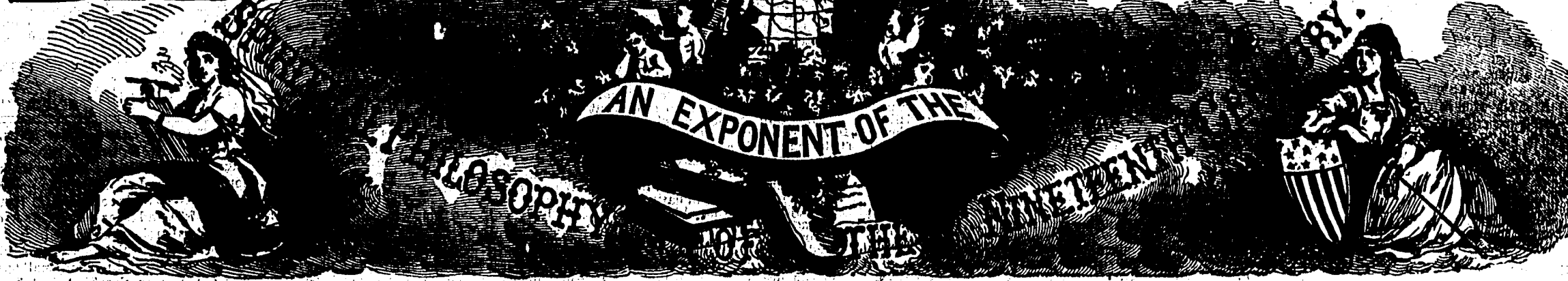


BANNER OF LIGHT.



VOL. LVIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 7, 1886.

\$3.00 Per Annum,
Postage Free.

NO. 8.

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33—An ocean passenger steamer is provisioned
as follows for the passengers and crew: 3,
500 pounds of butter, 8000 hams, 1000 pounds of
beef, exclusive of those supplied for the crew;
6000 pounds of apples, almonds, figs and other
dessert fruits; 1500 pounds of jams and jellies;
tinned meats; 6000 pounds; dried beans, 3000
pounds; rice, 3000 pounds; onions, 5000 pounds;
potatoes, 40 tons; flour, 300 barrels; eggs, 1200 do-
zen. Fresh vegetables, dead meat and live bul-
locks, sheep, pigs, geese, turkeys, ducks, fowls,
fish and casual game are generally supplied at
each port, so that it is difficult to estimate them.
Probably 200000 pounds of food and 500000 pounds
of fuel for the whole voyage, and the rest
may be inferred in proportion. During the
summer months, when traveling is heavy, 25
fowls are often used in soup for a single dinner.

THE BANNER OF LIGHT.—Once more we call
attention to this well-known exponent of the
Spiritual Philosophy. A new volume begins
with this week. It numbers among its regu-
lar contributors most of the leading investi-
gators of Spiritualism in this country, and
abundantly presents, as given in another
column, the most recent and reliable facts
concerning the phenomena of Spiritualism.

The Spiritual Reformer.

[From the Medium and Daybreak, London, Eng., Oct. 10th.]

THE NEW POLITICAL STATE.

A Discourse delivered by
MRS. CORA L. V. RICHMOND,
Under the Control of her Spirit-Guides, at the
Assembly Room, Kensington High Street,
on Sunday Evening, Oct. 4th, 1885.

The subject of this evening's discourse is
"The New Political State." You will find in
one of the utterances of the prophet Isaiah these
passages: "Associate yourselves, O ye
people, and ye shall be broken in pieces; and
give ear all ye far countries: arise ye, and
ye shall be broken in pieces.... Take coun-
sel together, and it shall come to naught; speak
the word and it shall not stand, for God is
with us."

Kings have found that when nations are ready
to do without them, all their pledges are like
rocks of sand—they are dispersed. Recent
events in the East admonish the European
powers that, notwithstanding the subtle influ-
ence of that which is denominated the "balance
of power," still if two peoples flow together
naturally, all the kings of the earth cannot keep
those nations apart. If others are to be divided,
all the kings of the earth by treaties cannot
keep them together; nor can armies, nor bat-
tles, nor sieges long delay the current of events
marked out for any nation, or any succession
of nations to follow. God uses kings, some-
times, as instruments of good and benefit and
of punishment to nations; but when they come to
stand in the way of the uplifting of a people,
the crown, and the kingdom, and the throne,
and the sceptre, and the king, alike pass away,
and that which is the intention is fulfilled.

You are entering, in England, upon a revolution
which at one period of the world could
never have been brought about except by blood-
shed. Two millions of men are to assert the
power of their rights as citizens of this nation
and the exercise of the rights of the citizen is to
be fitted into the body politic as a portion of
the new basis of government. What the Par-
liament of the past has been may perhaps re-
main, but what the future is to be none can de-
cide, until all these different elements shall
have been amalgamated into the political body,
and the results made known. In other words,
while the Crown of England may be, in a sense,
the commander of the ship of State, Parliament
is the pilot, and guides that ship of State over
stormy waters and calm, through shoals and
quicksands, endeavoring, so far as is possible,
by the voice of the people, which forever is lis-
tened to, and forever ultimately prevails, to di-
rect the ship of State toward the ultimate ben-
efit of the people. Whatever the complications
are in England when a representative govern-
ment is still headed by a Throne and Crown, it
still is a fact that the progress which has been
made in the last fifty years, and the strides
toward the solution of many difficult political
problems, indicate that not only the people are
rising to the consciousness of their individual
privileges and rights, but also their individual
needs, and that the future government of Eng-
land, whatever it is to be, must look to the in-
tegrity, the integrity, and the uplifting of its
people, as the only source of its security.

Not only is this the case, but never since the
Reform Parliament of fifty years ago has there
been so important a period in English history.
And yet you enter upon it almost noiselessly;
you float into it almost as the result of events,
and it scarcely awakens a comment, save that
on either side political agitators are intent, as
usual, upon making the most of the new el-
ement which is to elect one or other of the
parties to power. Beyond all parties, and beyond
all political agitation of a local kind, however,
there is the distinct political history of the na-
tion, I, e., that the country by steady and slow
degrees, by sure footsteps, has made authority
to yield, one after another, to the demands of
the people for wider rights, for greater partici-
pation in the laws, for more intelligent
knowledge concerning those laws, and for that
which is better still, individual enlightenment
concerning the nature and duties of citizenship;
and this, we say, has gone on steadily: some-
times to the extreme Radical it has seemed too
slowly, and always to the extreme Conservative
it has seemed as though the nation were going
to ruin; but each time it has been so that the
nation has gathered unto itself a wider and
grandeur domain of strength, and has repeatedly
proven that in that strength is the perfection
of the system that is better even than the laws
that have been inherited.

