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CONTENTS.

THET PAGE.—Our Agents. The Spiritual Rostrum:
The New Political State. Collateral Evidence. ECOND PAGE. - Spiritualism - Its Nature and Object.

Poetry: Intuition. Questions Answered Through the Trance-Mediumship of Mr. W. J. Colville. Spiritual Phenomena: Form-Manifestations with Mrs. Mellon. The Medium Eglinton. TRIBD PAGE .- Postru: At Bald Head Cliff. Banner Cor respondence: Letters from New York, Pennsylvania, Ohio, Rhode Island, Colorado, Kansas, Minnesota Massachusetts, Michigan, and New Hampshire. No-

vember Magazines. New Publications, etc. TOURTH PAGE .- Edwin Arnold on Immortality. No More Calvinism, J. V. Mansfield's Mediumship, Transfigura-tion, "House Tumults," A Plea for Justice, All Sorts

FIFTH PAGE. — Form Manifestations. A Miracle—Dr. Dobson Again. Movements of Mediums and Lecturers. New Advertisements, etc.

IXTH PAGE.—Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Benifice, Col. George Ward Michols, Mrs. Charlotte Crandall, Sarah Bird. Charles Williams, Manning Leonard, and Daisy, to Jacob Wright. Verifications of Spirit-Mes sages, etc.

EVENTH PAGE. - "Mediums in Boston," Book and Mis cellaneous Advertisements.

Eighth Page.—Spiritualist Meetings in Boston. Berke ley Hall Meetings. The Boston Spiritual Temple at Horw. Fletcher. Fact Meeting. Spiritualist Meetings in Brooklyn: Brooklyn (N. Y.) Lectures. Spiritualist Meetings in Brooklyn: Brooklyn (N. Y.) Lectures. Spiritualist Meetings in New York: Reception and Farowell. Children's Progressive Lycoum of Cleveland, O. Philadelphia, Pa. J. Frank Baxter in Portland, Me., etc.

OUR AGENTS.

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An ocean passenger steamer is provisioned as follows for the passengers and crew: 3,-500 pounds of butter, 3000 hams, 1600 pounds of bisouit, exclusive of those supplied for the prew, 8000 pounds of grapes, 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; fiour, 800 barrels; eggs, 1200 dozen. Fresh vegetables, dead meat and live bullocks, sheep, pigs, geese, turkeys, ducks, fowls. en. 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 2 dozen bullocks and 60 sheep would be a fair average for the whole voyage, and the rest may be inferred in proportion. During the summer months, when traveling is heavy, 25 lowls are often used in soup for a single dinner.

The Spiritual Kostrum.

[From the Medium and Daybreak, London, Eng., Oct 16th.] THE NEW POLITICAL STATE.

A Discourse delivered by MRS. CORA L. V. RICHMOND, Under the Control of her Spirit-Guides, at the Assembly Boom, Kensington IIIgh 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, oh ! ye people, and ye shall be broken in pieces; and give ear all ye of far countries : gird yourselves, and ye shall be broken in pieces.... Take counsel together, and itshall 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 ropes 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 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 battles, nor sieges long delay the current of events marked out for any nation, or any succession of nations to follow. God uses kings, sometimes, as instruments both of 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 bloodshed. Two millions of men are to assert the

shed. Two millions of men are to assert the power of their rights as citizens of this nation in the exercise of their suffrages, and this is to be fitted into the body politic as a portion of the new basis of government. What the Par-llament of the past has been may perhaps re-main, but what the future is to be none can de-oide, 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 o'er is the pilot, and guides that ship of State o'er stormy waters and calm, through shoals and quicksands, endeavoring, so far as is possible, by the voice of the people, which forever is listened to, and forever ultimately prevails, to direct the ship of State toward the ultimate benefit of the people. Whatever the complications are in England when a representative government 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 England, whatever it is to be, must look to the inland, whatever it is to be, must look to the inpeople, 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 element 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 nathere is the distinct political history of the nation, f. e., that the country by steady and slow degrees, by sure foststeps, has made authority to yield, one after another, to the demands of the people for wider privileges, for greater participation 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 was say has cone on steadily. 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 grander domain of strength, and has repeatedly proven that in that strength is the perfection of the system that is better even than the laws

of the system that is better even than the laws that you have 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 language 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 adminisseems to threaten either to overthrow violently that which is, or claims a voice in the administration 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 claims, 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) 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 absolute power of the throne, still there is the Nisolute power of the throne, still there is the Nihilist 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 Csar must be forever upon the pulse of the people. Germany, composed of States that themselves have had a separate education—an education intellectually in the fraternal bonds of university life, collegiate education, and a sort of metaphysical 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 heartbeats of a people that is ready, perhaps at a moment's warning, to burst the bonds of Imperial power and intelligently establish eithers republic or a representative Government in its place. a fair average for the whole voyage, and the rest may be inferred in proportion. During the summer months, when traveling is heavy, 25 flows 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 regular contributors most of the leading investigation of Spiritualism in this country and Europe. See the Prospectus, as given in another columnistic structures are called the second of the leading investigation. The second of the leading investigation in this country and Europe. See the Prospectus, as given in another columnistic structures. The Seating Sept. 17th at 127 structure of the leading investigation of the leading investigation. The same may be the columnistic for the columnistic structure of the second of the leading investigation.

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 another life, not by any aggression upon another life, but solely and individually as an entity; the right to the best kind of physical surroundings, 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 government. It is the recognition of these individual lives, that has made two millions more of voters; it will be the recognition of more of voters; it will be the recognition of more individual lives, that will create more of these

erty, whilst taking into his own hands the lives and possessions of others, becomes an outlaw, because he can by no means transgress 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 maintained, the moment you cross the threshold or boundary, and make license to take the place of liberty or allow aggressiveness to be called of liberty, or allow aggressiveness to be called freedom, then you become a tyrnut and usurper in turn. The great lesson of to-day is that which shall successfully answer the oppression and tyranny of the past without making tyrants 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 contending extremes of all the factions of the people and points out that even while there may ple, and points out 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 Nemeals for great and world-wide injustice. Some-times in the history of nations this has been 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 sometimes the oppressed break forth and burst 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 civilization of the nineteenth century, in the most Christian nations of the whole world, and two 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 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 substituting one form of tyranny for that of another.

Recently in England questions have been solved between master and employee, between 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 righttain them in the honoracte channel has right-ing of any wrong; they know that if they are aufficiently united and sufficiently persevering, and if their grievance is of a sufficient nature, that the public opinion of the pointry, and of all countries, will maintain them in their de-

oppression.

What we consider in the great solution of po-What we consider in the great solution of pullitical problems, is not so much to teach the poor to rise, for they have been told this many times; they have also been told to be patient, they have also been taught every moral requisite; but is seems to us that the burden of teachof 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 uppor these enfranchised two millions as it did on those possessing it before; and whatever may be 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 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 possible for it to have been operative upon the whole world, would have recognized the divinity 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 conversion and whatever are a sufficient of the second of the other; and what we want is not so much something to uplift the poor for they are up-infection.

But the trouble with this Roman equality was that Roman citizens used it also as a means of oppression and arrogance; 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 liberty, but who do not know that liberty means the possession of the highest analysis of the proposession of the highest analysis of the possession of the highest and privilege, and becomes an abuse. There are those who talk always of liberty means it shall be done, it will be accomplished to the respective for the proposession of the highest and privilege, and becomes an abuse. 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 enforcing that against the rights of others—in other words, the highest liberty is the largest respect for your fellow men; and where the highest liberty is maintained, 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 liberty, whilst taking into his own hands the lives and possessions of others, becomes an outlaw. as in other directions individual enterprise or individual desire is curbed to the demands of mankind; as the marauder, the bandit, the pirate, and those who at one time were privileged to prey upon their fellow men, are suppressed 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 charitable he may be individually, he cannot, however upright he may be as a man, do away with the agression which his possession enforces upon other lives; and as a man has no right to possess arms, or other things liable to inflict injury upon his fellow men, so no private individual has any right to the augmentation of a power that will, when it is accumulated beyond a certain degree, inevitably make him 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 themselves, so when humanity is king, it must be the individual, not his possessions, that is to be protected. 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 meaning 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 cannot be reached who is hedged round with the fortification of wealth, worldliness and Mammon 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 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 suppressed, and it must be held that the highest statement that can be given to humanity constants the signal processor united statistics. cerning the aims and purposes of united civili-zation, 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 are appealed to to protect the throne, occause the throne represents a nation; by-and-bye 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 periahes.

that the public opinion of the bountry, and of all countries, will maintain them in their demand.

But the political affairs of nations have one tiew upon the surface, and another from ap interior or spiritual standpoint. It is of this latter that we have more to speak, though we must of necessity have prefaced our remarks by what we have said. The political state of evely mation is the highest hossoming of its inhited not only in your individual lives, but in your incelligence; for if the political state of a nation social and political lives. Already across the is that of abject obedience and servility to ocean the Moloch of Mammon holds great pow-

many. And what has been done in Italy, what also has been partially accomplished in what also has been partially accomplished in what also has been partially accomplished in the nation of the control of the nation is not beyond it; but if, on the other than a nation of the nation is not beyond it; but if, on the other the nation collectively has advanced to the positive to be claimed as an absolute republic, still holds the middle ground, which in itself, though most dangerous, is the ground of greather and efficiently; if in the future, as sometimes 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 future, as she many times has been in the past, she had not to the consent of the multitude as to he kind of givernment they shall have. Under these olrowing the standard of the standard of the reput of the positive to the steady advancement of nations, and to the consent of the multitude as to the kind of givernment they shall have. Under these olrowing the standard of the positive to the steady advancement of nations, and to the consent of the multitude as to the kind of givernment they shall have. Under these olrowing the standard of the standar tional law will find a method for their adjudication; 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 highest thought and mind in the midst of that people 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 bost 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 congress of nations; and afar o'er the sea the messenger from the land of the free shall join you, and they are the tree weather the tree wells. gress of nations; and afaro'er the sea the messenger from the land of the free shall join you, and there will be no question that can arise between nations, that the moral and intellectual voice of those nations will not be able to solve. On the basis of humanity all nations will be free; and in each separate position, whatever be that position, all will fill their places as sister stars that move around a central sun, whose invisible power and invisible tral sun, whose invisible power and invisible. tral sun, whose invisible power and invisible light is the light and voice of the divinity that

COLLATERAL EVIDENCE.

BY JOHN WETHERBEE.

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 account 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

The pleasant and hopeful light from the other 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, Lets in new light through chinks that time has made.

Sometimes it is "time," sometimes it is disease: oftener it is constitutional sensitiveness. In their wholeness they seem to prove the declaration of Swedenborg that: "During this life, man in his spirit is present all the time in the spiritual world, though not sensibly perceiving 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 seer, who was the "morning star" of Modern Spiritualism, as much so as John Wickliff was of the Reformation; for a century later our "dawning light" hove in sight to make mankind, particularly its "Rachels," 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, corroboration coming by unfrequented ways shows permanency, dating it back before being unrolled 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 spiritual 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 t 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 direction of common sense, and he has told his story in its simple elegance and truthfulness, as perhaps one of the curiosities in the department 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 conditions 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, especially in the ancestral department, similar spirit-wanderings out of its clay tenement, and

and people familiar with spirit revelations know how easily and naturally the passage flavors the story. In this case the tinge is very trifling, and does not in any sense impair the "matter of fact" of the relation. I recognize It as substantially true, and an objective as well as a spiritual experience.

WHAT MAY BE. A Story of the Other World. BY 8. B. A.

Did you ever suffer from a severe fever? Do you remember how you tossed restlessly upon your bed, sometimes asleep and sometimes awake, until you could not tell what was dream and what was memory? Then you will understand my great weariness when the fierceness of my illness had passed and I lay very weak and very quiet. Faces came and went. At one moment the morning sun shone on my wife sitting by my side, and the next I saw, by the shaded lamp, the black veil and sweet countenance of the watching Sister of Bon Secours. It was midnight.

It was midnight.

After that I grew very feeble. I did not have After that I grew very feeble. I did not have much pain. My eyes were closed most of the time. When I opened them it grieved me to see the anxiety and the tearful faces of dear ones as they bent over me. I could hear every sound distinctly, and I remember, as if it were yesterday, the ticking of my watch on the mantel, the soft footfalls of friends when the chamber door had gently opened and closed, the whispers in the adjoining room, and the wild November wind outside the house.

Then I seemed to sink into a half sleep, and breathed with difficulty. It was not painful at all, but seemed strange and new. I heard the words "He is almost gone"—when my eyes closed with a delicious sensation of rest. The next moment I heard the singing of birds, and found myself on the bank of a beautiful river, in the midst of a company of old friends. I lay there quietly a few moments, looking from face to face, recognizing every one, and wonder-

in the midst of a company of old friends. I lay there quietly a few moments, looking from face to face, recognizing every one, and wondering at the change which made each one so beautiful, and yet left so much of the old look that I could not mistake them for a moment.

They were all dressed in loose, flowing robes, and I noticed that several whom I remembered as gray-haired old people had become young again, while my own two children, who had dled many years ago, had grown to manhood and womanhood. But I recognized them all. There was a sweet and gentle beauty in the faces of those who had died in infancy and childhood, and grown up there, which was not to be found in others. My mother was the first to speak. She came forward, no longer old and worn, but fresh, and strong, and beautiful. She was changed, but still had the same loving eyes and smile which I so well remembered. She kissed my forehead, and bade me welcome. Then, one by one, my children and a hundred friends came and embraced me, until the air seemed filled with welcomes.

seemed filled with welcomes.

The white sand at the bottom of the clear river shone like silver. The ground was covered with soft grass, in which were many flowers. I recognized the harebells, daisies and violets of old times among a hundred graceful and fragrant blossoms of new and strange shapes and colors. On every side were trans-

and fragrant blossoms of new and strange shapes and colors. On every side were trees bearing all manner of fruits.

