtful earnestness—prefacing her remarks with extracts from
a letter she had received from Thomas Lees,
of Cleveland, wherein he expressed his interest
in the Lyceum cause, and the hope that the
Spiritualists of the country would yet become
aroused to united interest in the work it had in
view; she also read a motto contributed for the
occasion by Mr. Lees, viz.: "The Cleveland
Lyceum is yet a golden link in the chain that
binds us to the Shawmut and to Boston." On
her own part she urged upon the consideration her own part she urged upon the consideration of the pupils the necessity of the cultivation of a spirit of willingness to bear and forbear; hara spirit of willingness to bear and forbear; harmony was the very life of the Lyceum movement; she would have them kind to their mothers and fathers, brothers and sisters—kind to their schoolmates and fellow Lyceum members. If they would smile upon and try to please others, they would find that others would respond to the gentle initiative, and endeavor to be kind to them. She trusted both teachers be kind to them. She trusted both teachers and pupils would put forth earnest efforts for the upbuilding and improvement of the spiritual temple within as well as the temple of the

in the struggle to inaugurate and keep intact the Shawmut Lyceum; regarded the future of the school as very promising; endorsed fully the words uttered by Mrs. Morse regarding the necessity of kindly harmony among Lyceum workers, if the best results possible were to be expected; and said he would be happy indeed to see Lyceums increase and multiply in Boston and all over the continent, as, in his opinion, they were the leaven whose quiet influence was destined to leaven the whole of humanity in coming years.

ty in coming years.

The venerable Father Rich then distributed flowers among the children, leaders and adults.

Conductor Hatch stated that negotiations were in progress for an arrangement whereby the Shawmut Lyceum would hold social gatherings in the evening, once a week, at Langham Hall, Odd Fellows Building—time and partic-ulars to be hereafter announced. He also said that hereafter the Lyceum would commence its services at Union Park Hall each Sunday morning, at eleven o'clock sharp, and conclude without fail at one o'clock, as he regarded punctuality in such matters to be the soul of success. After thanking visitors, speakers, of-ficers and children for what each and all had done to make this opening meeting pleasant and entertaining, he announced that the services on the occasion would conclude with the Target March, which exercise was then performed with spirit by those appointed to the

duty.

The Shawmut starts on its new year with an The Shawmut starts on its new year with an enthusiastic and industrious corps of officers. In the course of this report the names of the Conductor, Assistant do., Guardian and Assistant Guardian, Secretary and Treasurer have already been given. The names of the Leaders are as follows: Group No. 1, Miss Emma Ware; 2, Mrs. Emma Rand; 3, Mrs. Irvine; 4, Mrs. Wilcox; 5, Mrs. Bradford; 6, Miss M. T. Sheihamer; 7, Mrs. Mitchell; 8, Mrs. Carrie Hatch; 9, Mrs. Wilbur; 10, Mrs. Morse (late of Cleveland, O., Lyceum).

# Newburyport, Mass.

The opening meeting of the season of 1885-6, under the auspices of the First Spiritualist Society, was held at Fraternity Hall, on Sunday, Oct. 4th, J. Frank Baxter occupying the platform. Theorgan and speaker's stand were rendered doubly attractive by the presence of lovely bouquets and baskets of flowers. Although the weather was hardly propitious there was a good attendance, the audience making up in quality what it lacked in numbers. Mr. Baxter's songs, poems, addresses and tests, were all that could be desired, and we bespeak for him a larger house next Sunday, provided Old Prob. is favorably disposed toward us. Among the speakers and test mediums already under engagement may be mentioned the following: Oct. 18th. H. F. Merrill; Oct. 25th, Miss A. M. Beecher; Nov. 1st, Mrs. Maud B. Lord; Nov. 8th, Frank T. Ripley; Nov. 15th, Mrs. K. R. Stiles; Nov. 22d, George A. Fuller; Dec. 6th, Madame Snow; Dec. 22d, Joseph D. Stiles; Dec. 29th, Jennie B. Hagan. the auspices of the First Spiritualist Society, was held

# Correction.

To the Editor of the Banner of Light: I find that I am reported as having said in a recent address that I believed "ninety-nine out of every one hundred alleged clairvoyants were frauds." I never said or thought so. I did say I believed that ratio of alleged materializations were fraudulent, and I am sorry to say that many of our friends who have been close observers are of the same opinion. I know they A. H. DAILEY. are not all fraudulent. Brooklyn, N. Y., Oct. 5th, 1885.