But not only in England is this new political
influence felt—the tremblings of it are among
those "far countries" referred to in the lan-
guage of the text; every government feels a
certain influence of a new life, the tremblings
of a new beginning somewhere; something that
seems to threaten either to overthrow violently
that which is, or claims a voice in the adminis-
tration of its powers. No king can long, in the
present time of the world, disregard the wishes
of his people; no power, however imperial its
nature, can long afford to disregard the mass of
the populace. Whatever their wrongs may be,
real or imaginary—they must be listened to,
and if real they must be met with some measure
of redress, or the king (the Imperial Power)
knows that he is not safe.

The voice of the people enters more largely
now into all the Governments of Europe than
fifty or one hundred years ago, and whatever
imperial Russia may claim concerning the ab-
solute power of the throne, still there is the Ni-
hilist pervading, with his many ramifications,
almost every department of social and political
life; and although publicly the Nihilist is put
to death, privately the hand of the Czar must
be forever upon the pulse of the people. Ger-
many, composed of States that themselves have
had a separate education—an education intel-
lectually in the fraternal bonds of university
life, collegiate education, and a sort of meta-
physical Socialism, that has its origin in the
German mind—Germany, the military Empire
of Europe, still has one hand upon the sword
and the other upon the pulse, and the heart-
beats of a people that is ready, perhaps at a mo-
ment's warning, to burst the bonds of imperial
power and intelligent establishment, either a repub-
lic or a representative government in its place.
No one knows this better than the strong diplo-
mat that sits in the centre of Europe—Bismarck.
He knows what every nation is think-
ing of, feeling as he does the pulsations of that
inward life. But the new Germany will begin
when the King, who is well on in years, shall
have been gathered unto the Kingdom; that is
not of earth, and when Bismarck, who has
always been the central diplomatic figure of
Europe, shall pass to the other side, the new
Germany, the same may be true of Austria,
though less true than of Russia and Ger-

many. And what has been done in Italy,
what also has been partially accomplished in
France, you may look to North Lands for fur-
ther augmentation of; meanwhile England, too
free to rise in a revolutionary spirit, too con-
servative to be claimed as an absolute republic,
still holds the middle ground, which in itself,
though most dangerous, is the ground of great-
est power, if she know how to employ it well
and efficiently; if in the future, as sometimes
she has not in the past, she shall see that her
influence shall only be upon the side which
points to the greatest humanity; if in the fu-
ture, as she many times has been in the past,
she shall be the side of that true spirit of
progress and humanity, which points inevit-
ably to the steady advancement of nations, and
to the consent of the multitude as to the kind
of government they shall have. Under these
circumstances no one can fail to perceive that
great changes are imminent, not only from the
very nature of the construction of the Govern-
ments of Europe, but also from their jealous
observations of one another, from there being
always the necessity of suppressing any prepo-
ndance of power on the part of one kingdom or
nation; and from a still deeper cause, which
neither kings, diplomats, nor legislative bodies
understand—the gradual onward march of hu-
manity toward the perception of self-govern-
ment, and the deep law of spiritual truth which
takes possession of the hearts and lives of men
individually, that in the sight of God, and in
the humanity that is to be, every spirit, every
soul, every life, is as valuable as every other
life. Whatever be its position, whatever its
appointed task; it has certain individual rights
—that is the right to live, not by taking anoth-
er's life, not by any aggression upon another's life,
but solely and individually as an entity; the
right to live, and the right to be heard, and
the right to the best kind of physical surround-
ings, the right to the opportunity of being the
best that the humanity within can be. And
when this enters, and takes possession either
of individuals separately or collectively, there
must of necessity not only be a social change,
but there must first be a political change, like
that which is wrought to-day in your own coun-
try, and in the hearts and lives of men in
individual lives, that has made two millions more
of voters; it will be the recognition of more
individual lives, that will create more of these
voters; and whatever the vote may mean—if it
confers any privilege at all—then it confers it
upon these enfranchised two millions as it did
upon those possessing it before; and whatever
the differences in the social status of
individuals, whatever the ballot may mean in the
hands of an individual, it means that he has
a voice, that he has a right to be heard; that
whatever he requires he may no longer
resort to force to obtain, but must resort to
the legally constituted right of redress which
is in the suffrage, and which constitutes the
recognition of his humanity.

The ancient law of Rome, had it been possi-
ble for it to have been operative upon the
whole world, would have recognized the divini-
ty of every human being; for a Roman citizen
had all the rights of protection, liberty, and
the possession of whatever in the ordinary
course of events could be claimed as his own.
But the trouble with this Roman equality was
that Roman citizens used it also as a means of
oppression and arrogancy, and whenever any
individual exercises his right or privilege
against his fellow man, that moment it ceases
to be a right and privilege, and becomes an
abuse. There are those who talk always of lib-
erty, but who do not know that liberty means
the possession of the highest qualification for
humanity. In other words, whatever right you
may possess as an individual right, you have no
right to insist upon it against the rights of
others—in other words, the highest lib-
erty is the largest respect for your fellow
men; and where the highest liberty is main-
tained, is where each individual regards most
sacredly the rights of his fellow men. The
bandit boasts of his liberty, which is simply the
license of the outlaw; and he who prates of lib-
erty, when taking into his own hands the lives
and possessions of others, is an outlaw, because
he can by no means transcend the life of
his neighbor or his neighbor's privileges
without in that sense becoming a political and
social bandit. True liberty means that while
every right of the individual is sacredly main-
tained, the moment you cross the threshold or
boundary, and make license to take the place
of another, or allow aggressiveness to be called
freedom, then you are no longer a citizen, but
in turn. The great lesson of to-day is that
which shall successfully answer the oppression
and tyranny of the past without making ty-
rants of the oppressed, and lawless violators of
those who have been wronged. The true spirit
of political freedom must be that which stands
as a parent or guardian between the two con-
tending extremes of all the nations of the peo-
ple, and that even while there may be
oppression on the one hand, this is no ex-
cuse for violence on the other, save in those
extreme cases where God takes it out of the
hands of men and makes revolution as a Neme-
sis for great and world-wide injustice. Some-
times in the history of nations this has been
the case, and where long bondage and servitude
have been endured, it is no wonder that some-
times the oppressed break forth and burn their
chains with violence; but when this is done it
is the Nemesis of an Overruling Power that
guides even the tyrant to the act which brings
about the redress. You have read, therefore,
that those who are enslaved will turn upon
their oppressors; but in the midst of the civiliza-
tion of the nineteenth century, in the most
Christian nations of the world, and where
thousand years after all the civilized nations
of the earth have claimed to have the standard
of Christianity as their highest guide of life, it is
not now the period of time to maintain that
any wrong can be best redressed by violence,
or that anything is to be obtained by substitut-
ing one form of tyranny for that of another.