The general contour of the land, the plains, the hills and the line of the horizon were familiar, and I knew that we were near my old home. As I looked, I saw the faint, shadowy outlines of houses, churches and stores, while around them and in our very midst, but totally unconscious of us, were the friends I had so recently left. Strange and solemn as the whole change had been, I could not help smiling as I saw men and women muffled in furs, walking along as if almost freezing, while we sat there enjoying the soft, grateful warmth and brightness of a pleasant summer day. I spoke to several of them, but they gave no heed as they hurrled on. Then it all came to me, and I looked anxiously in my mother's face. She smiled and on. Then it all came to me, and I looked anxiously in my mother's face. She smiled and kissed me again as she answered: "No, dear, you are living and will never die." I pointed to the muffled figures who were passing. "Poor, tired pilgrims," said she, "their journey will soon be over, and they too shall find rest."

As she spoke, I thought of my own family and wondered if they were mourning for me. "Can

As she spoke, I thought of my own family and wondered if they were mourning for me. "Can I go to them?" "Certainly," said my mother, "I will go with you." Immediately I saw my own house. Its outlines were distinct, but its substance was thin and shadowy, like the morning mist. I could see through it to the hills beyond. I could see all the people in the house from where I stood. They, like all those living the old life, seemed to have form and substance, while the house itself had so little as to be scarcely visible.

while the house itself had so little as to be scarcely visible.
"Why is this?" I asked. "My dear," said my mother, "you must understand that all men are born with two bodies. One is coarse and material and is liable to a thousand accidents. If it escapes these it must, in time, grow feeble and return to the earth from whence it came. The other body, enclosed within the outer one, is spiritual and immortal. It closely resembles it as earthly comment in general appearance and its earthly garment in general appearance, and grows with it in size until it reaches perfection, at which point it remains forever. Whatever happens to the mortal body, this inner, tion, at which point it remains forever. Whatever happens to the mortal body, this inner,
spiritual one can never be maimed or injured.
Look," and she pointed to an old friend of
mine, whose right arm had been shot off while
he was serving as an officer in the late war.
He appeared the same as ever, but having two
arms, and I noticed that his right hand below
the sleeve, which for years I had believed empty, was singularly fair and white! She continued: "These bodies may be separated by accident or illness of the outer body, and when they
separate that is what is called death. But will
you go into your old home?" We entered silently. The doors did not seem to open, but
gave way before us. We heard sobs and saw a
darkened room. I stepped to my wife's side
and put my arms around her and begged her to
be comforted; but she was unconscious of my
presence, though a faint smile and a little look
of rest came upon her face. I looked round
and saw upon a bed what had been me. A
feeling of solemn awe came over me, a sad
pleasure, a tide of memories such as one feels
in revisiting, after many long years, the scenes
of his childhood. There were the folded hands pleasure, a tide of memories such as one feels in revisiting, after many long years, the scenes of his childhood. There were the folded hands with which I had worked so long; there, the still, white features which I recognized as mine. Involuntarily I stooped and kissed my own cold lips, and then, after another attempt to comfort my sorrowing wife, was left the house.

lips, and then, after another attempt to com-fort my sorrowing wife, we left the house. It seemed very strange to look upon so many old friends earnestly engaged in transacting business; in erecting huge blocks of the thin-nest and most unsubstantial mist, which every little while disappeared from fire or change or accident; to observe them walking around and

which generally brought back, like Noah's dove, evidences of life in death, and I was going to write up one or two such, when my attention was called to this article, and which I thought from its source would add an interest that one of my own experiences would hardly have. "S. B. A." is a scholarly writer and thinker, and has made this article a picture, expressed in very gifted language. Experiences, like people, are all the more attractive when clothed in suitable or attractive apparel.

A Spiritualist who is more or less familiar for the best. How plainly we can understand suitable or attractive apparel.

A Spiritualist who is more or less familiar with similar experiences, will see the general correctness of "S. B. A.'s" report from that "bourne from whence no traveler returns," as was once supposed, and to which statement Modern Spiritualism takes exception. There may be and is in the narration a little of the writer's religious notions, but that is unobjectionable, and people familiar with spirit revelations comforted. comforted.
"Sometimes we study the wonders of orea

"Sometimes we study the wonders of oreation. We can readily visit all parts of the earth. How little, dear friend, do you know yet of its marvelous beauty. Sometimes some are permitted to visit other worlds afar off, and to converse with the people there, for there is but one language in heaven. Sometimes they come to us. Some of them are very large, and some small as children, but they are all made in the image of our Father. You should see the meeting between these strangers and us when they come to our world or we go to theirs. First a welcome, then a silence, then smiles of wonder, and then the long, long talks! Remember, there are unnumbered worlds, and you will see that we shall have enough to occupy us forever.

py us forever.

"We are always studying, always learning, always happy. And then, first of all, in all and through all we adore and bless and honor our Father who has done so much for us, and his Son who has loved the people of this earth with

Son who has loved the people of this earth with such a wonderful love."

"But tell me, do all who die in the other world come here? Are they all, good and bad, happy here?" "They all come here. None are lost. They are not all happy at first. Whether they all will be at last, we cannot tell, we hope so." "But the bad, tell me about them." "There are none good. All have some faults to be mended. There are none altogether bad. There is a spark of good in every one. We enter this life as we leave the old, but here hope begins. We help each other, and our Father and his Son help us all. As one by one we overcome old evil habits and as we learn to give up our own will to that of our Lord, our eyes are our own will to that of our Lord, our eyes are opened to new beauties and joys around us, and new privileges and greater happiness is given us. It is then that we are permitted to visit old friends, to go to other countries and to other worlds. Our Lord is quick to reward every effort to forsake evil and to follow his will, and, as we do this, we rise in knowledge and happiness. Do not be surprised or troubled if you do not succeed at once, and if you have to pass through some sad experiences before you come

to perfect happiness."
A soft light now shone around us, and all extended their hands as a beautiful figure drew tended their hands as a beautiful figure drew near. His form was kingly, but every look was full of love. Dignity, gentleness and grace were enthroned upon his face. He came toward me. I could only fall at his feet, and, covering my face with my hands, cry "Master, Master." I felt a soft hand on my forehead and heard the words, "They that love me keep my commandments—will you try to do this?" "I will, I will." I looked up through tearful eyes and saw a sweet smile on his face, just a little sad, as he said, "I have some more work for you to do in the old world. Are you willing to go back?" "If you wish it, yes." Then I heard the deep sound of an organ and the chant "I am the resurrection and the life," then a cry, then hurrying steps and then saw faces around me. I was in the pastor's room in my own old church. I was attended by a physician, and tenderly carried to my home, which looked substantial as in the old time. stantial as in the old time.

People say I was in a trance, but I know what they do not. I am trying, in my poor way, to do the work given me. I am willing to stay as long as it is my Master's will, but I look forward with unutterable joy to the day when I shall rejoin those who have gone before, and when my eyes shall again see the glory of the Lord

[From the New Zealand Mail.] SPIRITUALISM-ITS NATURE AND OB-

Spiritualism is the most advanced phase of modern thought, and is the product of that in-herent desire of humanity—inherent to the race through all ages—to look behind the veil. And manity? Asmodeus. modern thought, and is the product of that inyet it is no new thing. It is advanced by comparison only. It is to be traced back to the dawn of history. "Before Israel was I Am," said the Great Unknown through his seers, and Spiritualism has been contemporaneous with him always. Science has thrown enlightenment upon matters mundane, planetary and universal; upon all that can be seen or perceived. But there are things that cannot be either seen or perceived, and it is at them that the scientific line is drawn. Here Spiritualism the scientific line is drawn. Here spiritualism steps in, its mission to peer and explore beyond that line. It comes not armed for the fray, but with the clive-branch of peace in its hand, its object, tentative by the aid of caim, unbiased, earnest investigation. It is, after all, but an old acquaintance in a new and strange garb, and therefore, because new and strange, unfashionable—unwelcome to the masses. Consand theiston, because how and strange, the fashionable—unwelcome to the masses. Conservative vis inertia is opposed to it on the one hand, and on the other, the headlong torrent of agnosticism would sweep it away. It may be likened to the flying fish: wheresoever it appears there are its enemies. In the water theological voracity snaps at it, in the air the hawks of cal vorsolty snaps at it, in the air the nawks of freethought pounce upon it, and between them saurians of science would devour it. It has been dragged through the mire of contempt by the venal and mercenary, and platform orators of a certain type make it their text for sophistical discourses to tickle the ears of unthinking audiences. And still the contest proceeds: Spiritualization and the same days that here itualism, peering into the grey dawn that has broken, waiting anxiously for the rising of the sun that shall eventually dissipate error and bring warmth and comfort to starving souls—and rank conservatism and flippant unbelief and rank conservatism and flippant unbelief tugging at its skirts, seeking to crush it, pull it back, anything rather than it should cleanse the old miry ways of a superstitious dogmatism, or bring discredit upon the flimsy philosophy of latter-day agnosticism.

This is about the position, and it may well be asked what has Spiritualism done to deserve all the rancor and jealousy that is heaped upon it, and the antagonism that obstructs it. It has no designs to foster beyond the shuddation

it, and the antagonism that obstructs it. It has no designs to foster beyond the elucidation of truth. It seeks not to subjugate creeds, or to take away anything from anybody, except clammy unbellef and blind materialism. It would add to the glory, the joys of this life, and to the ineffable glory and joys of a future state; its only creed the creed of good works, and supreme conviction in man's immortality and personal responsibility here and hereafter. To those floundering in the mire of atheistical discord it gives a helping hand to land them on firm ground; to those enveloped with the brambles and thick undergrowth of theological and scientific intolerance, it strives to point out a clearer way. Its mission is eminently merciful and benevolent; it gives freely all that it has, and asks for nothing but the discarding of heavy burdens by those oppressed with them, and a little patient investigation to aid in penetrating the gloom of uncertainty that has ever obscured the future of humanity.

The object of Spiritualism is to develop to the humans can evel out the missing the gloom of the human by

little while disappeared from fire or change or accident; to observe them walking around and working among us and not seeing or knowing us, and dreading the day when their burdens should be dropped and their eyes opened—and the unsubstantial result of their labor "real estate," while their dull eyes could not see the soft blue sky, the rich fruit-age and the cool river which actually ran through the cloudy city which they had built. How little they knew what was real!

We walked beneath the trees again, and I talked with many old friends. "Tell ine all about it; what do you do here? Do you have homes? have you employment?" "Oh, yes, we all have homes," and I saw pleasant, low," From neither does it take anything. Mere

oreed and religious observance is nothing to the Spiritualist; good works everything. Creeds and belief stand in no man's way, providing they assure him of immortality, and demand good living. And for that matter the veriest Agnostic, the utter Materialist whose obtuse spiritual faculty cannot perceive evidences of a supreme omniscience in nature, stands in no peril of retribution beyond the grave, providing he follows the paths of virtue in this, and strives to promote the cause of progress.

It is with materialism, however, that Spiritualism has principally to do. It is all very well to talk about doing good for the sake of good, and for no hope of ulterior reward, as do the materialists in justification of their peculiar views; but how few there are amongst humanity capable of sustaining such a tremendous tension as such an argument as that involves. It is foreign to the commonest principles of every-day life. It is in direct contradiction to the laws of nature. Nothing is done in nature without an ulterior object, and that object is always progressive, leads from the lower to the without an ulterior object, and that object is always progressive, leads from the lower to the higher, whilst the efforts of nature always prohigher, whilst the efforts of nature always produce something in advance of what there was before. The march of nature is ever from lower to higher, and the observance of her laws invariably brings a reward, Nature never works for nothing; why, then, should man imagine that he alone, of all animals, possesses functions that are fruitless. The human labor, that bounds its desires with what this world gives only, is like a tree that lives to produce wood and leaves, but no fruit. The man who labors only for temporal good is no better than a slave working under the lash of necessity, and hopeless of recompense. The leading principle of our advanced civilization is the rights of man; he is to receive fair wages for his labor. man; he is to receive fair wages for his labor. To tell a mason or brick-layer or carpenter that rearing a beautiful edifice was sufficient recompense for the labor bestowed upon it would be received with derision. And so with

would be received with derision. And so with every other occupation of life.

And yet the highest occupation of all, the practice of virtue, the exercise of charity, benevolence, self-control, in short, the preparation for the hereafter, commands no remuneration! If so, oreation is a fraud, a mistake, and the evolution of species a mockery. Our progress, our science, our evolution to a higher phase of humanity—a phase so high, so sublime as to approach demi-godhead—is all for nothing. Upon this part of the question I have no issue with the creeds of the day, but am chiefly concerned with those who take reason for a guide, and, like Thomas of old, believe nothing they cannot see and feel. To these I would say, keep reason within bounds, and lay some slight stress upon intuition and understanding. Reakeep reason within bounds, and lay some slight stress upon intuition and understanding. Reason is one faculty, understanding another, and intuition the connecting link. From everlasting man has intuitively sought out a high controlling and creative cause. His intuitions have led him to prostrate himself before the Great Unknown; to invest something outside his own nature, and the world's, with delfic attributes. In prosperity he pours forth his thanksgivings, in affliction he spreads out his petitions and in prosperity he pours forth his thanksgivings, in affliction he spreads out his petitions and prayers for relief. In the great maiority of cases he does good, not for the sake of good so much as because "it pleases God." And yet lie has never heard or seen God, save in his works, but accepts his identity absolutely upon trust, and, let me add, with the entire approval of his intuition and understanding. The works of nature impress him with a belief in a creative and sustaining power, and this power has of nature impress him with a benefin a creative and sustaining power, and this power has assumed a sort of shape, through the revelations obtained by the aid of an occultism, apparent right through the ages, and akin to the manifestations of Modern Spiritualism. If Modern Spiritualism is a fraud and deceit, then are ancient miracles (so termed) myths.

The freathinker as he calls himself lauchs at

Spiritualism is a fraud and deceit, then are ancient miracles (so termed) myths.