[Continued from first page.]

cause can ever ultimately prove a failure—that, in the words of Emerson, "nothing good ever dies, but is eternally reproductive"—I cannot but admit that the best and most disinterested of human undertakings often meet with the saddest of disasters, which delay, if they do not defeat, the consummation of the good designed to be accomplished.

saddest of disasters, which delay, if they do not defeat, the consummation of the good designed to be accomplished.

The members of this Society, who are to have the custody of this edifice, and the direction of its affairs, must be fully aware that the eyes of many anxious, many hostile, perhaps many jealous, but doubtless also many hopeful, observers are fixed upon them and their work. To carry out the objects of this movement, and make it contribute to the highest interests of Modern Spiritualism, in its best and purest aspects, will require great wisdom and steadiness of policy: it will, indeed, need the wisdom of the serpent with the innocence and purity of the dove. Unfortunately, like the followers of similar movements in the past, the disciples of Modern Spiritualism are not characterized by that perfect harmony, and freedom from the spirit of contention, which the ministering angels ever enjoin and true spirituality always secures. There are, naturally, many conflicting views in regard to the true objects of the movement, its real significance, the facts and principles which it unfolds, and the methods by which its progress is to be promoted; and we too often see its exponents inordinately anxious to obtain for their own individual concentions and definisee its exponents inordinately anxious to obtain for their own individual conceptions and defini-tions an exclusive recognition and a universal acceptance, with a total indifference to the claims of other views.

claims of other views.

Every Society must, necessarily, set up its own standard, or go to pieces in the conflict of individual opinions; and while that standard accepts the great facts of spirit existence, influx, and communication, it may differ in many particulars from the standards of other persons and societies equally sincere and equally devoted to all the basic truths of the new dispensation. True spirituality will ever dictate that forbearance and respect for the convictions of others which forbid all irritating assaults upon them, made in a dogmatic spirit wholly discordant with the key-note of this movement.

While unity and harmony are to be secured by forbearance, they are not the necessary result of abject submission on the one side to the arrogant demands or dictations of the other—

arrogant demands or dictations of the other—especially to the demands of those who have no right to make any. Forbearance should ever be mutual, and those who are not themselves prepared to yield should never ask others to

I most earnestly desire to see this effort in behalf of the cause of spirit-communion tru-ly successful—successful in establishing a source ind centre of spiritual truth and spiritual inand centre of spiritual truth and spiritual investigation, in presenting an exemplification of all that is good and pure in our noble cause, and in affording an incentive to others among its philanthropic exponents to exercise a public spirit, generosity, and self-sacrifice commensurate with that displayed by the worthy found er of this the first Spiritualist Temple in the modern world.

modern world.

May the blessing of God rest upon it and those who preside over it; and may the angels of light and peace constantly encompass it, bringing to it their protective and uplifting influences, dispelling from it the dark clouds of inharmony and error, and cooperating with its mortal administrators and custodians to make it indeed a blessing and a boon to all humanity.

### AN INTERESTING EPISODE.

To the Editor of the Banner of Light:

At a séance held by Mrs. Sawyer, Sept. 29th. there were present twenty five persons, most of whom received more or less attention from the spirits. Bertha came out with her usual strength and buoyancy, talked freely, and ended her interview by materializing a large piece of

Little Maud was very lively, and full of witty. playful remarks. Near the close of the séance she asked me to come into the cabinet and try she asked me to come into the cabinet and try to quiet the medium, who was, in consequence of having watched with a sick friend, exhausted. If ound, on entering the cabinet, that Mrs. Sawyer was not entranced, and took hold of both of her hands, endeavoring to give her all the mesmeric strength I could. While thus situated — conversing freely with her and little Maud, (who was evidently pleased to have me there) — a spirit materialized and went out among the audience, and after this spirit returned another materialized, and taking me by the left hand while Mrs. Sawyer held my right, we all three walked out into the room some distance from the cabinet, in full view of all present. This was a new experience with me.