Recently in England questions have been
solved between master and employee, and
what is technically termed capital and labor;
that, twenty-five years ago would have led to
bloodshed; recently the condition of the public
mind has so changed, that those who have felt
themselves wronged, still do not feel at liberty
to take in their own hands the measure of law-
less redress; for they know that there is a
broad sentiment in the land, which will main-
tain them in the honorable claim for the right-
ing of any wrong; they know that if they are
efficiently united and sufficiently persevering,
and if their grievance is of a sufficient nature,
that the public opinion of the country, and of
all countries, will maintain them in their de-
mand.

But the political affairs of nations have one
view upon the surface, and another from an in-
terior or spiritual standpoint. It is of this lat-
ter that we have more to speak, though we
must of necessity have preface our remarks by
what we have said. The political state of every
nation is, the highest blossoming of its spiritual
intelligence; for if the political state of a nation
is that of abject obedience and servility to

power, it proves that the united intelligence of
the nation is not beyond it; but if, on the other
hand, there is a yearning toward a better and
wider interpretation of freedom, it proves that
the nation collectively has a higher power, than the
mere insatiable of individual rights. That higher
power is the recognition of the rights of others.

And here we enter the moral domain; here
we enter the domain of man's spiritual nature.
If the political affairs of nations were simply to
be adjusted to man's selfishness, there could
never be anything but anarchy; because what
a man has technically a right to, he might on
the highest moral ground share, and what a
man may have the privilege of doing, he might
on the highest moral grounds refrain from do-
ing; so that it must be, that in the future not a
theory will be established, but a government
of peoples that will be founded not simply on
physical rights alone, but upon moral privileges,
upon spiritual associations; and until this is
the basis of political thought and action, no
very little true progress can be maintained.
It was the humanity of the measure that made
the repeal of the Corn Laws valuable, more
than simply reducing the price of bread; it was
because humanity was considered from a moral
as well as a physical standpoint that made
everything connected with the abolition of slav-
ery desirable, not so much, even, that the slave
was set free, as that the moral incubus of slav-
ery was not upon Christian nations. And so,
with every step of progress, that which is polit-
ically a right must impinge upon that which is
also morally right, and that which recognizes
the moral and spiritual qualities of men; and
when societies or associations appeal to bodies
of men, that they have a right to daily bread,
we say that you have a moral right to gain
your daily bread by violence, because that
which you claim as a right does to yourself a
greater wrong; and therefore the basis, that
when daily bread is within the reach of all, it
also is a privilege, because humanity is uplifted
by it, and there is no longer the immorality of
oppression.

What we consider in the great solution of po-
litical problems, much to teach, and much to
learn, for they have been told the many
times; they have also been told to be patient,
they have also been taught every moral quali-
ty; but it seems to us that the burden of teach-
ing must begin at the other end, that those who
are highest in power should be taught, that
those who are in positions of influence should
have moral instruction; that the wealthy, and
the proud, and the great should learn the les-
sons that are valuable in life. And as we have
said in a recent address upon a similar subject,
when asked what is the great panacea for pov-
erty? we should like to find the panacea for
wealth—something that will do away with the
moral, selfish, eager, grasping spirit of a de-
sire for wealth. You cannot eat gold, you can-
not drink it, you can only want a portion of
that which it can buy, and your dwelling-places,
though they be palaces, still cannot absorb the
gold that many of the wealthy possess.

The great moral proposition of the age, is to
be found in a thesis that will do away with in-
ordinate wealth. The question of poverty will
answer itself, for it is the legitimate extreme
of the other; and what we want is not so much
something to uplift the poor (for they are up-
lifted oftentimes in spirit, beyond the highest
throne) but something that shall dissolve this
superficial fabric in the mind of humanity, that
wealth is the criterion of merit and power.
Whenever this is accomplished, by whatever
means it shall be done, it will be accomplished
not by attacking individuals who are not re-
sponsible either for their opinions or their
positions, but by the action of a kind of
education and moral force, that will make it
impossible to possess wealth beyond certain ne-
cessities of individual and family demand.
We know that this in a measure would reverse
the entire methods of this and other commercial
nations, who contend that individual enterprise
must be the criterion of all success in life; but
as in other directions individual enterprise
individual desire is curbed to the demands of
mankind; as the marauder, the bandit, the
pirate, and those who at one time were privi-
leged to prey upon their fellow men, are sup-
pressed by the moral and political enactments
of Christian nations, so there will come a time
—not in this generation nor this century—but
there will come a time when the possessor of
inordinate wealth will be looked upon as a
pirate. Why? Because he cannot, however
human he may be, he cannot, however charita-
ble he may be individually, he cannot, however
upright he may be as a man, do away with the
aggression which his possession enforces upon
other lives; and as a man has no right to pos-
sess arms, or other things liable to inflict in-
jury upon his fellow men, so no private in-
dividual has any right to the accumulation
of a power that will, when it is accumulated
beyond a certain degree, inevitably make him
aggressive toward his fellow men. Outside of
the individual any such power must, of course,
become dangerous; and as kings do not choose
to recognize in their kingdoms the existence of
that which is at too great rivalry with them-
selves, so when humanity is king, it must be pro-
tected. It must be the individual, not his
wealth that is to be preserved; it must be the
individual that is to be brought out free, and
clear, and pure, and exalted; and a man can-
not be reached who is hedged round with the
fortification of wealth, worldliness and Mam-
mon to the degree of exclusion from his kind.
We say, therefore, that the great moral under-
lying principle of this political life, must be the
regeneration of humanity with reference to the
status of what constitutes the highest thing to
be aimed at. The privileges which in past time
it was necessary to grant to individuals for the
maintenance of life, cease to be privileges
when they extend to the augmentation of
wealth. That in itself is tyranny, and such
power must therefore be curtailed and sup-
pressed, and it must be held that the highest
statement that can be given to humanity con-
cerning the aims and purposes of united civiliza-
tion, will be the political status of the future.
Those highest aims will be the preservation,
uplifting, and highest protection of man. You
are appealed to to protect the throne, because
the throne represents a nation; by any means
it will be the protection of humanity. You are
appealed to to protect a government, because a
government is the symbol of a nation; but history
has shown that whenever a government
fails to stand as a synonym for humanity it
perishes.