The freetbinker, as he calls himself, laughs at mere belief and intuition, and terms them superstitious, because causes are not apparent. Let me ask him why does the sunflower turn to the sun? You may reply, "Because there is a sun to turn to." But suppose there was no visble sun, and yet the flower still turned? Would not the fact of the turning be accounted sufficent evidence of a cause, albeit unseen? Of a verity it would, and so prompted by his intuitions and understanding, instinctively, man bows and makes his supplications, and pours out his thankegivings before the unseen shrine, and his action is reflex, for satisfaction and comfort flow in on him, and may, lacking clearer evidence, be accepted as confirmatory of the existence of an influencing cause outside of himself. To better demonstrate this cause than has yet been accomplished, is the task of Spiritualism. Where is the evil of this, oh churches, where is the superstition, the fraud, oh materialists and scientists? Spiritualism strives to benefit you all, labors'in your service, and you turn and rend it. Oh! fools, oh! blind, malignant, stony-hearted, when will you learn that dogmatic dootrine does not necessarily involve the truth, and hard science that spiritual essence which is the complement of our hu-

For the Banner of Light. INTUITION. BY G. F. CARY.

Wisdom enthroned sits not beyond the skies; Around thy feet an open book is spread, Its simple alphabet directs thine eyes To see her harvests in the radiant head! Reason, as foliage thick, at first appears, While growing buds of flowers are yet concealed Unfolding light, a care of future years,

Blooms Intuition foremost in the field! After brown reapers—like that lonely one Who gleaned upon the plains of Palestine-A scattered few slow 'mong dry stubble walk To gather kernels shaken from full sheaves By careless Time, who, with unseemly haste To reach (ere yet the purple shadows fell) His waiting tent, left crowded ears behind. Which clasp bright germs of Spring and Summer tide And yellow Autumn, snugly wrapped secure: Holding condensed bound volumes of the past, That, spread upon the hills of coming years, Shall spring to verdant fields that in their turn Wave golden in the noon; starred thick with bloom Of native flowers, side by side, combined To form a carpet, spreading o'er the earth With colors brilliant, woven here and there To mock some constellation, looking down Upon itself reflected !

Earth's rarest gems are not on mountains fixed. To flash deflant back meridian beams, But in green valleys, hidden deep and still, The purest diamonds sleep, till some bold hand-Not decked with flimsy ornament, and pale With rust of idle years-mines to the rock, And seeking close with care among gross waste Cast out in ages gone, at last secures That longed for, priceless jewel! which disturbed From its low place the slumbers of mankind In dreams of future bliss, where all the race Were crowned as kings, in Oriental robes, And bowed in state before a Throne Supreme! Woodford's, Me.

Bishop Peck did not belong to Indiana, but he was so well known in the State that this story of him will not be out of place. Those who knew him will remember his ponderous frame, and more than aldermanic proportions. While at Evanston, Ill., once, he was stopping at the house of a friend who was extremely long and thin. Among the habitual visitors to this house was a woman who had lost her mind. She was a kind of protégée of the host and his good wife, and was frequent in her visits to solicit aid. The morning after the bishop's arrival, she made one of these visits; and, as she entered the doorway, the bishop came into the hall. She gazed in consternation at his immense size, and then, with a look of terror, threw herself on her knees in front of him, and with clasped hands, exclaimed, "Oh I sir, are

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

SERIES NUMBER FOURTEEN.

Ques .- Is there day and night in the spiritworld, the same as here?

Ans.—There is no day or night in the other world, as there is here, but there are multitudes of spirits who have not reached the spiritudes of the spirits who have not reached the spiritudes. tudes of spirits who have not reached the spirit-world proper, who are hovering about this world, having merely cast off the outer form, and these, remaining on this planet, experience what you experience, through your organiza-tions, very frequently. In the spirit-spheres proper there are no certain stated periods of restand refreshment, there is no difference to us between day and night, there is no difference be between winter and summer as there is with you. Whenever we need rest, we take it; whenever we need food, we take it. We some-times go for years of your time without need of recuperation, then at another time we may per-form so much in an hour that we require rest. In the angelic world there is no need of rest at all; no spirit desires repose; there is continual

In the angelic world there is no need of rest at all; no spirit desires repose; there is continual change of employment, no weariness, no possible excess, no necessity for a certain stop.

Q.—Is the angelic world on earth?

A.—Of course it is not on this earth. The angelic world is beyond the orbits of all the planets in the solar system, beyond the inter-stellar spaces where those souls commingle together who have perfected their lives upon different planets in different systems. However, you may attain to the angelic state while yet in the physical body; you become angelic simply when you always desire to do right, and never do wrong except from ignorance. As soon as do wrong except from ignorance. As soon as you have overcome all malice and selfishness, as soon as all your motives are pure, whatever may be the extent of your knowledge, then you are entitled to the epithet, angel.

are entitled to the epithet, angel.

Q.—What is it that makes a person a medium?

A.—Mediums are those who are specially sensitive. A person, to be an inspirational speaker, a trance medium for the transmission of general information, is one who requires to be peculiarly developed in the perceptive faculties; one whose brain is easily controlled by spirit-power, one who possesses general sensitiveness of mental organization; whereas a physical medium is one who does not possess great mental dium is one who does not possess great mental sensitiveness, but whose physical organization sensitiveness, but whose physical organization generates a greater amount of force, which is emitted more readily through the pores of the skin. Thus if a medium is made an instrument for the production of physical manifestation, he must generate a physical emanation that spirits can use; whereas if the medium is to be controlled for an inspirational purpose, he must possess a peculiarly pliable brain, and generally large perceptive faculties.

Q.—Is there any difference between the angelic plane and the archangelic plane?

A.—An archangel would, of course, mean an angel who had attained another degree in wisdom. An archangel and an angel may be just as pure, one as the other, only the archangel

dom. An archangel and an angel may be just as pure, one as the other, only the archangel would possess superior wisdom.

Q.—Could you control your medium, and hold his body in spite of him, if he, in the spirit, made an effort to get back?

A.—He never makes an effort to get back. We have no difficulty in holding control; he is always perfectly willing we should control him when we do. If he expressed desire to return, and should ask us to allow him to do so, if we had any special communication to give, we should inform him that we had not done using his organism. He would then be willing we should keep it; whereas, if we did not specially require it, we should allow him to return. There is such perfect harmony between this medium and his guides that there is no conflict, there is no violence required. Our medium is there is no violence required. Our medium is quite willing to yield to his guides; he has perknow what is best, and that they have ever guided him aright.

Q.—What I wish to get at, is, whether you can hold his body against his will?

A.—Of course, we have plenty of power to hold it, if we please. Our band of twelve guides have far more than sufficient power to control his will. If we chose to do so, we have plenty of power to remove him to spirit-life. If I found it necessary to control the medium for a fort-night or three weeks at a time, I could retain possession of his organism, and allow him to be elsewhere. I could do all the work the medium has to do, through him. I could so act through his organism that no one need know he was un der control.

Q.—Suppose a malefic spirit should control this medium, and by committing a orime render him amenable to human law, who would be responsible for the act?

A.—We should like to know by what means a malefic influence could get control? Is the power of evil stronger than the power of good? Are we not able to call upon good spirits to assist us in controlling and keeping evil spirits at bay? We state it is impossible for such a spirit. sist us in controlling and keeping evil spirits at bay? We state it is impossible for such a spirit to get control of a medium who is thoroughly under the control of a regular band of guides, unless that band of guides permit it. Unless we were to allow the spirit to do so, the evil spirit could not control him. If we allowed the evil spirit to do so, it would only be to teach the medium a useful lesson.

Q.—Suppose a malefic spirit should control a medium, and cause that medium to do something which would cause him eternal sorrow, who is to be held responsible?

A.—We are not aware that there is such a

A.—We are not aware that there is such a thing as eternal sorrow, because sorrow is only thing as eternal sorrow, because sorrow is only temporary. There is no eternal sorrow so far as we have any possible means of finding out. We regard a malefic spirit as an undeveloped spirit, and if such a spirit got control of the medium it would be the medium's own fault, as unless he encouraged, in his normal state, evil propensities, he would not open the door to the evil spirit. Of course if any one contemplates murder in the normal state, that person would attract to himself the spirit of wurder. If you murder in the normal state, that person would attract to himself the spirit of murder. If you are dwelling upon murder, and wishing for a chauce to commit it all the time, you may be obsessed by the spirit of a murderer. If you are trying to steal, and setting your wits to work to find opportunites for theft, a thief may control you and get you in trouble, and this may prove to be a very good thing for you, making you better in the future; but unless you encourage low propensities in your normal condition you low propensities in your normal condition you will not give an opportunity to an undeveloped spirit to gain control. The devil does not control the universe, and undeveloped spirits have not one tithe as much power as the good.

Q.—Do you place the responsibility on the medium or on the control? Medium or on the control?

A.—We place the responsibility on the medium, because the medium could not be controlled by an evil spirit unless in his own normal condition he were to attract that spirit to him by dwelling upon those things which are not in harmony with law. Suppose a medium yields himself entirely to a band of guides, as our medium has yielded himself to us; whatever we do through him, we state as being our act, and take the responsibility. Suppose that we were to decide that the medium should leave for California to-morrow, we should state our decision; we should take the responsibility ourselves. If he then should act directly in contradiction to our wishes, and we allowed him to gain the consequent experience, the responsibility would rest on his own shoulders; we should not be responsible—we merely allow him to blunder.

Q.—It is generally understood that the mes-

we should not be responsible—we merely allow him to blunder.

Q.—It is generally understood that the mesmerist can control his subject at a distance. What is the vehicle which transmits the power from the mesmerist to his subject?

A:—The emanations which proceed from the mind and body of the mesmerist and form a connection with the subtle emanations that proceed from the mind and body of the subject. It is possible for your mental and physical emanations to reach out thousands of miles; if there be a centre of communication in two places; there may be an unseen telegraph wire established between both points, and across that wire already established, across that atmospheric current, intelligence may be conveyed.

sway in spirit-life. Some persons, who have had the most delicate constitutions and have suffered all through their lives, are able to control immediately when they pass out of the physical form. As the person to whom you refer is very sensitive, and has been subject to other controls during earth-life, probably she is not capable of making a very strong effort of her own; thus she will have to learn in the spirit-life to do so.

Spiritual Phenomena.

Form-Manifestations with Mrs. Mellon.

On Thursday evening, Oct. 1st, by the kind invitation of Mr. and Mrs. Mellon, sixteen friends assembled at their residence, 61 Heaton Park Road, at 7:30, and after a little quiet conversation a semi-circle was formed, facing a corner of the room, at which was a door leading into a smaller apartment, in which small apart. ment was a recess, or closet. A curtain was suspended in the doorway leading from the circle-room into the smaller room in which was the recess. A further description of the relative positions of the rooms is unnecessary, not being essential to the value or success of the being essential to the value or success or the séance in question, the phenomena subsequent-ly observed being, to a large extent, self-evi-dent, and quite beyond the power of the medi-um to produce; the only possible explanation (apart from the spiritual) being the employ-ment of two confederates at least; and all who know Mrs. Mellon will acquit her of being guilty of that.

guilty of that.

After the opening hymn, the medium—who was seated in the recess in the inner room referred to—was controlled by one of her guides, a little colored girl, "Cissy," who chatted to each one present in turn, as she intimated, to put them at their ease, as there were some present who were quite new to such proceedings, and apt to be timid; the object of the chat being also to harmonize the circle, while other controls were endeavoring to gather the material and power to effect a materialization. After about half-an-hour sitting in a dim light, said light being placed at back and outside of the circle, in the opposite corner from the curtainsaid light being placed at cack and outside of the circle, in the opposite corner from the curtained door, a deep, gruff voice was heard to say. "A bit more light, Professor," and at once all recognized the familiar tones and accents of "Geordy," Mrs. Mellon's chief control for this phase of phenomena.

After the light had been increased sufficiently to see every object in the room and to see

After the light had been increased sumciently to see every object in the room, and to see time quite easily by one's watch, which I saw was twenty minutes to nine, "Geordy" stepped out into the room from behind the curtain. He out into the room from behind the curtain. He walked quite nimbly forward toward the left wing of the curtain, picked a pencil up from a chair which had been placed there, with paper. He dropped the pencil, picked it up again, during which process a peculiar crack was heard, as if some of his joints were rather rickety. He chatted away in his droll, humorous way, and any one who ever heard "Geordy" speak years ago could not fail to be struck with the remarkable maintenance of identity, so that the confederate idea referred to is cuite out of the confederate idea referred to is quite out of the question.

After bowing most gracefully several times to the circle, he moved toward the curtain, and After bowing most gracefully several times to the circle, he moved toward the curtain, and stood about two feet from and on our side of it, and from that moment he gradually grew less, by slow degrees sinking, till he was about two feet high, but still proportionate in bulk to height. He spoke, bidding us good-night in the same voice, but very much weaker, and from that gradually seemed to sink, till the white vapory-looking mass entirely disappeared, and after the lapse of perhaps four or five minutes, the white mass gradually reäppeared, and grew from the appearance of a small quantity of steam, of the size of a small pocket-handker-chief, up to the proportions of a full grown man. As the form was growing, and especially from the time it was about half-formed, there was a movement of the arms, as if manipulating the material, and forming the lower extremities.

"Marvelous!" exclaimed one of the friends.
"It is indeed marvelous," responded "Geordy," as he stepped forward, full of animation, and as agile as any human being could possibly be; and after walking round the circle, and passing a few remarks in his usual droll fashion, he bade us good-night, with the intimation that a lady desired to show herself, a friend of some one present.

that a lady desired to show herself, a friend of

Some one present.

About five minutes after the retirement of "Geordy," a female form appeared, white-robed and head hooded with a white shaw like

"Geordy," a female form appeared, whiterobed and head hooded with a white shawl-like
garment; but she seemed very timid, and not
able to bear the light, which was pretty strong.
After two or three attempts to come forward,
at the pressing invitation of those present, she
finally retired, and shortly afterward "Cissy"
appeared, a little girl not over about two feet
eight or ten inches in height to all appearance;
and all who have seen and heard "Cissy"—as
some of us had years ago—could not fall to
recognize the same mode of manifesting, the
little voice and childish movements.

After playing with a small child's hair, pulling it over her head, and playing with her garments, and toddling about beside the curtain,
she retired, and informed us through her medium that "Geordy" was going to show himself
and medium at the same time. In a few more
minutes the medium was heard apparently
struggling toward the curtain, appearing, as
she was when she retired, in a dark, fur-lined
cloak—the night being cold—at the curtain on
one side of it, "Cissy" controlling her, and
"Geordy" on the other side of it, both the
form of medium and "Geordy" being distinctly visible at the same moment, "Clssy" speaking by her medium, and "Geordy" answering
her. The medium stepped into the circle and
sat down on a chair; "Geordy" retiring apparently, the other way into the inner room,
gave knocks to close the seance, which brought
a. most interesting and successful one to a
termination.—Geo. Wilson, of Newcastle, in
The Medium and Daybreak. The Medium and Daybreak.