I may as well state here that the cabinet is

physical being without.

C. Frank Rand made the closing remarks of the pleasant and spiritually profitable occasion; he cited some of his own personal experiences in the struggle to inaugurate and keep intact.

Here a truggle to inaugurate and keep intact that the capinate is the struggle to inaugurate and keep intact. that makes it impossible for a confederate to be used at these scances.

To suppose that the twenty-five honest, in-telligent persons who witnessed this were de-ceived, or that the appearance of the form was due to a confederate, is simply absurd. I know that the form materialized inside of the cabinet within reach of where I sat.

Mrs. Sawyer's scances are of a high order.

and it is to be hoped that she will receive, as she deserves, a hearty and intelligent recogni-E. A. BRACKETT. Boston, Mass.

# Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Soci-ty of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M.

Miller's Arcanum Hall, 54 Union Square, between 17th and 18th streets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th street) every Studay at 2½ and 1½ P. M., and every Friday afternoon at 2½. Frank W. Jones, Conductor. The Woman's Spiritual Meetings, at Cartier's Hall, 44 West 14th street. Sunday at 3 P.M. All cordially

### J. J. Morse in New York City. To the Editor of the Banner of Light:

The above named eloquent agent of the angels commenced an engagement with the New York First Society of Spiritualists, in their commodious meetingcicty of Spiritualists, in their commodious meetingplace, Grand Opera House Hall, on Sunday last, and
the two services be conducted afforded evident delight and satisfaction to those who were fortunate
enough to attend the same; it was satisfactory to note
that the audiences were large, intelligent and fully appreciative at each session. The inspiring intelligences
devoted themselves in the morning to answering
queries propounded by the audience. Among the
topics presented was: "The Spiritual Meaning of the
Day of Pentecost." The True Trinity," "Re incarnation." Is Mediumship Incompatible with Perfect
Physical Health?" "The Future Work of Spiritualism." and the "Philosophy of Prayer." The control
dealt fully and exhaustively with these queries, meeting so closely the approval of the audience that frequent and hearty applause emphasized the statements
made.

ing 80 closely the approval of the audience that requents and hearty applause emphasized the statements made.

In the evening the subject selected by the guides was: "Religion—Is it a Revelation or an Evolution?" The course of the argument presented by the speaker was that the claim that religion was a divine revelation could not be substantiated, as the claim being prefered by all religions, and as each differed largely from the other, the difficulty of settling which was the religion was generally met by the claim that: "My religion of course, is the divine one!" In a sense all religions were divine, and each was a road that led to God, and in its time expressed the convictions and aspirations of its founders and believers. A monopoly of Truth was out of the question, and any church or sect that claims it, and claims as from God, puts forth a statement that is as monstrous as it is dangerous. The difficulties of a divine revelation in the way of channels through which the revelation must flow, the correctness of the record of such revelation, and the suitability of a revelation committed to a barbarous and semi civilized age, to the needs of the present day with its expansion, culture and aspiration, were ably and foreibly dealt with, and constituted an argument, it was urged, that forbade the acceptance of the supposition that God made any special revelation to man.

Turning to the second division of the topic, the controls asked why should the origin of religion be sought for in a supernatural direction, when in regard to our social, industrial, commercial, artistic and intellectual development we are content to admit such to have been evolved out of our necessities and aspirations, controlled and directed in accord with judgment based upon experience?

The evolution of the aforesaid matters argued the ex-

based upon experience?
The evolution of the aforesaid matters argued the ex-The evolution of the atoresaid matters argued the existence, in man's nature, of the principles upon which they are based, and the possession of the needful mental and bodily powers to control, direct or modily them as required. Man was not only mind and body, he was spirit also, and as he had evolved the existing orders

that ministered to his bodily and mental requirements

that ministered to his bodily and mental requirements, was it too much to urge that spiritually he had evolved his religion also? Further, it was alleged that as his material triumphs all bore more or less evidence of imperfection, which marked them as the creations of imperfect but nevertheless progressive race, so his religion bearing similar evidence of imperfection, pointed the fact that it partook of the source, man, from which it had been evolved.