Now you have a standard of great wealth;
against this the united forces of humanity will
one day have to contend; for when kings shall
cease to tyrannize, when individuals shall cease
to wage war upon humanity, then wealth will
do so, and this Moloch, this king and power of
Mammon, will be the next great evil, the next
great tyrant; that you will have to overcome,
not only in your individual lives, but in your
social and political lives. Already across the
ocean the Moloch of Mammon holds great pow-

er in legislative halls, over which even the
unusual intelligence of fifty millions of people
cannot always hold sway. See to it, then, that
in the incoming time knowledge of the spirit,
and the justice, and of the right of individ-
uals shall be so adjoined in your own minds,
that you shall measure the interest of human-
ity as a whole; and if you can participate in
any political measures or in the instruction of
any people upon political measures, let it al-
ways be toward that voice and that power and
that uplifting principle which, underlying all
nations, must make the government of the peo-
ple the highest and best that is possible—a par-
tial governing by its power of justice and love,
an equitable voice that stands in the midst of
its children to always perceive and do the right.
As in the ancient days the king was said to be
incapable of doing wrong, but was found to be
full of errors and caprices, let the power of the
future be that which is the highest voice of a
united humanity, the highest influence of a
united people, the highest recognized standards
of the wisest and best of the nations of the
earth. And in the coming time no nation will
dare to wage war upon another, or to announce
a cause of war, that is not recognized by all the
moral and mental influences of other nations.
In the coming time that nation will be consid-
ered as a highway robber or a privateer that
for its own individual purposes would plunge
any nation or any class of people into warfare
and bloodshed. Whatever difficulties are to be
adjudicated, the highest standards of interna-
tional law will find a method for their adju-
dication; whatever troubles can occur between
Christian nations, Christian arbitration ought
to be able to solve; and whatever question can
arise in connection with any people, the high-
est thought and mind in the midst of that peo-
ple ought to be able to solve. If England has
internal difficulties, there should be such an
especial appointment of minds as are capable
of solving, without bloodshed, those difficulties.
If in Europe there is danger of war springing
up, the best minds of united Europe should
meet to dispel the war-cloud. And the time is
coming when the words of the poet and prophet
will be fulfilled, and "all ye nations"—you,
France, you, Russia, you, Italy, you, Germany,
you, Austria, you, England, and you of the far
East—shall meet together in one solemn con-
gress of nations; and a far-off sea the mes-
senger from the land of the free shall join you,
and there will be no question that can arise
between nations, that the moral and intellectu-
al voice of those nations will not be able to
solve. On the basis of humanity all nations
will be free; and in each general position
whatever be that position, all will fill their
places as sister stars that move around a cen-
tral sun, whose invisible power and invisible
light is the light and voice of the divinity that
is within man.

COLLATERAL EVIDENCE.

BY JOHN WETTERHED.

To the Editor of the Banner of Light:

The following article, to which my attention
has been called, is from *Every Other Saturday*
(Boston), and is worthy of reproduction on ac-
count of its associations as well as otherwise;
and so that the reader may see it in a measure
out of my eyes, I will preface it with a word or
two.

The pleasant and hopeful light from the oth-
er world is forever shining through the cracks
or crevices of the human organism into this, or
to put it poetically, as I am often wont:

"The soul's dark cottage, battered and decayed,
Lies in new light through chinks that time has made."

Sometimes it is "time," sometimes it is dis-
ease; oftener it is constitutional sensitiveness.
In their wholeness they seem to prove the de-
claration of Swedenborg that: "During this
life, man in his spirit is present all the time in
the spiritual world, though not sensibly per-
ceiving it; and is in unconscious association
with spirits who live permanently in that
world." It is very pleasant for me to quote
anything from that wonderful source, who was
the "morning star" of Modern Spiritualism,
as much so as John Wickliffe was of the Reformation;
for a century later our "dawning
light" have in sight to make mankind, particu-
larly its "Rachel," glad; the seer's earlier
thought and the more modern manifestations
being in harmony, they endorse each other.
Truth, however, needs no endorsement any
more than it does adornment; still, corrob-
oration coming by unfrequented ways shows
permanency, dating it back before being un-
rolled by evolution, like the law of gravitation
—thus the genesis of our light antedates all
history, and the new sensuous experiences of
to-day make many an ancient fable a fact.

The following article to which I have called
your attention has interested me as "collateral
evidence," coming into view outside of our spir-
itual encampment. The author, "S. B. A.," is
one of the most distinguished lawyers of our
Suffolk bar; his name thereby will be readily
known. The friend who called my attention
to the article knew him well, and it is the
source through which this incidental gleam of
light has come that makes it valuable. The
writer is of an evangelical turn of mind, an
active man of maturity in the Christian Church
—I suppose, therefore, not favoring Spiritualism
in its modern aspect; knowing, in fact,
nothing about it except as a heresy, he would
not have written an article favoring it; but he
had an experience that interested him, there
was a rationality about it, a fitness in the di-
rection of common sense, and he has told his
story in its simple elegance and truthfulness, as
perhaps one of the curiosities in the depart-
ment of mentality, not dreaming that he was
ably testifying to our modern truth.

I cannot help thinking that his spirit-friends
somehow, in a figurative sense, "caught him
napping," or in his feeble state found the con-
ditions right to let in the light, and were rather
glad to have the opportunity of giving thus "a
foregleam of immortality"; and I have no doubt
it warmed many a sad heart whose ears are not
open to our truth in its "raw material," so to
speak.

I have in the records of my own family, espe-
cially in the ancestral department, similar
spirit-wanderings out of its clay tenement, and

For sale by COLBY & RICH.

drummer, Free pamphlet of F.E. Ingalls, Jan
1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 259

Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, 9 BOWDOIN STREET (formerly at the BANNER OF LIGHT OFFICE, 9 BOWDOIN STREET, FRIDAY AFTERNOON. The Hall (which is used only for these meetings) will be open at 2 o'clock, and services commence at 2:30 o'clock. At 3 o'clock the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

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

It is our earnest desire that those who may recognize the messages of the spirit-land will verify them by informing us of the fact for publication.

Natural flowers upon our Circle-room tables are gratefully appreciated by our friends. We are solicited to send flowers to our friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

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

Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time, neither does she receive visitors on Tuesdays, Wednesdays or Fridays.

Letters of inquiry in regard to this department of the BANNER should not be sent to the medium, but to the Editor, L. W. WILSON, Chairman.

SPRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Stance held Sept. 22d, 1885.

Invocation.

Our Father and our God! Angels catch up the harmony and bear it on to thee, singing within their own souls.