The Medium Eglinton.

Mr. Eglinton's mediumistic powers suffer no diminution. Last month, as reported in Light, a gentleman (G. H. Woodhouse of Bolton) took a bank-note from his pocket, and, placing it face downwards on the table, wrote (unknown to Mr. Eglinton) in the famous Bramah-locked slate the following question: "Will you write the number of the bank-note which is on the table?" In a very short time the spirits wrote: "Yes; but put it in the slate." He did so and looked the slate. In a few seconds the answer was correctly given. After more questions had been asked and answered, he placed a cigarette in the looked-up slate and asked that the name of the maker, which was printed on the cigarette-paper, might be written. The slate was put on the table, and at the same time Mr. Eglinton held an ordinary slate under the table and almost directly under the looked-up slate, for the purpose of receiving a reply to an unanswered question. In a short time was heard the sound of writing, followed by the customary three taps on the lower siste, and on that slate the gentleman found the name of the maker correctly written, and also the cigarette which had been locked up in the other slate. When he unlooked the upper slate nothing was found therein but a few fragments of tobacco!

Oh i tell me not that they are dead that generous hoet, that air, army of invisible heroes. They hove as a cloud of witnesses above this nation! Are they dead that yet speak londer; than we can speak and a more universal language? Are they dead that yet nove those society, and impire the people with hobler motives and more herois particular — Heroe Ward Becker.

od.

Q.—We know of a medium, a very eminent one, whose death was recorded in the Baxwarn some years ago, who makes an effort to return, but the control is very feeble. Is it owing to a mental or physical condition or both, which the medium suffered while on earth?

A.—Probably to a mental condition, because a condition purely physical would have no

All crimson glows the western sky above old ocean's breast, For sunset hangs her sag on high, and day sinks down to rest. Proud in their strength, the rugged rocks along the coast arise. Crowned and transfigured in the light of the all-glori-

Par out, where the horizon blends harmonious sea and The little ships their white wings spread, like birds that homeward fly, For slowly fades the crimson glow as twilight comes apace, And lets the soft, gray yell of eye fall o'er fair nature's

But ever upward through the gloom the dashing spray gleams white,
And steadfastly across the waves shines out "Boon Island Light,"
To cheer the trusting mariner and guide him on his

way,
Till rugged coast and foaming sea stand out neath
light of day. And now, while from our dizzy height we stand and seaward gaze,

A line of silver creeps along th' horizon's distant haze,
And, rising from the waters in her majesty and might,
Behold, the moon makes radiant the silent "noon of
night."

8.5

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night''!
—Mary D. Brine, in The Congregationalist.

Banner Correspondence.

New York. BROOKLYN .- Emily B. Ruggles writes: " The Hon.

A. B. French has fulfilled his month's engagement with the First Society of Spiritualists of Brooklyn, gaining hosts of new friends and renewing the warm friendship of old ones. He has won golden honors and received the heartlest appreciation for the eloquent and instructive lectures he has given. His discourses are marvels of eloquence, full of pathos and humor, holding listeners spellbound, compelling laughter or tears as he passes from grave to gay in his utterances. Mr. French accepted an invitation to a reception given Mrs. Nellie J. T. Brigham by the church society, Saturday evening, Oct. 17th. Judge Dailey was called upon to open the meeting, which he did in his usual felicitous speech, introducing the speakers in the most pleasing manner. Mr. Waterman, President of the First Society, being called upon, said, 'I am not a public speaker, but will introduce Mr. French, who can speak for me, and he can speak for himself, as you will soon discover.' And indeed Mr. French did speak for himself, and while he uttered a glowing tribute to the memory of Seiden J. Finney, it appeared to me that the spirit of our arisen brother inspired the eloquent sentiments that flowed from his lips. Mr. French gave a brief outline of the career of William Denton, and spoke in sympathetic appreciation of Mrs. Shepard Lillie, who has for years been a faithful and efficient worker in our ranks. Mr. French said that Spiritualism continued to be a wonder to him. It had been ushered in by the laughing schoolgiris of Hydesville: it had not been welcomed by scientists. ministers or lawyers; no church had placed it upon its altar and blessed it, but it had summoned its workers from all occupations. It had developed its own artists, poets, speakers and mediums from workshops and factories, kitchens and farms. Then Mrs. Brigham came to the front with her exquisitely spiritual manner and speech, making pleasant allusions to Mr. French. Mr. J. J. Morse closed this evening's entertainment with a brief account of his former visit to our country as to the Mecca of Spiritualism, and of his having now returned with his family for a longer sojourn among us. Monday evening, Oct. 26th, Mr. French had a final

meeting and parting with his friends at the residence of Mr. Coles, during which he gave a brief recital of his early days. He was born in Farmington, Ohio, of Methodist parents. Spiritualism came to them unsought; his sister became a trance medium. One day his father sent him from the field, where he was toss ing hay, to lunch. He went into the room where his sister was entranced. She arose, closed the door and looked it. saving. 'Now we have got you.' She made a few passes over his head, and he began to shake, and shook for a day and a half. Subsequently he became entranced, attracted people from far and near, and soon was lecturing and attending funerals. Collections were taken at these meetings, though he very seldom received more than seventy-five cents for a lecture, and often less. He married at twenty-one, having saved up seven dollars, and continued to lecture until he found that it was not sufficiently remunerative to support his wife and himself. Then a friend loaned him one hundred and fifty dollars, and he went to farming, became a nurseryman, yet always attended funerals when called upon. From that time more and more engaged in advancing the cause of Spiritualism, and I need not inform the readers of the BANNER OF LIGHT that he is to day one of its most able advocates. Mrs. Susle Willis Fletcher is to lecture to our Soci-

ety during November. She will receive a cordial welcome. Thus the work goes on in Brooklyn. We rejoice that the BANNER OF LIGHT brings us weekly good reports of our cause from all quarters of the globe, and so we feel it a duty to write of spiritual affairs in this city of churches."

Pennsylvania.

PHILADELPHIA. - A correspondent, "J. S., sends us, to add to the almost innumerable responses to the inquiry, "What good has Spiritualism done?" an account of remarkable cures effected by one who possesses the gift of healing, Mr. Joseph Fisher, of 1931 South Sixth street. Mr. Fisher operates entirely by the "laying on of hands," using no drugs or other form of medicine whatever. The two instances certified by letters sent us relate to that most difficult part of the human organism for treatment, the eye. Mrs. Annetta Smith states that her son had granulated eyelids fourteen years. Several Philadelphia allopathic doctors attempted to cure him without success, and for two years he was at the Wills Eye Hospital with no better result. The homeopathic doctors then took him in hand. At the end of six weeks his evesight was entirely gone. By some fortuitous manner his mother was led to place him in care of Mr. Fisher The first treatment caused him to see dimiv: the third enabled him to go about by himself, and soon after he was able to see to read and write, with a prospect of being speedily given a full and permanent use of his eyes. George Huston certifies that his daughter, ten years of age, became blind. About the same course as the one above described was followed. the doctors and the hospital physicians doing her no good, and the probability is her blindness would have remained had she not been treated by Mr. Fisher. who in a few interviews fully restored her sight. Our correspondent says Mr. Fisher is a hard-working man laboring daily for the support of himself and family yet takes no pay for his services, but exercises his gift freely for the benefit of all whom he can aid.

Ohio.

MANTUA STATION .- Henry Cobb, Secretary of the Mantua Association of Spiritualists, writes : "The Spiritualists of Mautua and vicinity have recently enjoyed a rich feast of spiritual food in the inspired utterances of Miss Carrie E. Downer, of Baldwinsville, N. V., who occupied the platform in King's Opera House, at Mantua Station, on Sunday, Oct. 11th, also on the succeeding Sabbath, Oct. 18th, morning and evening of each day. She was accompanied by Mrs. A. C. Denio, whose presence seems necessary for the

the cause, which insures a deserved success wherever her labors are appreciated.

From here she went to fill appointments in Ravenna and Kent, in Portage County, and Alliance in Stark County, and will return here, where a warm and friendly welcome again awaits her. At present Mrs. Wilson, a celebrated medium from New York City, is here, and on Sunday, Oct. 25th, her controls gave her hearers much excellent instruction and advice.

The annual meeting for election of officers of the Association resulted in retaining the present incumbents for another year: Lewis King, President; Henry Cobb. Secretary."

Rhode Island.

PROVIDENCE.-William Foster, jr., says of the singing of Mrs. Addie M. Gage and Miss Lulu Billings of Rochester, while in that city: "Their control as mediums is so absolute and perfect that neither can tell what may have been sung or played when they return to their normal condition-their individuality is completely sunk for the time being. The controls are mostly Spanish. This is another phase of mediumship which shows the power of the spirit, and the intense desire the denizens of the higher life have to make themselves known to those of earth. As time wears on the spirit-world continues its labors and from its vast resources brings forth at intervals some new phase of mediumship to challenge attention and cu mulate the evidence now so overwhelming-but which so-called religion and science refuse to recognize or acknowledge." These ladies have since this was writ ten transferred the scene of their work to Boston.

PROVIDENCE. - Lizzie A. Sawtelle writes: "A short time since I visited Mr. Roscoe and found him to be a wonderful medium. He gave me many tests, and much of what he told me of my future has already come to pass."

Colorado.

RUSSELL .- Mrs. L. T. F. Davis writes us under a recent date: "I often visit the BANNER office upon the wings of thought. How blessed must be the privilege of the disembodied spirit, to pass as it were on pinions of light from point to point, and help the cloudencumbered ones of this world to climb out of the ignorance and mystifications with which so much of earth-life is fraught, to a realization that they are not the subjects of a selfish God, who is liable at any moment to snatch them from this state of existence only to plunge them into indescribable tortures, or send them to a monotonous heaven so far beyond the blue canopy that surviving earth-friends can but feel the

bitter pange of separation. How we love the BANNER, the messenger that brings us glad tidings. We have but few, very few persons throughout our vicinity who openly avow their belief in this manner of spiritual faith or knowledge. I enjoy reading the Message Department. I know that spirits come to us; I see them and hear voices. Heaven's blessings be upon your Public Circle-that open gateway to the home of not 'lost' friends."

Kansas.

ELK FALLS .- A. C. Williams writes, reporting that his development as a psychometric reader, rapping medium, etc., is progressing quite rapidly. He speaks of Mrs. P. C. Philleo, the abolitionist matron of the stormy age of Garrison and Phillips—who is now sojourning at Elk Falls, and a sketch of whose life, to_ gether with portraits of her in youth and old age, were printed in the September Century: "She still retains her vigor of mind, and a goodly share of the physical, and is interested in the education of the colored race
-her old-time imprisonment therefor proving ineffectual for its eradication. She lectures occasionally upon Woman's Rights, Temperance and Spiritualism. Ilike this climate, having lived here two years. I think this is destined to be the Italy of America. I am greatly interested in meteorology-once belonged to the Govern ment Signal Service, and report meteorologically to the same now. I will, on receipt of stamps to pay postage, give a brief (of my monthly report) to any one wishing the meteorology of this place, that an insight may be thus gained as to the facts concerning our climate."

Minnesota.

ST. PAUL.-Mrs. Mary Johnson writes: "Hosts of people from St. Paul and Minneapolis have been attending Mrs. Lillie's lectures at the latter place on Spiritualism. We have now seen every phase of spiritual phenomena except materialization. If some good materializing medium would come out to our cities and demonstrate that, thousands of converts to the cause would be made. The Spiritualists will donate liberally for the medium. It is remarked by the clergy that the best citizens of the 'twin cities' are fast falling into Spiritualism."

Any medium of the class designated disposed to comply with the above request can address the Spiritual Society, Minneapolis, Minn.

Massachusetts.

NORTHAMPTON .- A correspondent writes: "The hall of the G. A. R. was filled to its utmost limit on the evening of Sunday, Oct. 25th, by an audience that was deeply interested in the revelations of spirit presence made by Dr. Merrill, who gave the names, personal descriptions and various facts of history known only to friends of some fifty deceased persons whose spirits purported to be present and speak through the medium to their friends yet in earth-life. Several persons present stated that they saw and recognized spiritforms passing across the stage, many of whom were once resident in this community."

Michigan.

ALBION .- J. W. Kenyon writes: "At the close of our engagement for September, in Albion, we were reengaged for October, a society being organized with the following officers: Mr. Wood, President; Mrs. Bishop, Vice President; Phobe Robertson, Secretary and Treasurer. The interest is on the increase. The BANNER is taken by many, and we hope to increase the number before we close our work here. Every-where we go it is spoken of as the best and ablest Spiritualist paper published."

New Hampshire.

CANDIA.—Mrs. A. B. F. Boberts writes: "I have just returned from a two weeks' stay in Boston, and I wish to say a good word for Mrs. Carrie M. Sawyer as a materializing medium. By her very kind invitation attended five of her seances, and can truly say what I witnessed was wonderful, and free from deception in every form."