Ignorance is the mother of fear, and fear is the mother of superstition. Creeds and dogmas are the outcome of the crafty and the strong in their attempts to prey upon and control the weak and the credulous, and history tells how successful that preying has been. The earlier religious were religious of ignorant fear, based upon superstitious sacrifices to seemingly implacable powers. Little by little, as the race unfolded, the ideas of man's worship increased in purity, until at last from caves, and groves, and sticks, stones and beasts, he turned his gaze upward and found in the blue dome above him higher symbols and loftier ideals. Bringing the question down to a practical basis, it was shown how different is the liberal sentiment in religious conceptions, and the result is a purer thought on such matters as God, man and immortality, than was ever the case before. The address closed with a peroration of singular force and beauty, in favor of truth and wisdom in our lives, with the emphatic expression that the evolution of religious conceptions as spiritual faculty, since religion rightly understood was one attempt to serve God by solving the problems of present duty in relation to our immortal destiny.

Mr. Morse will be the regular speaker here for the remainder of the current month, and no doubt large audiences will continue to greet him each remaining Sabbath he is with us.

### The People's Spiritual Meeting.

To the Editor of the Banner of Light:
The Meeting has been wonderfully well sustained during the hot summer months, and prophecies of good and more interesting sessions still greet our ears. We

and more interesting sessions still greet our ears. We expect another revival such as we enjoyed during last fall and winter, and such meetings as have not been known in New York for a number of years.

Sunday, Oct. 4th, was a day of exceeding great interest. In the morning we had an inquiry meeting, where each one is privilezed with taking a part. These morning gatherings will be continued through the winter, provided they find sufficient support.

The afternoon exercises were characterized by great spiritual power. Mrs. Morrell gave several communications from spirit-friends, and prophesied the necessity for a larger hall soon. E. V. W. wrote a cheering message to the conductor of the meeting, recognizing the work being done for the spirits. Sojourner Truth gave a most fervent and characteristic exhortation through the mediumship of Mr. Philleo; one old lady of the church spoke through the organism of Mrs. Higgins gave one speech, and several writen communications. Several others took part, all adding to the interest of the exercises. All present agreed in pronouncing it one of the very best meetings we have ever enjoyed.

Dr. Cyrus R. Teed addressed the people in the evening upon "Truth vs. Error," which was listened to with intense interest.

Mr. Dawbarn is to lecture to us Sunday evening, Oct. 18th, upon "Individuality." F. W. JONES.

# Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualisis holds its meetings every Sunday in Conservatory Hall, Redford Avenue, corner of Fulton street. Speakers: October, Hon. A. B. French; November, Mrs. Susie Willis Fietcher; December, Mrs. Amelia H. Colby; January and February, Mr, J. Wm. Fietcher; March, April, May and June, Mr. J. Wm. Fietcher and others. Morning service at 11 o'clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in ball.

ture on sale in hall.

Church of the New Spiritual Dispensation, 416
Add phi street, near Fulton. Brooklyn, N.Y. Sunday services 11 A.M. and 73 P.M. Mediums' meeting 34 P.M. Ladies' Aid Society. Thursday, 3 to 10 P.M. John Jeffrey, Prosident; S. B. Nichols. Vice-President; Miss Lulu Beard, Secretary; A.G. Kipp, Tressurer. Speaker engaged: October, Mrs. Nellio J. T. Brigham.

The Brooklyn Spiritual Union holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Clicle. 10½ A.M.; Children's Lyceum, 3½ P.M.; Conference, 7½ P.M. Seats free. Speakers for October: Mr. F. O., Matthews, Mrs. A. C. Henderson and Mr. W. C. Bowen.