"Nearer, my God, to thee,
Nearer to thee!"

and the aspiration of every heart welling up like the incense of the birds, and all things beautiful and fair, most acceptable in thy sight. Oh! thou whom we praise, whom we adore through every age and in every time, as the one eternal source of existence, the one over-archer of love and truth, and righteousness, the one supreme principle of wisdom, we would to-day come into nearness with thee and thy angel hosts; we would catch from thy angel messengers such lessons as will inspire our hearts and develop our souls, and we would grow in purity of spirit and in every attribute of soul which is lovely and sweet.

We praise thee, oh our Father, for this occasion.

We thank thee that in these days it is possible to hold such communion with angels, and we have here to-day.

Not always is it necessary to commune with invisible ones through mediumistic lips, for when the soul is attuned into harmony with the higher laws of life, it may come into close rapport with the dwellers in eternal extension, and thus be able to receive the way of communion is opened, we thank thee for the sympathy of human hearts, for all things that bring the soul into harmony with thee and thy laws, knowing that at such moments as these, angelic inspirations may be received, bringing it up to a higher degree of comprehension, and unfolding its best powers for future work. We would joy upon the altar of thy love the best part of our being; we would offer up to thee all that we are, and all that we have, praying that it may be received and understood; and in return, we ask thy blessing upon our work, thy love, and the cooperation and sympathy of thy ministering spirits, that from this place, and all such places as this, may forth unto mankind a beneficent influence, an uplifting power that will strengthen and bless forevermore. Amen.

Questions and Answers.

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

QUEST.—(By Barz Pickering, Brookfield, O.)

We have been repeatedly told that the tendency of every one upon entering spirit-life is to advance. If this is true, why is it that occasionally a spirit makes statements that indicate that it is not advanced? Does not this indicate a tendency of the spirit to retrograde rather than to advance?

ANS.—The tendency of spiritual life is ever upward. A soul, however lowly and ignorant, when it passes from the body, receives an impetus to rise upon entering the other life; but there may be conditions that weigh the spirit down, and prevent it from taking advantage of that impetus. The tendency belongs to the real spiritual condition. No spirit will make a statement to you which it knows to be false, if it is pure in thought, if it is *spirituelle* by nature. You have here on earth many spirits encased in flesh, who, through ignorance, through perversity, through the undevelopment of the higher nature, may seek to deceive you, may falsify in statement, may live impure lives. Such spirits, on passing from the body do not immediately become angels of light, even though they have entered upon a plane the tendency of which is upward; conditions belonging to the physical weigh them down, tie them to the material life. Such spirits are what you call earth-bound spirits, because they cannot get away from the material condition, there are certain attractions that draw them back, they do not understand their spiritual natures, and prefer to live in contact with the grosser physical conditions. The experience of all earnest Spiritualists will declare this to be true; and yet we affirm that when a spirit passes from the body it is set upon a road which eventually it must travel, and may halt for a time, but its face away from the spiritual to the material, but there is that implanted within the soul that must be felt and understood, that will make its way, and command attention, and that will ultimately oblige the spirit to turn its thought to higher things than those belonging merely to the external. At such a moment the march of progress begins, and the spirit rises, step by step, to higher things.

QUEST.—(By Meritt Insolo, Buffalo, N. Y.) I had a very dear friend who all through life was industrious, liberal and kind to every one. At the age of fifty-five, diseased with the doctrines of the Orthodox Church, he espoused those of the Spiritualist. Reaching his sixtieth year, having been confined to his bed for ten years, suffering most of the time acute agony, he longed to pass from this to the spirit-world, and finally did so by his own voluntary act. For this reason, say the Orthodox, he will suffer more than he did or could on earth. Will our spirit-friends give me their views of the case?

ANS.—There is no judge of human life and conduct that set up within the soul itself. Every man's conscience becomes his accuser or his approving angel. He who lives a pure life, who is liberal in thought and deed, unselfish in motive and action, who, in short, seeks to live by the golden rule of right, need not fear any punishment, any accuser, when he enters the spirit-world. Poor, tortured humanity, passing through the experience and discipline of earthly life, sometimes finds the burdens heavier than it can bear, and through the course of events and circumstances sometimes attempts to throw them off. We do not believe that a man ever commits suicide in the right mind; we do not believe a human soul can contemplate stepping deliberately out of the body, by its own free act, without a shudder; we do not believe man so constituted that he can freely step into eternity without a thought of what lies beyond; but, under the press of physical ills, the tortures that sometimes assail mankind, mentally or physically, he sometimes finds his reason tottering, his mind becoming unbalanced, and in a moment of frenzy he may commit the deed which sends his spirit from the body. Perhaps your correspondent will say: "My friend was not in a state of frenzy; he must have thought of this long and carefully, and at last concluded that it was best for him to do that which should send him from the body, thus relieving himself and his earthly friends from the burden of his life." But you cannot judge of the workings of the mind from external appearance, and undoubtedly the illness, the pain, the suffering of this man so operated upon his mind as to produce that state which rendered it possible for him to come to a decision. What was his condition in the spirit-world? If, in reviewing the past, he can perceive, in the clear light of his best judgment, it was wise to do just what he did, he will not suffer, he will only rejoice; if, on the contrary, he perceives that it was his duty to have continued on earth, struggling with life, to have maintained his reason, and been content to wait until his earthly friends had been called by the summons from their mortal coil, then he will suffer, he will regret that he did not cultivate more patience, more fortitude and mental courage. This depends entirely upon the mind of the individual committing

suicide. One, in reviewing the past understandingly, sees that he might have remained on earth and been of some service in the world, even if only as an example of patience and fortitude to others around him; while another, in looking over his case, believes he acted wisely and well in committing the deed, and, consequently, has no regret. Remember, friends, that the happiness or misery of your future life, at least of the first few years of your spiritual life, depends entirely upon the use you make of your earthly existence. If you are right-minded, if you seek to live pure, good lives, and to do unto your neighbors as you would be done by, to be just, honest, upright, you need not fear to enter the spirit-world, for you will find no accusing angel stronger or more pitiless than your own conscience. If you have done wrong, lived a life of deceit and selfishness, just as surely as it is true that death will come to the body, just so surely will you, at some time, early or late, come into that condition of mind, where, in reviewing the past, you will suffer the intensest agony because of the wrong which you did. We do not believe in suicide; we consider it wise for every individual to live out his allotted time on earth, patiently and to the best of his ability, doing good so far as he can; but we are not of those who condemn suicide to a condition of misery, of punishment, for we know the Great Judge of All, the Father of Love and of Light understands the needs of each heart and can truly give accordingly; therefore, undoubtedly, the friend of whom your correspondent writes is not in misery, but, rather, rejoicing in the full light of a spiritual existence.

Opening Address by Benefice.