The late Dr. Leroy Sunderland deserved the position of cock of the roost among the charlatans who attempt to say new or wise things about mental science. His publisher is kind enough to give the public his portrait, which is that of a nervous, emotional, wild, excitable man, who subsists on daily hysterics and miracles, and whose whole nature is singularly bereft of modesty and good sense. His "Ideology" speedily confirms the impressions made by his portrait. Its sub-title is "Mental Amesthesia Self Induced, Miraculous Cures Self-Made, Involution and Evolution in the Human Mind as in the Whole of Things." The sub-title of the second part, both of which are bound up in one volume, is "The Romance and Miracle in Ideal Contagion and Mental Epidemics." These show what a diseased mind Dr. Sunderland had, and a quotation from the preface to the second part of his work indicates the scope of his thought. He says: "The social relations of humanity are the living foundation and the A. C. Denic, whose presence seems necessary for the full exercise of her wonderful powers. After requesting the audience to propose subjects and questions for discussion, and also subjects for improvised poems, the speaker selected a sufficient number for the occasion, and for an hour or more the breathless attention of a large audience was secured, as, in fitting fanguage, the simple and wonderful truths of our beautiful philosophy were presented with a clearness and force rarely equalied. This is the second vist of this medium to this locality. One year ago she was greet, and the truths and the same of involution and evolution, to be appreciated to the work of the same of involution and evolution, to be appreciated to the work of the same of the same force rarely equalied. This is the second vist of this medium to this locality. One year ago she was greet, and the same of involution and evolution, to be appreciated to the work of the same of the same facts behind his rambling and incoherent, utpersences, but in is head was not level enough to give them a proper statement, and his book is really worthis is an able expensent and savocate of true Spirit minimals. The proper statement, and his book is really worthis is desired a sincere and carnest devotion to the name of the same in the says: "The social relations and the does not depend that the specific precise of virtue, justice, goodness and truthfulness, and its practice does not depend that the says: "From the fraternal element in humanity owns all we know of justice, equity and individual sovereignty." In the law of involution and evolution, to be appreciated that of involution and evolution, to be appreciated that of the same and the same of involution and evolution, to be appreciated that the same facts behind his rambling and incoherent, utpersences, but his head was not level enough in it to preserve the same and the same a

November Magazines.

ST. NICHOLAS.—This, the first number of a new volume, the thirteenth, comes to its patrons much improved in appearance, with a newly engraved cover, that is beautiful and appropriate. Mrs. Burnet, author of "That Lass o' Lowrie's," commences a charmingly attractive serial, "Little Lord Fauntleroy," relating the experiences of a New York lad who suddenly came into possession of estates and a title in England. Miss Alcott takes her readers on a trip into "The Candy Country," and Illustrates the journey with seven engravings. H. H. Clark, United States Navy, tells of the thrilling adventures of "Two Middies at Rphesus," and Susan Coolidge gives the girls a nice story about "Uncle and Aunt," while the never wearisome "Brownies" come in on bicycles, and meet with queer mishaps, which the inimitable Palmer Cox as queerly describes with pen and pencil. Altogether this opening number foreshadows many feasts of good things the next six months from the children's patron, St. Nicholas, The Century Company, New York. Cupples, Upham & Co., 283 Washington street, Boston.

THE ATLANTIC MONTHLY continues "The Princess Casamassima," "A Country Gentleman," and "The New Portfolio"; gives Part I, of a consideration by John Fiske of "The Idea of God"; brings into the court of racial inquiry as to the status of labor in the South some important Testimony in the Case, collected by Rebecca Harding Davis; has a clear restatement f" An Old Time Grievance," viz.: the right of search and impressment, which in 1812 convulsed America, and brought on the "Second war for Independence" between this country and England; furnishes poems of excellent fibre by several writers (that by Frances L. Mace: "How Glooskap Brought the Summer," being of special interest,) and presents other articles, not here mentioned, to its readers, together with lively departments on Books, the Contributor's Club, etc., etc. A good number for close reading. Houghton, Mifilin & Co., Boston, publishers.

MAGAZINE OF AMERICAN HISTORY .- In continuation of sketches of "Historic Homes," a portrait of James Wadsworth, and descriptions, with engravings, of "The Wadsworth House at Geneseo," and its sur roundings, are given. An interesting article by Hon. Horatio King, describes the "Battle of Bladensburg, and the Capture of Washington" in 1814, embodied in which are passages from letters written by Geo. R. Gleig, a British subaltern at the time. in 1884 in his ninety-first year, the Chaplain-General of the British Army. The "Civil War Papers" in this number comprise "The Campaign of 1861–1862 in Kentucky," "A Ride with Sheridan," and "Bombardments and Capture of Fort McAllister." "Witchcraft in Illinois" is a page from history showing "that capital punishment for the suppositious crime of witchcraft has occurred within the limits of the present State of Illinois, and almost within the memory of persons yet living." Of these executions was that of a slave who was sentenced to pay an "honorable fine at the door of the church, to be chained to a post at the waterside, and then to be burnt alive, and his ashes scattered." This was almost one hundred years after the doctrine of witchcraft had been exploded in all other parts of the civilized world. New York: 30 Lafayette Place.

MAGAZINE OF ART .- " Napoleon in Russia." a fullpage engraving from a painting by Meissonier, is the leading feature. The page of the interesting and artistic series, "Poems and Pictures," consists this month of a poem, "Below the Sea," by Mary Kendall, interwoven with illustrations by W. H. Overend. The frontisplece is " Lady Hamilton ; The Spinstress," from a painting by Romney, and there are in subsequent pages three portraits of her whose wondrous beauty and singular career-born in indigence, elevated to lofty station, finally dying a pauper, and buried, as such by subscription in "the heretics burying-ground" outside the walls of Calais-invests them with no ordinary degree of interest. Of the remaining contents are Burnham Beeches," five illustrations, "The Myth of Perseus and Andromeda," five illustrations, and "Profiles from the French Renaissance," Cassell & Co., New York, London and Paris.

OUR LITTLE ONES .-- A view on the seashore among the boats and nets of fishermen, is the subject of the frontisplece and a poem entitled, "What Treasure?" by Mrs. Goodhart. "Selfish Sambo," "Something About Fires," "Plume, the Baby Squirrel," other stories, lots of pictures, and a song with plane accom paniment, "Winter Birds," will prove attractive to the youngest of children. Russell Publishing Com-

New Publications.

THE SATIN-WOOD BOX. By J. T. Trowbridge. Illustrated. 16mo., cloth, pp. 170. Boston : Lee & Shepard.

Though the hero of this story seems to have inher-Ited the misfortune of bad luck, no one who becomes acquainted with him is inclined to question the honests of his intentions. The aim of the author is to show how very near an innocent boy may come to being thought guilty, and yet escape suspicion of wrong doing. Like all of Mr. Trowbridge's books it abound with interesting incidents and grand lessons, and is one of the best that can be placed in the hands of

TELL YOUR WIFE. 16mo, paper, pp. 248. Boston: Lee & Shepard.

A pleasing, off-hand sketch, in a bright, sparkling vein, designed to show that if a man wishes to avoid discomfort, perplexities and failures he must inform his wife of what he proposes to do, and consult with her as to the advisability of the step. One of the characters is a little girl who sees and converses with her spirit mother, is led by her, and protected from disas ter that otherwise would have befallen her.

IMMORTALITY INHERENT IN NATURE. By Warren Sumner Barlow, author of "The Voices" and other poems. 16mo, cloth, gilt edge, full gilt, embossed cover, pp. 40. Boston: Colby & Rich.

Those who have read and admired Mr. Barlow's

previous poems will require no words from us to convince them that this new production of his is one of merit and worthy of their favorable attention. In five cantos the author concisely sets forth that God is all in all; that the source of thought and all effects are eternal; that foreordination is in harmony with free agency; considers design in contradistinction to chance, and portrays in glowing thought the "Hope of the Soul." Aside from its value in a literary and progressive point of view, its very attractive typography and exquisitely artistic binding make it very desirable as a holiday gift.

STEM TO STERN; OR, BUILDING THE BOAT.
By Oliver Optic. 12mo, cloth, pp. 324. Illustrated. Boston: Lee & Shepard.
The fourth volume of the author's "Boat-Builder

Beries." The story is one of adventure on Lake Cham plain and its shores, in the course of which is indicat ed in what manner an ambitious young boat-builder may obtain instruction how to proceed to the accomplishment of his task. It is needless for us to add that the name of the author is a guarantee of a book that, while it entertains young readers, inculcates habits that lead to a noble manhood.

A SMALLPOX REMEDY.—A correspondent of Le Canadien recommends as an unfalling remedy for smallpox the application, when the first symptoms appear, of two small Spanish fly blisters to the arm of the patient between the elbow and the shoulder. These, he contends, will draw all the virus of the disease to that part of the body, and it may be let out by opening the vesicles from time to time with a penknite or a pair of scissors. The blisters should be allowed to remain till they fall off and no more pus runs from the wound, when it will dry up on the application of a little lard, and the patient will be fully recovered in less than a week. He claims that he has seen this remedy used in France and Brazil, and always with success.

First Boy: "They say you are a coward, a lazybones, a-a-" Second Boy (interrupting): "Do you know what they call you?" First Boy: "What?" Second Boy: "They don't call; they just whistle!"—Golden Days.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophon For Throat Affections.

Dr. F. B. PHILPOTT, Sallabury, Mo., says: "] have used Scott's Emulsion in glandular discases and Throat affections with uniformly good results. It is the only preparation of Cod Liver

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TALE OF A PHYSICIAN; OR, THE SEEDS AND
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complete in one volume, Part I—Planting the Seeds of
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Reaping the Fruits of Urime. A wonderfully interesting
book. Society is unveiled. Individual miseries, and the
great crimes caused by circumstances, are brought to light.
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Cloth.

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

Or, instead of a book, choice of ONE of the helow-described beautiful works of art:

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"NEARER, MY GOD, TO THEE." Painted by Joseph John, and engraved on steel by J. L. Rice. Size of sheet, 22x28 inches; engraved surface, 18x21 inches.

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From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches. "THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD." Designed and painted by Joseph John. Size of sheet, 22x2,

"FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on steel by J. W. Watts. Bizeof sheet, 20x24 inches.

For each additional Engraving 50 cents extra.

Any person sending \$3.50 for one year's subeription to the BANNER OF LIGHT will be entitled to Hollyer's Line and StippleSteel Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigle House," Old Cambridge, Mass.

At "Craigle House," Old Cambridge, Mass.

The plate is 24x2 inches. The central figure is that of the GREAT POET. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book-case, containing all the Poet's own works, in their original manuscript, flanked by those of De Quincy, Irving, Bacon, Milton, Danté, Shakspeare, Scott, Byron and innumerable others. Hangling on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdoin. The bage of Concord, Raiph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is made from the Spreading Chostnut which stood before the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open desk on the

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INDEX.

Heady to go.
Shall we know each other there?
Sweet hour of prayer.
Sweet meeting there.
Sweet reflections. Angel Care.
A little while longer.
Angel Visitants.
Angel Friends.
Aimost Home. And He will make it plain.

A Fragment.

A day's march nearer home,

A secondary the secondary of the second Asconded.
Beautiful angels are waiting.
Bothany.
Bothany.
Beautiful City.
Beautiful Land.

Beautital Land, Biliss, Boyond the mortal, By love we srise. Come up thither. Come, gentle spirits. Consolation, Come, go with me, Day by day, 10 n't ask me to tarry, Evergreen abore. They're calling us over the

Fraternity, Flowers in heaven, Gathered Home, Gone before, Gentle words, Gratitude,

sea. Home of rest. He's gone,

My home is not here My guardian Angel. Not yet.

Not yet. No weeping there. No death.

er the river I 'm going.

ot yet for me.

They 're calling us ovel sea.

Tenting nearer home,
Trust in God.
The land of rest,
The Sabbath morn.
The cry of the spirit.
The allent city.
The allent city.
The allent city.
The angels are coming.
The Lyceum.
They are coming.
The happy time to come.
The happy time to come.
The happy by and-by,
The other side.
The region of light.
The shining shore.
The harvest. Golden shore. Gathered home beyond the

The shining shore.
The harvest.
Time is bearing us on.
The happy spirit-land.
The by-and-by.
The Eden above.
The angel ferry.
Volces from the better land.
We shall meet on the bright,
etc. Home of rost.
He's gone.
Hero and there.
I shall know his angel name.
I m called to the better land.
Looking beyond.
Looking beyond.
Looking for home.
Lot men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
My ning Homeward.
My home is not here.

otc.
Welcome angels.
Waiting 'mid the shadows.
When shall we meet again'
We welcome them he and-by.
We'll meet them by an oto, etc. We'll gather at the portal.
We shall know each other there.
We'll dwell beyond them all.

We'll dwell beyond them all. Waiting to go.
Waiting on this shore.
We're journeying on.
What must it be to be there.
Where we'll weary nevermore.
Whisper us of spirit-life.
Waiting at the river. CHANTS.

Oh, bear me away.
Oho by one,
Passed on,
Passing away.
Parting hymn,
Fassing the veil. Come to me. How long. I have reared a castle often, Invocation chant. In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THIRTY PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

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

Banner of Fight.

BOSTON, SATURDAY, NOVEMBER 7, 1885.

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

Edwin Arnold on Immortality.

Edwin Arnold, the author of that dazzlingly brilliant poem, "The Light of Asia," writes on the pages of the London Fortnightly Magazine that "man is not by any means convinced as yet of his immortality. Only a few feel quite certain that they will never cease to exist." Nevertheless, he refuses to entertain any denial of continued existence hereafter merely because we are not able to comprehend such a fact. Because, when we come right down to it, we should none of us be able to say what we do comprehend, or, if otherwise, how we comprehend. If we were to say we believe only as much as we comprehend, our stock of faith would be so small as to be practically an unknown quantity. Our simple consciousness every moment tells us better. But our very hopes and aspirations are prophetic, and the more so the more difficult it is to formulate them. We know it to be so all through life in other matters, and why not in regard to one so engrossing of our thought as that of immortality? Are not the lesser and the temporary substantial hints of the larger and the enduring?

"Death, and Afterwards," is the theme which Edwin Arnold announces at the head of his reflections. It is a topic that will not take its departure from the thought at the bidding of any man. It is even as Arnold himself says, "there is a significance, like the breath of a punishment for violation of God's laws, but the perpetual whisper from nature, in the way purpose of that punishment is the reformation in which the theme of his own immortality of the sufferer. teases and haunts a man." And he offers the surprise for her offspring, when their time arrives, to discover the simplicity, agreeableness, and absence of any serious change in the process called 'dying.'" This "perhaps" may be interesting as a speculation merely; but when, as now, in the bright light of Spiritualism, it is converted into certainty and conviction, to what end is further speculation, and wherein consists the special pleasure of its pursuit? Happily for the human race, what has for all these centuries baffled its thought, confounded its vision, and tortured with doubts and questionings its heart, is in this our day made clear and convincing; and the question of a life beyond this life is made certain to all who seriously propound it, and will accept the readv

More is demanded in this matter than such vague and unsatisfactory answers as speculation alone furnishes. The human spirit refuses to rest on what, at best, is so uncertain. One proven fact, a single demonstrated truth, in the direction in which this question tends, is worth infinitely more than all the patterns, however ingenious, that can be woven in the endless web of metaphysics. Do we live again? Is our life a continuous one? Of course speculation answers, and with almost irresistible force as well as plausibility, that these desires and aspirations, this hope and faith, were never given us to end in nothing, to lead nowhere, to tantalize only with disappointment. But that does not fully satisfy. It forms a good enough foundation for a faith that is not yet possessed of vision. But that is very far from conviction. The latter has never been supplied until Spiritualism came to supply it. This it did, and still continues to do, with actual evidence, visible, audible, tangible, evidence that dissolves all the old doubts and forbids the birth of new ones, that fills the spirit with a gratitude beyond the power of words to express it, that melts the heart of humanity in a common love whose depths cannot be sounded.