### Brooklyn N. Y.

To the Editor of the Banner of Light: The First Society of Spiritualists of Brooklyn commenced its fall and winter work on Sunday, Sept. i3th, with Mr. Walter Howell as speaker. He occupled the platform on the three Sundays of September.

pled the platform on the three Sundays of September.
His first lecture Sunday morning was upon "The Evolution of Religion." It was an eloquent and exhaustive discourse, giving an insight into all the past religions, both recorded and unrecorded, from Osiris and isls of Egypt, through those of India, down to and including the Christian. The unity of all religions was shown, as well as the plagiarism of Christianity.
In the evening Mr. Howell's subject was "Death Unvelled," a consolatory discourse, proving that even in death there is life.

Sunday, Sept. 20th, Mr. Howell's morning lecture was upon "The Garden of Eden," which he illustrated by saying that in Europe is shown a dusty egg which a monarch presented to a lady who had long expected an offer of marriage from him. She threw the dusty egg from her in disgust, when it broke at her feet and revealed a silver egg. Further investigation disclosed a secret spring, and within a golden egg containing a bird, upon whose breast was a coronet containing the long anticipated betrothal ring. The Garden of Eden, in Genesis, was an allegory; no such garden ever existed where a serpent had not only a tongue but yocal organs. In the evening the snoke such garden ever existed where a serpent had not onl

such garden ever existed where a serpent had not only a tongue but vocal organs. In the evening he spoke upon "Marriage Here and Hereafter."

It has been my privilege to hear this young lecturer many times, and I feel it a duty and pleasure to say that from no Spiritualist lecturer in the field have I heard more instructive discourses. In fact Mrs. Richmond, Mr. Colville and Mr. Hewell form a trio who are in perfect accord in their ethical teachings.

Monday evening, Sept. 28th, Mr. Howell was the recipient of an entertainment at the home of Mrs. Coles, 471 Tompkins Avenue, where many appreciative re-

At Tompkins Avenue, where many appreciative remarks were made, and substantial aid was rendered.

The society has the Hon. A. B. French as the speaker for October. He is a general favorite, and will be well sustained.

Mrs. Nellie J. T. Brigham is lecturing for the "Church" society this month; she is deservedly popular.

"Church" society this month; she is deserved by popular.

Spiritualism is flourishing and succeeding finely in Brooklyn. Public and private circles are numerous and mediums well sustained. Mrs. J. C. Jones holds scances every Friday evening in my parior. She is a medical clairvoyant, business and test medium of ability, and has her full share of patronave. We rejoice in the Banner of Light; it comes to us each week freighted with spiritual viands suited to all minds. May it continue to be sustained by spirits and mortals. Fraternally yours,

EMILY B. RUGGLES.

342 State street, Brooklyn, N. Y., Oct. 4th, 1885.

# Haverhill and Bradford, Mass.

To the Editor of the Banner of Light: The autumn and winter course of lectures before the Spiritualist Association of Haverhill and Bradford was opened last Sunday with flattering and hopeful prospects, by Joseph D. Stiles of Weymouth. An unusually large audience was present at the afternoon meeting, and was much increased in the evening, although a sudden shower broke upon the city just at though a sudden shower broke upon the city just at the hour of assembling, which prevented some from attending. Had it not been for that circumstance there is every reason for believing the hall would have been crowded. On account of that unpropitious circumstance it was not unexpected that some in delicate health, and infirm in years, who are usually found in their places, were not there. The audience was highly intelligent, and gave careful attention to the speaking, and especially to the descriptive tests, which were highly interesting; and nearly all the spirits purporting to be present were recognized at the time, or have been since.

which were highly interesting; and hearly all the splrits purporting to be present were recognized at the time, or have been since.

In the afternoon the presence of twenty-seven invisibles was announced, and their residences given, together with incidents in their personal associations. In the evening seventy-five or more were similarly announced and described in rapid succession, and without a single incorrect statement so far as is known. The singing was excellent in quality. Mrs. J. Milton Young gave the solo, "Birdie Looking out for Me," familiar to many as a favorite with Mrs. H. M. Smith of Boston, a popular singer of twenty years ago. The platform and deak were profusely and beautifully decked with flowers, which are the highest expression of nature, and are held to be a fit type of that spirit exaltation and beauty of unfoldment when this corruptible shall have put on incorruption and this mortal exchanged for immortality. The speaker was truly in the spirit, as was also the audience.