We have again met here for the redemption of an important spiritual undertaking. Those of you in mortal life who look upon the work accomplished here cannot perceive its results as clearly as we of the spiritual realms. You witness the fact that messages are given here from denizens of the spirit-world, who endeavor to give such expression to their thoughts as will attract the attention of loved friends on earth; but you cannot tell whether in every instance the object sought is accomplished or not; whether the spirit spoken have fallen upon good ground, like seed in the springtime, to take root and grow; you can only look on and judge of the work by its results as seen from the mortal side. Friends, could your inner eyes be opened, so as to behold the throng of spirits who gather here, eager to send forth some token of remembrance to friends—in doing which they also gain an experience that vitalizes their lives—you would have a clearer idea of the importance of this work than you now have.

Many years ago this avenue of communication between the two worlds was opened by wise intelligences of the higher life, who, perceiving the needs of humanity, sought out an instrument whom they were able to utilize for this purpose, and brought her in contact with mortals who were willing to cooperate with her and her spiritual guides in the noble task of enlightening mankind on the momentous question of immortality and the truth of spirit-communication. The instrument selected was well adapted for so needful a mission. Her qualifications were then regularly established, opening a highway over which spirits from the other life could bring to their earthly friends tokens of love and words of cheer so successfully as to establish their identity!

It has been queried by some why the spirits who return do not bring graver thoughts or more highly instructive messages that would exhibit signs of greater mental growth. We reply that it is because the world is not yet ready to receive the knowledge which higher intelligences are ready to impart to mortals, because of the bigotry and ignorance that prevails in the human family; it must first be prepared for the acceptance of these advanced ideas, based on principles of everlasting truth, before it can hope for or expect to receive graver messages from the higher spheres.

Like children crying in the dark, mortals are already reaching out and earnestly seeking information from those who have passed on, and in response receive the sweetest assurances of their continued existence and abiding love, in communications full of truth and understanding that cannot fail to reach the hearts of loved ones left on the earthly plane, and of producing an impression that cannot be effaced. Every spirit who returns from the other life, whether it comes from the abodes of ignorance or from the realms of knowledge who succeeds in intelligently expressing itself to human comprehension, makes an impression and teaches a lesson which the thinking mind can but understand. It has been demonstrated to you that immortality does not mean immediate transmigration for all souls; that passing from the body does not elevate a spirit to heights of grandeur at once; but that the qualifications for a higher state of being depend upon the kind of life one leads in the earth-plane; that he who is pure and good in thought, deed and aspiration—even though he may be uneducated in the world's opinion—may yet occupy a higher plane in the spirit-world, and be recognized as such by all pure-minded spirits.

Spiritualism teaches that people on earth may be cultivated, refined and come to know all the amenities of social life, may occupy positions commanding deference and respect, but if they lack the true qualities that constitute moral grandeur, and are selfish, ambitious and impure, their condition, on entering the spirit-world will be unenviable.

Mortals should understand and remember that wherever meetings similar to these are convened there large numbers of spirits of all grades gather. Wise teachers and guides encourage them to do so, that they may receive light and strength from the angels and sympathetic souls benevolent mortals can supply. It helps them onward in the journey to the higher life.

Therefore, friends, we meet to-day to reopen these meetings for another season, so as to afford continued opportunities for returning spirits to reach their friends, and to bring you into harmony and sympathy with the spirit-world, and to gather such assistance from your magnetism as will stimulate the aspiring spirit, and help those unfortunate who passed from earth-life under lowly conditions, and also that mortals may grow in thought, and become receptive to higher communion with the spheres. We ask your cooperation and sympathy in this soul-elevating work.

You mortals may deem it a simple task for a medium, while seated on this platform, to place herself in a sensitive condition, so her organism can be used by spirits to give utterance to their thoughts. You do not know what self-abnegation the medium has to undergo, by direction of her spirit-friends, before she is prepared to fulfill such a delicate and sensitive task—requiring the memory and sympathy of congenial hearts in both realms of life. When ever spirits meet to express their individual thought through a sensitive, there is a mingling of magnetisms that must be equalized and adjusted, so as to prevent injury to the medium. And at such times, the spirits in charge depend upon their mortal co-laborers and associates for such sympathy and assistance as they can give, which, coming from willing hearts, acts as a shield of defense to the medium, and greatly strengthens her guides in their efforts.

If the teachings of returning spirits are elevating and instructive in their tenor, you must acknowledge that they do not come from an evil source. When such teachings are brought to you from a higher life, through whatever channel, receive them to your hearts as you would an angel, for they will help unfold your perceptions of spiritual things, and give you moral strength and encouragement. We do not claim for this avenue more than we claim for other avenues of communication between the two worlds.

The truth of Spiritualism is now well established on earth. It has accomplished a great work for humanity by rolling back the door of the tomb and clearly showing mortals that no loved one was there, enveloped in its gloom; but that all have passed beyond it and its shadow to a higher, grander life, where, in its clear light, dwell their spirits—the spirits of those whom you love—some radiant and beautiful in their arisen form, grown wise through experience, purified by discipline and ready to guide you onward and upward to the attainment of a like condition.

Spiritualism has proven that there is no death. But it has yet much more noble work to accomplish, for it is intimately connected with every great question of the day, which will affect the elevation of the human race; and to do this must enter every department of life and make itself felt in every issue of importance to humanity, on through all life—purifying, regenerating and elevating.

It is the purpose of the spirit-world, during the coming year, to send out spiritual forces and magnetisms in every direction, for the development of mediumship. We believe that scores of new mediums will be developed in private life, whose mission will be to bring to mortals evidence of immortality, but at the same time impart important lessons of wisdom and of truth. The purification of public and private life is demanded in every quarter of the globe, and earnest spirits are ready to cooperate with mortals in this work of redemption.

To every soul who sympathizes with us in this work we return our blessing, for it aids us in our labor more than tongue can tell. We know of what we speak when we say that we have many months have rolled away who will perceive a new power coming to humanity. Useful instruments are unfolding everywhere, and a greater influx of spiritual truth and light is to be showered upon mankind than heretofore. Be ready to receive the truth; educate yourselves so that you can the better understand what is taught from the higher life; do this and spirits will not hesitate to impart to you the lessons they have learned.

I am pleased to meet the friends gathered here, and more than happy to announce that I am once more at work in connection with this useful institution which aims to promulgate spiritual truth and to enlighten mankind. It seems necessary that some spirit should open the season of work in this place, and usher in those intelligences who desire to make themselves known to human life, and President Pierpont kindly invited me to do so to-day, and I place myself by his side, in cooperation, in sympathy and in heartfelt earnestness for the work.

Mr. Chairman, simply call me one of the Banner Band, Benefice.

Col. George Ward Nichols.