We do not deny the force of such aid to the apirit seeking a solution of this problem as speculation can impart. We accept gladly such assistance as the spirit surely receives in utterances like the following which we call from Mr. Arnold's article: "What does nature possess more valuable in all she has wrought here than the wisdom of the sage, the tenderness of the mother, the devotion of the lover, and the opulent imagination of the poet, that she should let these priceless things be lost by a quinsy or a flux? It is a hundred times more reasonable to believe that she commences afresh with such delicately developed treasures, making them groundwork and stuff for splendld further living, by process of death; which, even when it seems accidental or premature, is probably as natural and gentle as birth; and wherefrom, it may well be, the new born dead arises to find a fresh world ready for his pleasant and novel in spite of all bigotry and intolerance."

body, with gracious and willing kindred ministrators awaiting it, like those which provided for the human babe the guarding arms and nourishing breasts of its mother. As the babe's eyes opened to strange sunlight here, so may the eyes of the dead lift glad and surprised lids to 'a light that never was on sea or land,' and so may his delighted ears hear speech and music proper to the spheres beyond, while he laughs contentedly to find how touch' and taste and smell had all been forecasts of faculties accurately following upon the lowly lessons of the earthly nursery." But this is sentiment, and poetry, and speculation. It is indeed delightful, but it does not satisfy like food. The world has for ages restlessly asked for more. It has been the burden of its prayer till now. And Spiritualism comes in answer-full and complete answer to that groaning prayer. Is it such an answer as deserves to be scorned and scouted by those who assume to keep the charge of human souls on earth, as Jesus himself was scorned and scouted by the ecclesiastical leaders of the nation that gave him birth? If it is, then it follows according to an inflexible logic that it is to be all the more eagerly and gratefully accepted on that very account. Such, for a mysterious reason, appears to be the order of advance and evolution in human his-

No More Calvinism.

We have seldom encountered a more open and complete case of creed repudiation than that of Rev. Mr. Mangazarian, pastor of the well-known Spring Garden Presbyterian Church, of Philadelphia, for the past three years, who recently made a pulpit renunciation of the Calvinistic dogmas embraced by Presbyterianism, and simultaneously tendered his resignation as pastor. A crowded congregation listened with breathless interest to his avowals, and finally parted with him with hand-shakings and tears. We cannot refrain from quoting passages from his perfectly candid and courageous discourse.

Said he, "I have ceased to be a Calvinist. I have decided to renounce the doctrines of Orthodox, Presbyterianism. If Calvin, Wesley and Edwards had the right to make articles of faith, and to differ with good and holy men who went before them, have I not the same right to make articles of faith and to differ with Calvin, Wesley and Edwards? I have outgrown the creed of Calvin. I will continue to preach the gospel, but will not be held within limits of sect or denomination. I shall have no creed save the words of Christ. My sympathies are with all sects having liberal views.

"My future church shall be a church governed by the people, a people's church, a congregational church essentially, where no authority comes between the minister and his flock. By my act I subscribe myself to the congregational doctrine. I endorse the new creed of that church in place of the Westminster Catechism, which, as pastor in the Presbyterian church, I was bound to teach. Ministers in Boston and other cities have sent me letters, promising to help me in this strike for candor in the pulpit. I do not disfellowship the Presbyterian church; the Presbyterian church disfellowships me.

"Your creed says that mankind is born and lives under the curse of God; that in Adam's sin all mankind fell, and for his trangression God sentenced his children to unending sorrow. Your creed shows me a heaven thinly settled, a hell peopled with few saints and many sinners. Your creed tells me that under the law of predestination nothing can change the number of souls ransomed. This is fatalism. What need, then, of preaching the gosnel? If a father decides to save three of his six children, and consigns the other three to an eternal hell, what can we do? The Episcopal church tenets are broader. There is no escaping the

"God delights not in the writhings of a punished soul. Heaven and hell are states, not lounexplained ironies, reserves as blithesome a | calities. They are conditions into which we enter. I want men to know that God is awake and loving. Heaven's joys will not be increased by the sight of souls in hell. The doctrine of total depravity is a blackmailing of human nature. God hasten the day when there will be no tyranny of opinion, and every minister will represent his own thinking and not the thinking of Calvin."

And this is the way things are going on every side. The creeds are crumbling, in spite of the building of costly churches that are exempt from taxation. The old dogmas are dying; ministers who subscribe to them professionally are ashamed and afraid to preach them as the inspiration of conduct. The pulpit goes off on an impulse of belief that all it has got to do in order to maintain its ground is to vigorously assail, from time to time, the inevitable enlightenment of the new revelation which is rapidly making their utterances pass unheard. This is an age of transition. Wider knowledge, the result of a larger freedom of thought and a broader range of investigation, has made it impossible for men to fit themselves again into the diminutive measures that were large enough to contain them before inquiry began. The creeds must be enlarged to suit this changed state of things, or they will be swept away altogether.

Vs. New York Medical Laws.

The BANNER OF LIGHT issues of Oct. 24th and 3ist contained a petition-head in favor of medical freedom in the Empire State, which we trust will not pass out of the notice or remembrance of the friends there. It is earnestly requested that all persons, male and female, resident in that State, who are in terested in preserving their constitutional rights, will cut out this petition-head, paste it upon a sheet of paper, and circulate it at public meetings and among friends, obtaining as many names as possible—holding these petitions so signed until the New York Legislature meetswhen instructions will be given through the BANNER OF LIGHT, by the movers in this matter, where they shall be sent.

We learn from Light for Thinkers that Spiritualism is in a very prosperous state in Atlanta, Ga., growing rapidly, and that it is experiencing what in old-time church parlance might be termed a revival. The meetings are divine suffered greatly before his death." well filled by intelligent audiences. Tuesday night of each week a social gathering convenes at some private residence. The Orthodox are zealously striving to sweep back the incoming tide, but, notwithstanding their effort, "Spiritualism will," as remarked by the able advocate of the truth above named, "spread in Atlanta

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J. V. Mansfield's Mediumship.

We have published, from the first appear-

ance of the BANNER OF LIGHT, so many irrefutable evidences of the ability of spirits to correctly answer letters addressed to them, and sealed beyond all possibility of opening without detection, through the mediumship of Mr. J. V. Mansfield-and the accumulated testimony of thousands of investigators submitted to the world through a long series of years has so firmly established the genuineness of his claims in that respect—that the occasional failure of an individual to receive satisfactory evidence thereof cannot in the least degree invalidate the facts in the minds of the vast number of persons everywhere who know of it.

Of the many whom we have personally known to have tested his mediumship, we can refer to a no less experienced and accurate an observer than Rev. John Pierpont, who frequently, during his earth-life, held private séances with Mr. Mansfield and received such undoubted evidence of his mediumship as to go far toward firmly convincing him of the truth of Spiritualism. He assured us that during those interviews letters were answered directly before his eyes, without their seals being in any way tampered with. And his experience was only identically the same as that of thousands of others.

Our own confidence in Mr. Mansfield's powers is largely based upon personal investigations and experiences which we have been privileged to conduct and to obtain in Mr. Mansfield's presence - whereat we have obtained evidence of their genuineness and reliability of so positive a character as to be, as far as we are concerned, absolutely beyond the power of doubt or denial.

It is a fact on record that while Mr. Mansfield has been before the public as a medium for answering sealed letters, many of the writers have received correct replies through his instrumentality in the language in which they were respectively couched, namely, in Hebrew. Greek, Spanish, French, Gaelic and Chinese. As one instance in point it may be noted that on May 23d, 1857, Prof. C. C. Felton of Harvard College wrote a letter in Greek, addressed to the poet Menander, and sealing it very carefully sent it to the medium. He received the following reply:

Cornelius C. Felton, Professor of Greek, How long have ye dwelt on Tempting me to speak? Why invoke my spirit down
After lapse of ages?
Is it mine to trample down Theories of sages?

Am I to proclaim the Truth That spirits walk the earth?
'T was so in my days of youth,
And ages ere my birth.

Then cast off thy book-worm pride, Bearch ye with candor: Allow not tongue to deride— Remember MENAN DER.

Dr. Mansfield has from the earliest days of his development accomplished much toward demonstrating the power of spirits to communicate with mortals. For the establishing of the truth in regard to his powers, therefore, the investigators of the present day will do well to rely upon accomplished facts rather than superficial opinions.

Transfiguration.

Some weeks since a gentleman friend called at this office and requested that the subject matter of the following question be placed before our Free Circle Department for answer by the Controlling Intelligence: The question was propounded by the Chairman at the sitting held Oct. 23d, and the result is here published in advance:

Ques.-In transfiguration do the spirit-chemists bring out the medial instrument personally, or do they disintegrate the physical organization of the medium in order to produce spirits?

Ans.—We have studied this phase of spiritual

phenomena very closely: we have been present at numberless seances where the phase of materialization was that of transfiguration, that is, the spirit operating took possession of the medium and entranced her organism, changed her appearance, to an extent, to resemble his own, and brought her out before the aitters. own, and brought her out before the sitters, claiming to be a representation of himself as a spirit. We have never seen it when the medium's form was disintegrated. We know that many investigators and experimenters in Spiritary itualism and with mediumship claim they have positive evidence that there have been times when the form of their medium has been disorganized, dematerialized, and the elements of that form were recombined in other forms and used in the materializing process by the spirit-operators, but we think there has been a mis-take in every instance that is recorded. It may be true that your medium was so secured as to render it impossible for her to step out of her bonds and appear before you, but what may be impossible to the medium in her normal condition may be very easily accomplished by powerful spirits, and we have been present in a cabinet where the medium was so securely fastened as to render it impossible for her to loosen her bonds, yet we have seen her spiritloosen her bonds, yet we have seen her spirit-guides easily detach her from those fastenings, and, taking possession of her form, pass with it into the outer room, making use of it as their medium, as their covering for the manifesta-tions which they produced. In transfiguration we can safely say the entire body of the medi-um is used, subject to changes and transforma-tions but naver fully discovering. tions, but never fully disorganized.

"House Tumults."

Under this heading the Popular Science News (Boston) reverts to Miss Elizabeth Stuart Phelps's September article in the North Amer. ican Review, and her reference to a case of "house-possession" known to her, (which she avers a leading prestidigitator acknowledged he knew of nothing in his business that could explain) and adds (intimating that it may have more details to present on the subject hereafter):

"Miss Phelps refers to the extraordinary occurrences in the house of her grandfather at Stamford, Conn., thirty years ago. Rev. Dr. Phelps (father of Prof. Phelps, of Andover Theological Seminary,) one of the most able and highly esteemed Congregational clergymen of New England, was the observer of occurrences at his residence which remain to-day without explanation on any theory advanced by students and experimenters in science, prestidigitators, tricksters, ventriloquists, or any other class of wise men, or men that are 'otherwise.'

The venerable gentleman, Dr. Phelps, became twenty or more years ago, accidentally the guest of the writer. He came to supply the pulpit of a sick clergyman in a town not far from Andover, and was entertained by the writer during his stay. He gave by request, in the presence of the family, a clear, circumstantial account of the whole affair as it occurred at Stamford. The continuance of the phenomena extended over nearly three months, . . . Great prevarications and misstatements have been current in connec tion with this affair, and the estimable and learned

"FACTS."-The November number of this magazine contains its usual variety of stubborn arguments in the shape of reliable accounts of personal experiences with phenomena occurring in the presence of various mediums, in support of the great truth for the promulgation of a knowledge of which it is published.

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A Plea for Justice.

Some time since the Spiritual Offering contained an editorial article from the pen of Prof. Henry Kiddle, wherein, while treating the theme of "Deceptive Manifestations," this talented writer expressed himself in defense of the modern media as follows:

the modern media as follows:

"In all cases of deceptive manifestations, the first question should be: To what extent are the acts perpetrated due to spirit agency? And the second is: Who is responsible for the presence of this deceitful spirit influence? We believe that, when the mediumship is genuine, as in most cases it is, nearly all the frauds perpetrated in scances are caused by low, tricky, evil disposed spirits; and that in these cases, the sitters, or circle, usually make the conditions and supply the power by which they are able to be present and gratify their propensities for mischief or fun. The facts required to substantiate this statement are abundantly adequate; and the most experienced and careful investigation of spiritualistic phenomena fully endorse the principle involved. The time is at hand when this principle will be generally recognized, and circles will be invariably organized in accordance with it; for mediums will refuse to sit for those whom they suspect of deceitful intentions, or to whom they are objects of unjust suspiction. Then this outery against fraudulent mediumship becomes pure when purely used; and even a weak, misguided medium may be raised to a higher plane of life and activity by being surrounded by a pure minded circle; as, on the contrary, the purest and best mediums may be dragged down to the lowest hades by sitting constantly for the vile and corrupt. While we advocate these principles, we feel we are not pleading for charity merely, but for truth and justice—justice toward a class of gifted people without whom the light of Modern Spiritualism would never have dawned upon the world."

Church and State.

The news comes to this country by cable from London, under date of Nov. 2d, that Rev. Mr. Spurgeon has written a letter for publication, in which he refutes a statement of the orators who have been speaking in defense of the Established Church imputed to him, and says that, while he wishes the church well, and that the will make the best argument it can, he considers the union of Church and State unscriptural, fraught with countless evils and an injustice toward dissenters, and therefore it ought to be discontinued. In conclusion, he says: "I am not disposed to handle the questions of the country of t says: "I am not disposed to handle the question with bitterness, and cannot regret the impending change."