An announcement of coming speakers was made, among whom were J. Frank Baxter, Edgar W. Emerson, Dr. Fred L. H. Willis, Mrs. S. A. Byrnes, Mrs. Katle R. Stiles, Mrs. Juliette Yeaw, A. B. French and others.

R. P. H.

Haverhill, Mass., Oct. 8th. 1885.

ers. Haverhill, Mass., Oct. 5th, 1885.

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE. HENRY KIDDLE, Chairman. J. F. JEANERET, Secretary.

The Secular Press Bursau has been reorganized for efficient work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bursau, to HENRY KIDDLE, Chairman,

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CONTENTS SEPTEMBER NUMBER

Mrs. Margaret Fox Kane. Hon. J. L. O'Sullivan. Materialization at Onset Bay. Mr. Elisha Morse. Materialization Under Peculiar Circumstances. Mr. John H. McEiroy. Materialization Under Peculiar Circumstances. Mr. John H. McEiroy.
A Spirit Reception at Midnight. Mrs. Mary A. Cox. Materialization—Several Forms Appearing at Once. Mr. L. L. Whitlock.
A Divinity Student Leaves his Body. Mr. E. Schuyler Wardwell.
A Physical Séance in the Light. Mr. William Hudson. Was it a Disembodied Spirit? Mr. T. P. Beals.
Dematerialization. Mr. H. F. Merrill.
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Notions 1 Development.

National Developing Circle. Livery Sunday, at 3 P.M., the N. D. C. holds its public Uricle at 1031 Washington street, Boston. Terms of membership, including certificate and admission to the Circle, 50 cents per month (sweeks): two months, 90 cents; a months, \$1,20; 6 months, \$2,10; 12 months, \$3.60. Admission to single Circle, to non-members, 25 cents. For full particulars about N. D. C., address DR. JAMES A. BLISS, Room 4, 718 Washington street, Boston, Mass. Oct. 10.—1w\*

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CONTENTS.

Frontispiece-Engraving-Portrait of Mrs. Buchanan PREFACE.

PART I .- INTRODUCTORY AND HISTORICAL. Introduction.

CHAP. 1.—Original Sketch of Psychometry.
CHAP. 2.—Original Sketch—continued.
CHAP. 3.—Later Developments.
CHAP. 4.—The Psychio Faculties—their location, and accidental manifestation.

PART II. - PRACTICAL UTILITIES. CHAP. 5.—Psychometry in Self Culture, Conjugal Rela-tions and Business. CHAP. 6.—Psychometry in Medical Science and Choice of Physicians.

CHAP. 7.—Psychometry in Politics. CHAP. 8.—Psychometry in Literature. CHAP. 9.—Prophetic Intuition.

PART III.—THE NEW PHILOSOPHY AND RELIGION. CHAP. 10.—Psychometry and Anthropology, CHAP. 11.—Future Life and Leaders in Heligion, APPENDIX.

CHAP. II.—Future Life and Leaders in Religion.

APPENDIX.

Prophecy of Cazotte—Frequency of Prevision—Destiny of the Young.

The author, in his preface and introduction, says: "This volume has been prepared to fulfill the promise recently made to the public of a MANUAL OF PETCHOMETRY—a work to introduce the subject to the general reader—not an elaborate memoir for scientists, which need not be offered until it is called for. As a science and philosophy. Psychometry shows the nature, the scope, and the modus operand of those divine powers in man, and the anatomical mechanism through which they are manifested, while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biography, history, paleontology, philosophy, and supernal life and destiny. Granting, as this volume will show, that Psychometry gives us the command of all these sciences, it is apparent that the introduction of Psychometry must prove the dawn of a new era in science, philosophy and social progress, more important as to human enlightenment and elevation than all the arts and sciences heretofore known to the skillful and learned."

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