How do you do, Mr. Chairman? I feel very strange. I don't understand it. That was a very grand man who has just spoken to you. He seems so large and so massive that I can find no word to express those proportions and his nature. I felt like a pigmy by his side, yet he kindly stepped aside and motioned me to come forward. I feel that I am not qualified to speak to you after listening to his words of wisdom.

I feel strangely, and cannot understand where I am. I know that I died—that is what they say of me—only a few days ago. I now seem to see the attention, pomp and display over my remains, and hear the words which were spoken at my funeral.

A man in earth-life may feel very strong, very proud of his station and influence, and privately may think that no one is quite equal to himself, though he may not express the feeling. He may make his way along in life, paying not so much attention to spiritual things as he ought, being absorbed in his own personal welfare and interest; but when he stands outside of the body and beholds the vast spiritual life all around him, he begins to realize what an insignificant part of the universe he is, and he feels humiliated and of not much importance.

I was not bigoted nor intolerant in opinion. I felt that man had no right to narrow his own mind, nor obstruct the vision of his fellows by building a wall of assumption around himself, or by forcing personal convictions on others, and I tried to keep myself free from superstitious errors of judgment and dogmas of belief. Perhaps that is why I am able to come back so easily, when it takes some other years to do so.

There is yet much for me to learn. I confess I possessed a spirit of activity, especially in lines where I felt intensely interested. This method of communication is a puzzle to me, because I have only been out of the body a few days, and have not yet got altogether straightened out. But I would like to speak of one lesson I have already learned in regard to man's dependence upon spiritual assistance and guidance: I did not realize that I had spiritual beings at my elbow, who jogged my mind, and helped me in the work. When I felt the song singing through my ears, trying to express itself for others, I did not realize it was really an inspiration, a spiritual whisper, borne to me by the occasion and the surroundings. Its theme was inspiring, for to me it was the grandest march ever planned and executed by human thought, and the words of the song it inspired seemed to rush into my mind without effort.

Music has a charm for me, and I am interested in the promotion of harmony. Human hearts become cultured and refined in listening to the noble melodies evoked by tuneless minds, and I believe that if a man and misery on earth can be averted if more attention were paid to cultivating the musical nature of the young.

My wife, independent of public opinion, has long been inspired to do a useful work for humanity. The little sufferers who have been blessed by her means are not few. She has been guided by wise intelligences to refrain from seeking public assistance, for then she herself could better judge what was best to do to enhance the work she is engaged in. I did not know that the promptings came from unseen ones, who were trying to do a good work for the weak and suffering. I am glad to say I have learned that that was the case, and I am now earnestly trying to learn something more of these things.

My business friends will not care anything about what I have been saying here at this time, but would rather I had spoken of the things belonging to material life. I may do so when the clouds have rolled away, and I get free from these conditions that cling to me because of the weakness incident to the few days' absence of the body, and the circumstances arising from my death. I am not clear, yet, to express myself on material affairs. Perhaps I ought not to, now I am a spirit; but there are matters I wish to explain and to see settled. I hope to find a medium nearer home whom I can control to communicate through. I have already seen Mrs. Green, and hope to come again and express myself so clearly that there will be no doubt of my intentions or of my identity. I am publicly known in Cincinnati. You may call me Col. George Ward Nichols.

Mrs. Charlotte Candall.

I have not a long message to give. I only come hoping to meet my friends at New London, Ct., give them my love, and tell them I am happy and safe in a beautiful world. It was winter time when I passed away; cold and frost were here, but where I went I found only sunshine, warmth and beauty; all things were lovely as they are had in the spring-time or early summer. It seemed as though I had been released from a state of darkness to one of light, there was such rest and quiet and peace; and I was glad to find that in the other life there was so much for man to enjoy.

I wish to come to my friends privately. I have some things I would like to say to them concerning their own lives, their private daily acts; but I do not wish to speak them here. If they will give me opportunities to come, I will gladly make myself known. I am anxious to let them know that all things are well with me. I am Mrs. Charlotte Candall. My husband is Mr. Lewis Candall.

Sarah Bird.

My name is Sarah Bird. I have many friends on earth and a few relatives. They do not realize that I can come to them as I wish they did, for I have tried so many times to speak or make some intimation of my presence. They could not know, and so I have been induced to come here and send them my love, and ask them to try and learn something of spiritual life. I was ill for three months before I died; there was a general weakness and lassitude of the body which I could not overcome. The physicians did not seem to know what troubled me. I was very weak and my organs seemed to have a healthy action, but they were not doing away of the vital force which they did not

counteract which puzzled them; they could not tell what to do.

My friends paid me every attention, and I appreciated every act of kindness so much; but after a while I was taken from the body. I met my mother and friends on the other side; they gave me welcome, and conducted me to a bright home. I have learned, since then, that had I received healthy magnetism from some strong, powerful person whom we call a healer, I would have recovered from my illness, because it was only really a lack of vital force which sent me from the body.

My friends did not understand anything about magnetic mediumship, nor did I, and perhaps, had we heard of it, we would not have taken any notice of it, as we could not believe there was such power vested in human beings. But it is all true, and I want my friend Katie Hill to know it will be necessary for her to call just such assistance into her home. Her little boy Johnnie is ill, and weak, and suffering; he does not seem to have any special disease; a very little exertion wears him out so he cannot rest, and he is wasting away. If she will get some strong, good friend to rub him daily, I believe he will get better, and soon be able to run about like other boys. I am very anxious for him. My friend is like a dear sister to me, and I would in some way repay her for her kindness in hours of trial and affliction. I send my love to her, and to all friends. I believe if she gets her uncle to rub Johnnie, it will help him, for I know he has strong magnetic power, and although he does not believe in this thing, yet that will not prevent the force from making itself felt, if it is exercised.

I have many things to say, but I cannot do more than this my first attempt at speaking through a medium, and I feel so strange. If my friends receive me, and are glad I have come, it will help me to come again somewhere, and I may try to give them more concerning my present life. If they know I am happy with my mother and friends, and that there is no sorrow in my home, it seems to me they will be glad I have come. My friends are in Milwaukee, Wis.

Charles Williams.

You will pardon me, Mr. Chairman, if I intrude. [You are welcome.] Thank you, I like so many others whom I see around me. I have my own special mission. It does not concern the world; it has only to do with a few private individuals in Springfield, Mass., and perhaps they will not attend to what I say. They may turn aside and believe that no word has come to them from the other world, but I shall feel that I have done my duty if I speak.