Brief Reports Desired.

In our issue of the 24th ult. we asked for reports of meetings held in various parts of the United States. In repeating that request we find it necessary to add that such reports must be condensed. We shall be glad to publish all matter of interest for which space can be found, and we ask our correspondents to assist us in the work by the practice of brevity.

THE SPIRIT MESSAGE DEPARTMENT opens with a devout Invocation, which is followed by the replies of the Controlling Intelligence to the Questions propounded by the Chairman-at the instance of correspondents and others-concerning the tendency to advance in the next sphere of existence, and the condition of the suicide in the soul-land. Spirit Benefice makes an address which is highly apposite to the occasion—the opening of the séances for another season; Col. George Ward Nichols of Cincinnati, O., speaks to his wife and friends regarding the experiences he has met with since passing on, and his continued interest in the welfare of those he has left behind him; Mrs. Charlotte Crandall sends love to those who remember her in New London, Ct.; Sarah Bird of Milwaukee, Wis., gives advice to her friend, Katie Hill; Charles Williams of Springfield, Mass., wishes to reach his daughter, Mary E. Williams; Manning Leonard of Southbridge, Mass., assures his family of his safe arrival in the other life; and "Daisy." in a communication directed to Jacob Wright of Cummingsville, O., speaks words of kindly remembrance to her parents and also acts as a message-bearer for other intelligences named.

At the Monthly Meeting of the National Woman Suffrage Association, held a short time since at No. 5 Park street, Boston, it was reported that the chief advance in the movement has been the extension of municipal suffrage to the women of Madras, India; the passage of the resolution in favor of Woman's Suffrage by the Assembly of South Australia; the advance of women in Russia in industrial pursuits: the submitting of the question by the Constitutional Convention of Dakota to the Legislature of that new State; the admission of two women to the Allopathic Medical Association of Washington, D. C.; the fact that a woman has made the highest score ever made in a civil service examination (97); an increase of 402 in the female population of the State, according to the new census; the formation of a Boston Woman Suffrage League; the holding of annual meetings by the State Societies of Michigan, Wisconsin. Iowa, Indiana and Rhode Island, and of the American Woman's Suffrage Association in Minneapolis, and of a number of local meetings. It was voted to send congratulations to Mrs. Elizabeth Cady Stanton on her seventieth birthday, which occurs Nov. 12th.

A correspondent, writing from Philadelphia under date of Nov. 2d, says that Mrs. Mary Thayer, the noted flower medium, has lately become developed as an independent slate-writing medium. The most remarkable feature, says our informant, is the fact that the writing is done without a slate-pencil being provided. the same as was the case with Mr. Phillips The slates are placed upon the head of the sitter, when the sound of some one writing is distinctly heard. On one occasion, it is said, a mother received a message from her spirit son, the writing being done backward, as was frequently the case with him while in the earth. life, and also pronounced a fac simile.

Prof. William M. Polk, in his recent address before the New York University Medical College on the "Relation of Medicine to other Professions," is reported to have said among other things, "That medicine was more exclusive than any other profession, but much less so than was generally believed. What was more farcical from a legal standpoint, and more pitiable from a medical standpoint, than the confusion which every day resulted from medical expert testimony? So long as medicine permitted itself to be used by the lawyer for the confusion of jury and court, so long would both curse it in their hearts, and end by ignoring it."

President Cleveland has, it is averred, expressed himself as convinced that the feeding of the Indian wards of the government should be done hereafter through military channels: In support of his view, he is reported as making the point that the United States troops, although distributed through the wildest re gions; and at the most distant points on the frontier, have seldom been known to suffer for want of provisions, and the work of supplying Indians on the same basis would prove far more economical and successful. Applificial contract contract

ALL SORTS OF PARAGRAPHS.

NOVEMBER.

NOVEMBER.

The golden glamour of autumnal prime
Now dulls and darkens into sombre hues;
No more we pluck the rose besprent with dows,
Nor listen to the foliaged forest's chime,
Nor glad exult in happy harvest time;
The breeze once sweet with balm now but pursues
A flying leaf, or swells the retinues
Of storms majestic, and a slivery rime
Bedecks the pallid dawn of All Souls' day;
But though the morning skies be dull and gray,
The gracious silence of the evening hours
Thrills to a song of hope that crowns the night;
And Regulus, from out his sickle bright,
Sends sheaves to break apart in starry showers.

Adellaide Cilley Waldron, in Boston Journal.

A Swedish engineer, Herr N. Lottiger, owner of the Elmbults Engineering Works, has invented an instrument whereby it is indicated at railway stations whether the points on the line are in working order or not. The instrument is worked by electricity, the warning of disengagements being given by means of a bell; otherwise the invention is, of course, a secret. The railway authorities are satisfied with it, and permission has been given to fit the apparatus for experiments on several of the State lines.

Take all sorrow out of life, and you take away all richness, and depth, and tenderness. Sorrow is the furnace that melts selfish hearts together in love.—So-

A learned "Regular" who was asked the question, 'What is cholera?" replied : "Cholera is a poisoning by uramia, by cholemia, by extractibamia; analogous to what is produced by ptomaines, analogous to cholera stible, or to 'cholera arsenical.'"

A new sect of religionists has arisen in Russia, which will try to reconcile Hebraism with Christianity. It is known as the "Biblical Brotherhood." So far they have suffered much persecution, and some have been compelled to leave the country. They accept the moral and spiritual teachings of the Bible, but hold the historical traditions to be undeserving of belief.

When Rubinstein was in this country "Josh Billings" was introduced to him, and the plantst in conversation presently endeavored to impress upon the Yankee an idea of his high family rank. "Indeed." he said, "I have ascertained that my ancestors were prominent men in the crusades, and one of them accompanied the Emperor Barbarossa." "Un the plano, I suppose," said Josh.

Physicians are in Vain.—London Truth says the number of doctors is enormous in Dublin, being quite out of proportion to the population, and that the death rate of the city is usually higher than that of any other in the kingdom.—Herald.

But none save Regulars in medicine are recognized by law as doctors in Dublin or the United Kingdom: How is this, then, for a showing of what the "best and only true system" of medication can do?

"Care will kill a cat," says some one. Then when you go cat-hunting be sure and take care.—Puck.

The Globe tells about the "largest hand in cribbage." Our dry-goods dealers think certain women's hands at cribbage are the largest, as well as their pockets.

Deaths on the rail are becoming altogether too frequent. The last case was that of a brakeman on a Harlem River freight train. Ten cars passed over

The two-penny daily press are printing execrably executed cuts of individuals, and this they call "enterprise." It should be an indictable offence.

Hungry hogs always squeal the loudest.

ON THE WRONG TACK. With her thumb on a black headed tack,
With a hammer upraised in her hand,
Taking aim to obtain a good whack,
A woman sits smiling and bland;
A woman sits smiling and bland;
Sits on the half-carpeted floor,
Where tacks lie like shells on the strand,
Unnumbered and thirsty for gore.

With a yell that might make negroes pale,
With a leap which a goat can't are With a yell that might make negroes pale.
With a leap which a goat can't surpass,
With a mangled and bleeding thumb-nail
She falls on a chair a limp mass,
And groans till the palu fiees away,
A beautiful emblem, alas!
Of energy sadly astray.

Nothing so piques a thrifty woman's curiosity and street about 11:30 A. M., bellowing: " Eresyerextry! Turble woggle woggle loo! All bout the splosion 'n death at eresyerextry !" The Freemason, of all mankind, should be able to keep cool in the hottest of hot weather. According to the limitations of the order, he cannot get higher than

thirty-three degrees, or just one above freezing point. Lowell Citizen. Italians hereabouts are cutting up people with ra-

zors. These specimens of sunny Italy are a bad set.

Referring to that newspaper report that Jumbo, when he realized the danger from the approaching freight train, made a rush for the baby elephant, "Tom Thumb," and threw him aeross the track, and then tried to get out of the way himself, but was too late, Unity remarks: "It would seem as if the universe could not afford to spare a soul that was willing to lose its earthly life in trying to save another, even though that soul belonged to an elephant."—Index.

The meeting of the American Street Railway Association, at St. Louis, Mo., in the latter part of October, was attended among others by two lady delegates: Mrs. L. V. Fredenburg, proprietor and Treasurer of the New Albany street railway of New Albany, Ind., and Mrs. M. A. Turner, Secretary and Treasurer of the Des Moines railway, Des Moines, Ia. One of the gentleman delegates expressed the belief that women own fully \$25,000,000 of the \$150,000,000 of street railway stock in the country.

F. A. Babcock & Co., it is said, have at their salerooms in Salisbury, Mass., a trotting sleigh and a trotting gig. They must be lively vehicles, surely. What's their speed?

Two bars of silver have been found in a cave hear Bear Mountain, Arkansas; also two human skeletons; and it is thought by the discoverers that they have found the long-lost Spanish silver mines supposed to be located in that section.

Farmer (to physician)—"If you git out my way, Doctor, any time, I wish you'd stop and see my wife. She says she aint feelin' well." Physician—"What are some of her symptoms?" Farmer—"I dinno. This mornin', after she had milked the cows, an' fed the stock, an' got breakfast for the hands, an' washed the dishes, an' oull a fire under the soft-soap kettle in the lane, an' done a few chores' bout the house, she complained o' feelin' kinder tired. I should n't be surprised if her blood was out of order. I guess she needs a dose of medicine."—Harper's Bazar.

The great ex-financier, Ferdinand Ward, of New York, is employed at Sing Sing prison manufacturing

The Amesbury Weekly News calls Salisbury Square

The members of the Congregational Club of this city have been discussing the question of futurity, Among other things Dr. Meredith said he "did not believe that Sunday journalism had come to stay—as nothing wrong had come to this world to stay." To which the Sunday press replies: "That is a case of special pleading which is based exclusively upon prejudice and is nores reason." We coincide with the press. Bigotry dies hard; but it has got to "kick the bucket." Triestly rule, right or wrong. Is a thing of the pass. The people have some to think for themselvet.

A CO CHIO COUDICIAL TITY OF THE PEOP-liar cain rangular to minip and core could use the peop-ded Light surface that the people will be a con-lection of the course of the people will be a con-lection of the course of the people will be a con-lection of the course of the course

Form Manifestations.

To the Editor of the Banner of Light: I presume you are always glad to learn of the suc-cessful presentation of spirit phenomena under strict test conditions, and as some twenty or more peopleof whom I was one-were present last evening at a séance held by the Berry Sisters, which comes strictly under the name of a test scance for form manifesta-

under the name of a test scance for form manifestation, I take the liberty to write a few paragraphs de scriptive of the same, hoping you will give them a place, on the principle that true merit and honest dealing deserve to be appreciated, noticed and patronized.

The Berry Sisters, with Mr. Geo. T. Albro as manager, are now settled in a pleasant house at No. 55 Rutiand street. Boston, where they have fitted up a scance-room in the best possible manner. The pariors are large, and the cabinet (that supposed concealer of liap doors) is made some six feet by four, and about aix and a half feet high. It is a wooden frame, covated entirely with cloth, and with only one entrance, thung with curtains. It is portable, without a floor, and can be placed anywhere in the room.

Last evening the cabinet was situated in the centre of the rear half of the parior, with a space of at least your feet on each side, and some eight feet on the back, clear and free from the walls. It was afterward soved from its place, and all of us had an opportunity of see a new and whole carpet covering the entire loor. The reader may believe this statement, for of hose present all have eyes, ears and ability to judge at the chances for deception or fraud so often attributed to such phenomena as were witnessed at this scheme.

Miss Helen Berry entered the cabinet at filteen min-

nce.

Miss Helen Berry entered the cabinet at fifteen mintes past eight o'clock. She had not been there ten
conds when a spirit-form emerged from it, followed
most immediately by a second form. These returnig, another form appeared; and while this last one
as talking with one of the audience, there was seen
rise up from the floor, near the cabinet, a female
gure, taking by the hands two persons sitting at my
ght. The two forms were present some moments,
furing the réance there were three instances in which
inch materializations occurred outside the cabinet, in
front of it, and that, too, while other forms were macrialized and engaged in conversation with their
riends.

riends.
These forms were as perfect as any I have ever seen; and my own friends, who came to me, were at once ecognized, and talked intelligently and easily, almough in a low voice, or plain and distinct whisper. Ifty-one full and complete forms appeared in the burse of the evening with sufficient strength to walk bout and converse, while a few did not succeed in fully aganizing themselves, but their names were correctly demand recognized by their friends. The Berry Sisters are now giving circles, under such conditions that to person seeking the truth can doubt the genuineness of the manifestations which I have but feebly described.

Worcester, Mass., Oct. 31st, 1885. Vorcester, Mass., Oct. 31st, 1885.

CORROBORATIVE EVIDENCE.

o the Editor of the Banner of Light: The past week the Berry Sisters returned from the past week the Berry Sisters returned from the past week the Berry Sisters returned from the past for the past f

Around it.

Many distinct forms, in male and female attire, came out, often two at a time. We were happy to be at the scance, and without a dissenting voice pronounced it one of the beat we ever attended. Your readers may rest assured that the "Berry Sistera" have come back to stay.

Boston, Mass.

Very truly yours,

Julia A. Crafts Smith.

Francis Ellingwood Abbot, Ph. D., has now nearly ready a work entitled "Scientific Theism," including the substance of a lecture delivered last July at the Concord School of Philosophy. Its announced purpose is to philosophize the scientific method and to show that modern science, interpreted by its philosophized method rather than by its non-philosophic special results, leads, not to Atheism. not to Agnosticism, not to Idealism, but to a realistic spiritual theism which will satisfy both "the head" and "the heart." The book will be brought out from the press of Little, Brown & Co., Boston.

Daniel G. Garnsey, formerly editor of The New Era, at Grand Rapids, Mich., writes us under date of Oct. 29th, that owing to the long illness of his wife, and other imperative demands upon his time and energies, he has been compelled to suspend the publication of his paper. He has now located as to residence at Muskegon, Mich.