My name is Charles Williams. I wish especially to reach my daughter, Mary E. Williams; and through her I hope to find others whom I used to associate with. My girl has the courage of her convictions, and if she believes her father has come back, she will not hesitate to tell her friends of her belief. I wish that she may do so, for I know there is much good work to be done here. I believe I can come into their midst and tell them many things which will be to their advantage. My friends will know of certain transactions, in a material point of view, that have been taking place during the last few months. While not directly concerning my affairs, yet they have, to an extent, been an outgrowth of them, and they know very well that plans have been laid and lines opened, which I would not endorse were I here.

They may say: Well, you are removed from the body, you cannot have an interest in these things now. But I do, for they concern those whom I love, and I believe, not only is it my duty, but my right, to speak here if I can, or elsewhere, and ask my friends to consider their ways, to think what I would have done were I here, and to pay attention to my wishes. I do not believe my judgment was at fault in this thing, because I studied the line carefully, and did not make a move until I was sure of my result. I do not like to see my plans overturned in this way.

I cannot fail to understand me, and I think my daughter will place my words before these people, that they may see for themselves. They need not think there is collusion between her and parties here, because, if it is necessary, I can give them that which they will know could not possibly have been told by my daughter, or any one else who knew me, for it is connected with secret transactions that have not yet been developed, that have only been accomplished within the last two weeks, the results of which will not be seen until the winter time. I do not object to them; they are no concern of mine. If these parties will do as I would like, I will be ready to help them, so they can accomplish what they desire. Before the spring-time I believe I can bring an influence to bear that will be of use, and my promise is not an idle one.

I have good reason to think my message will be seen and understood. If so, I shall feel very grateful to you, Mr. Chairman, for permitting me to come in this way.

Manning Leonard.

Such a short time has passed since I was summoned from earth-life, I do not understand how it is that I am here, feeling so much like my own self. I only know that a little while ago a very beautiful spirit who has manifested herself to me, and who will come with me, will show you how to communicate, so that you will feel nearer to your family. You are now tired and worn from the wearing effects of your last few months' stay on earth; but by passing through this experience you will gain strength and will be able to see clearer, and understand your new life better.

Having faith in that beautiful girl, knowing she was pure and good, I have come here to speak a few words: first, to assure my family of my safe arrival in the other life. It is different from what I had imagined. I wonder how many who pass over and find things just as they expected, and how many more are perfectly astonished at the vividness of the new life as it comes to them, for I know I was amazed; I could not at first realize my condition; it seemed as though I had only been transported to another country on the earth, where people were more vivacious, strong and active than they are here.

I have many things to learn. I do not feel qualified to speak as a teacher, yet I can bring my love to my friends; I can assure each one of my family that I am well and strong, and highly gratified that I have at last arisen from the body. When I think of it in its weakness I wonder how I could have clung to earthly things; and when I view the new life in its might, I can indeed be thankful that the old man has passed away.

I was well known on earth in those communities where I dwelt. I was an active business man through the greater portion of my life. I have been West, and I have been South, and I have been in various places, but perhaps my best energies and activity have been witnessed in private as well as in public ways, in the town of Southbridge, Mass.

My interest in the old material things is dropping away. I do not care especially for the welfare of the cotton mill, save as it affects those I left behind. I am not particular about the success of other business ventures; but I do maintain my interest in the School Board; in the education of the children, in the growth of the youthful mind. And as I look ahead, and as I listen to the wise words of high spirits, I realize that not attention enough is given to this subject. I do not object to the plan of having a scheme of instruction provided which will stimulate the human intellect and enable it to understand and grasp knowledge more easily than it does at the present time.

Those of my family who care to hear from me will perhaps be glad I have returned. I think that one, a dear son, will be interested, and perhaps seek to know more of my new life. Tell him I am attracted to his side. I watch over him, and will assist him in many ways. If he wishes to come into communion with me, he has only to open the way, and I will respond. To each one I bring my love, and assure them I have not departed so far away but I can watch over their lives, and know of their welfare, and that I also hope to meet them by-and-by in the beautiful world beyond. I have met many old friends who have given me greeting.

You will excuse me, Mr. Chairman, if I seem halting in speech, for, as I told you, I have been out of the body only a very little while, and am not acquainted with this mode of communication. Manning Leonard.

Daisy.

I can come, because they told me I might speak and bring my floral offerings to my dear mamma and papa, and to all whom I love here. I did not know about the earth-life, but I had to learn of it by coming back in this way and reaching the hearts of those who love me to think of me, and I do rather up many lessons here and there, which are explained to me on the spirit-side. I have a beautiful wreath of roses and daisies as a gift to those I love. I bring it to-day and offer it because I know it will bring strength to their hearts.

They feel bad when their friends leave them for the other side; they are sad and sorrowful; but when they know those dear ones are close by their side, taking care of their spiritual wants and leading them on, they then forget to be sad and their hearts grow light.

I want to tell my papa that I come close to him. I make him feel my presence, and he knows I am there with other spirits. We are all happy when he is alone in his "den," feeling that the spirits are near. We have guided him in many ways, and will do it, too, all the time, because he rests his confidence in us, and that gives us strength. And I want to tell my dear mamma that I love to come to her, for I gain strength from her life, and grow to understand things better, and know what is taking place on earth, and to learn something of my own life; and it also helps me in my spirit-home. So I twine daisies around her and make her feel that all things are beautiful, because there is life and joy and love beyond. My brothers send their love; they are happy to come, and to have each one feel that there is real life after leaving the body. They are progressing in the spirit-world, gaining in strength, and are doing a good work.

By-and-by, mamma and papa come to us, they will know all about what we have been doing in the Summer Land.

Uncle Jimmie wants me to say he comes and sends his love, and wishes Elizabeth to know that he is not far away, but is doing all he can to guide her and make things pleasant. The spirit-world was strange to him, after all, in many ways. He cannot comprehend some things, but he is learning fast, and feels he is doing a work in coming back and helping those left here in the body. He is a really my uncle, but I call him Jimmie because he loves me. I can take him around and show him different places—show him the spirit-life. He likes real well to go with me.

I am Daisy. Please send my message to Jacob Wright of Cummingsville, Ohio.

MESSAGES TO BE PUBLISHED.

Sept. 25.—Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Sept. 26.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 2.—Lola, for H. C. Brown, Lucius P. Stone, Martha Clark, Ella Joy, Mary Palmer, Ellen Crosby, Henry Gould, Orville Dewey, Miss, Pearl Young.

Oct. 3.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 4.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 5.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 6.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 7.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 8.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 9.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 10.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 11.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 12.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 13.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 14.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 15.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 16.—Mrs. Mary E. Williams; William S. Mable; Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary E. Sanford; Dr. O. O. Johnson.

Oct. 17.—Mrs. Mary E. Williams; William S

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