Massachusetts. The penalty against breaking and entering and thieving is not half strict enough. This question ought to be brought before our incoming Legislature, to so amend the statute that the courts can sentence these culprits to a much longer term in the State Prison festing, such art. Newspaper articles, clippings from on either of the counts.

Mrs. A. Dwinels (as will be seen by her card) has removed to No. 7 Wheeler street, off Shawmut Avenue, this city. She is finely developed in many phases of mediumship.

The official Report of the Quarterly Convention of the New Hampshire Spiritualists, | er of the little girl to tell the story: held Oct. 16th, 17th and 18th, at Washington, that State, will appear next week.

Mrs. Colby's lectures at Horticultural Hall, 100 Tremont street, are grand. Don't fail to hear her Sunday next, morning and evening.

Mrs. Susie A. Willis Fletcher commenced her current lecture engagement at Brooklyn, N. Y., last Sabbath.

Miss Clara Barton is held in grateful esteem by the Germans on account of her labors in relieving the wounded on the battle-fields of the Franco-Prussian war, and this feeling has recently found expression by the German survivors of that war who reside in Milwankee, in her election as an honorary member of their Society-" Verein Deutscher Waffengenossen"and the sending to her a finely executed diploma, handsomely framed. The correspondence attending the transmissal of the diploma has been published, and is highly creditable to all concerned.

A. W. S. Rothermel anticipates making a trip through the West and Southwest, on the line of Philadelphia, Pa., Washington, D. C., Cleveland, O., and Chicago, Ill., in company with Edwin Powell, the trance lecturer and test medium. Any one on those routes desiring to make arrangements for scances, both for test and phenomenal mediumship, can address Dr. R. at 130 Hall street, Brooklyn, N. Y.

The friends of the cause at Scituate. Mass. and vicinity, recently celebrated the first anniversamy of the dedication of Gannett Hall to Spiritualism.

The Governor has appointed Thursday, Nov. 26th, for the Annual Thanksgiving in Massachusetts.

THE NEWS.—Gen. Geo. B. McClellandied at Orange, N. J., shortly after 3 o'clock on the morning of Oct. 20th, from neuralgia of the heart. His funeral cocurred in New York City, on Monday, Nov. 2d, the event being commemorated in various places. Boston placed its municipal flag at half-mast, and the bells tolled during the hour devoted to the obsequies.—The French have suffered a defeat by the Hovas of Madagascar. Despatches from Tamatave in the closing days of October announce that unless more force is thrown into the campaign the French are in danger of being driven into the sea.—Four cities—New York, Buffalo, Detroit and Atlanta—are constructing crematories.—Conflicting reports as to the situation in the Carolines are disposed of by the fact that the German flag has been raised and German suthority established.—John Howell, a farmer residing near Starucca, Wayne Co., Pa., shot on the afternoon of Oct. 28th four of his children, ranging in age from three to eleven, years, and then shot himself.—Hallifax despatches of Oct. 27th state that a terrific storm has occurred on the coast of Labrador, which destroyed eighty vessels, caused the death of seventy persons, and rendered two thousand more, who depended upon the lost bread-winners, destitute.—Six men were killed on Long Island Sound Sunday night, Nov. ist, by the exploition of a steam-dredging machine. A Newfoundland dog on board the dredge was the sole survivor—and he swam twelve miles after the dredge was five thirteen; and a quarter millions.—The redgetion of the public debt for October was fiver, thirteen; and a quarter millions.—The decement, Phospata, belonging to the Hudson. Bay Company, has been lost. The value of the vessel and carge was over a million tellars.

Movements of Mediums and Lecturers. [Matter for this Department must reach our office by

Monday's mail to insure insertion the same week.] ➡Mrs. Mellie D. Cofran can be addressed for the present at Riverside, Conn.

W. H. Powell, the independent slate-writing medium, has of late been holding scances at Corry, Pa.

has of late been holding séances at Corry, Pa.

J. Frank Baxter lectured with his usual success in Portland, Me., last Sunday, and will continue there through the Sundays of the present month. Thursday evening, Oct. 29th, he was in the Universalist Church at Hockport, Mass., and speaks there again Thursday, Nov. 5th. Wednesday evening, Nov. 4th, he spoke in North Scliuate, Mass., and on Friday evening, Nov. 6th, he will be in Hanson, Mass. Any parties in Maine desiring his services week evenings in places of easy access from Portland can have opportunities during the latter half of this month by addressing him soon at 181 Walnutstreet, Chelsea, Mass. Mrs. Abbie W. Crossett will speak for the Spiritualists of Duxbury, Vt., Nov. 8th; in Manchester, N. H., Nov. 22d and 29th.

Mrs. Thayer, the flower medium, will visit New York this winter. Lucius Colburn spoke two Sundays in Granville, Vt., in October; one Sunday in Hancock, Vt.; the first Sunday of November in West Braintree, Vt., where he speaks again Nov. 8th.

Dr. J. F. MacAllister has left Boston for a fortnight's stay in Washington. He will return to Boston on the 14th inst. Letters may be addressed 921 F street, N. W., Washington, D. C.

Meetings in Providence, R. I.

To the Editor of the Banner of Light:
The attendants at Blackstone Hall, Sunday, had an opportunity to witness perfect spirit-control in the person of Mr. Joseph D. Stiles, who occupied the platform forenoon and evening. His mediumship is so remarkable that even the skeptic is confounded and bafiled when he attempts to explain the phenomenon. The varied and versatile powers exhibited are beyond analysis, save on the theory of an extraneous intelligence using him as its organ or means of communicating. Both discourses were able and presented those topics adapted to arrest the attention of inquiring minds, or those which are moved by an impulse to seek and know the truth.

The test séances which followed were, as usual, most convincing. The rapidity with which names are given and persons described, the localities covered, situated far apart, all prove their genuineness; for so much of detail could not be given without the studied preparation of years. It is fortunate for the cause that the spirit world has such delicate and effectual instrumentalities to attimulate thought and lift the fogs of superstition settled for centuries on the world. Bro. Stiles will occupy the platform again next Sunday. opportunity to witness perfect spirit-control in the

Newburyport, Mass.

To the Editor of the Banner of Light:
Mrs. Maud E. Lord held a dark circle in the Ladies'
Ald Parlor on Saturday evening, the members of the circle expressing themselves as delighted with the tests given and manifestations which occurred. On Sunday afternoon and evening Mrs. Lord occupied the platform at Fraternity Hall, attracting the largest audience of the season, the ball in the evening, in fact, being literally packed with people, many of whom had never attended our meetings before. Her remarks, both afternoon and evening, were chiefly confined to her remarkable career in mediumship, from its inception to the present time, a story simple yet thrilling in the extreme. It was, however, as a test medium that Mrs. Lord excelled. Leaving the platform at each session, she went among the audience and gave tests to at least two hundred different persons, the tests in each instance being exceedingly accurate and promptly acknowledged by the unbelievers who crowded the hall, and who, by the way, received the strongest and best tests. Mrs. Lord is the finest medium who has ever visited Newburyport, and the result of her visit is intense interest among skeptics regarding Spiritualism. circle expressing themselves as delighted with the

Haverhill and Bradford.

To the Editor of the Banner of Light: Last Sunday Mrs. Juliette Yeaw spoke before the Spiritual Association of Baverhill and Bradford in Brittan Hall, to fine audiences, the evening assembly being largely increased over the morning attendance. Mrs. Yeaw, as is well known, is inspirational in her speaking, and indicates much improvement within the past year in spirit and power. Both of her addresses were highly commended by the intelligent audience before her.

Mrs. A. L. Pennell gave another public séance in Brittan Hall last Tuesday evening. There is an increasing interest in her tests.

E. P. H. Brittan Hall, to fine audiences, the evening assembly

A correspondent, "P.," writes that on Sunday last E. B. Fairchild of Stoneham, Mass., spoke acceptably in Good Templars' Hall, afternoon and evening. After each lecture Dr. H. F. Merrill, platform test-medium, gave evidence of his powers—the descriptions, etc., being recognized almost without exception by people in the audience.

SPIRIT ART .- For the purpose of preparing an illustrated paper on "Art in Spiritualism," to be read before the Psychical Society of Chicago, Ill., Joseph Singer of 84 Loomis street, in that city, requests the loan of paintings and drawings representing, or manijournals, etc., relating to spirit-art will also be gladly received by him. Address him as above.

A Miracle-Dr. A. B. Dobson Again. If the following cure had been performed in

Bible times, it certainly would have been called a miracle. We will leave the father and moth-

or of the little girl to tell the story:

Our little girl, twelve years old, had the diphtheria of a malignant type, and it left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians and they could not do anything to relieve her, and advised us to send her to the University at Ann Arbor Mich. As we were to relieve her, and advised us to send her to the University at Ann Arbor, Mich. As we were preparing to send her to that institute, a Mrs. Potter of Albion came to our house and gave us one of Dr. A. B. Dobson's circulars, stating he had cured her, and believed he could cure our little girl. We said we would not send Gertie to Ann Arbor until we first counseled the humbug at Maquoketa, Iowa. We wrote to Dr. Dobson, he answering immediately: he calling her disease a fearful case of St. Vitus dance. We lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well and we soon sent her to school. This naturally created an excitement, and the sick flocked to us, asking who cured our child. We told them, and his address, and we wrote him many letters ourselves for the sick in this place, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November, for two days. He came, and so did the sick, and his rooms were full all the time of his stay. Over one hundred took his treatment. Our little Gertie met the Doctor several times (she and us would naturally love the person that brought health to our child). Whether this cure was done by spirit-power we know not, but one thing we do know, that our little girl was terribly affected unto Death's door, and now she is as well as any member of our family; and by her getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubts of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

MARY KIMMEL.

J. C. Kimmel. Maby Kinnel

Mr. Kimmel is a prominent clothing mer-chant, and he and his wife are members of the Presbyterian Church of Mason, Ingham Co.,

Michigan.

Hundreds of such cases as this Dr. Dobson and his Band are curing monthly, among them many Old School physicians.—Maquoketa Rec-

Notice.

The officers and members of Shawmut Lyceum are requested to meet at the residence of J. B. Hatch, Jr., 20 Alexander Avenue, Dorches-ter District, Boston, on Friday evening next,

Time and labor saved by the use of PYLE'S PEARLINE. Sold by grocers everywhere, but be sure you are not imposed on by the vile imitations in the market.

To Correspondents.

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

MRS. E. B., PURBLO, COL .- It will not be necessary for you to send the names of your departed friends. Mentally request some one of them to visit our Circle and send you a our medium, he or she will gladly respond to your request. We do not solicit the attendance of any particular spirit, but all who manifest on our platform are made welcome.

M. D. H., MONROE, MICH.-We shall be very glad to hear from you regarding matters in your victunge—also Detroit, Toledo, and other points. We desire to keep our readers posted as to the condition of the cause everywhere.

Married:

In Ashtabula, O., on the evening of Oct. 19th, Mr. D. K. Fowler to Miss Ednie May Flemming, both of Ge. neva, O., Rev. Mr. Dallas officiating. The young couple passed a week of their honeymoon in Cleveland, calling on some of their Spiritualistic friends.

Mason & Hamlin Pianos.

Mason & Hamlin Pianos.

Mason & Hamlin bid fair to become as famous for their upright planos as they have long been for their world-renowned cabinet organs. The distinguishing feature about the "Mason & Hamlin Upright" is an important improvement in the method of holding the strings of the plano, which originated in their own factory. The strings are secured by metallic fastenings, instead of by the friction of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important. Among them are the following: Wonderful beauty and musical quality of tone; far less liability of getting out of tune; greater reliability in trying climates; and greater solidity of construction and durability. Mason & Hamlin have made 150,000 organs. They can bardly expect to make as many planos, but they will doubtless be called upon for a very large number. Indeed, their plano department is now running to its utmost capacity, and the Company is behind orders. So great is the demand that the Company is now arranging for a large additional factory building.

An unright minister of State asks what recommends man; a corrupt minister asks who recommends him. —Colton's Lacon.

Special Notice.

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

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Apecial Notices forty cents per line, Minlon, each insertion.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

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

Dr. F. L. H. Willis may be addressed until further notice care BANNER OF LIGHT, Boston,

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

H. A. Kersey, No. 1 Newgate street, New castle on Tyne, will act as agent in England for the Banner of Light and the publications Colby & Rich during the absence of J. J. of Colb; Morse.

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WOULD like a position as amanuensis, assistant in an office, or other work requiring mental instead of physical labor. Address "A." Care BANNER OF LIGHT.

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in narmony with that object, and userie to scarce of the comporate summer house at a very reasonable outlay, may do so.

Your personal cooperation is solicited. It is necessary that ten per cent, of the capital stock be paid in before a charter can be secured from the State. The capital stock being \$50,000, we need \$5,000 immediately.

The intention of the Corporation 1s to provide amply for the "First Association of Spiritualists of Philadelphia," by furnishing at a nominal rent, for camp-meeting purposes exclusively, alithe pleasure ground lying between the Bound Brook Halirosal and the Neshaminy Crak, comprising about 70 acres.

The "Joyce Farm," which has been secured for the Corporation at a satisfactory price, contains over 107 acres; so that, after laying out and setting asked for the "First Association of Spirimalists of Philadelphia" about 35 acres of the tract, there will be left about 72 acres of high and healthful land, suitable and desirable for building summer homes.

upon.
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of lots.

It is believed that not only will the lots greatly increase in value, but that the Corporation will also derive considerable profit from the sale of lots and premiums.

If you are in sympathy with the movement, and wish to further the undertaking, you will please notify the Secretary. tary.

The shares of stock have been placed at \$30 each, only ton per cent, of which is to be paid upon substituing.

The books were opened at the hall, \$10 Spring Garden street, on Thursday evening, October 22d, 1885.

J. REESE BEALE, Presed Trees.,

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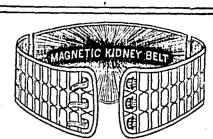
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OF THE LATE

HOLLYER'S LINE AND STIPPLE ENGRAVING

HENRY W. LONGFELLOW In His Library At "Cragle House," Washington's Headquarters in 1775.

OLD CAMBRIDGE, MASS. OLD CAMBRIDGE, MASS.

The plate is 24x2 inches. The central figure is that of the GREAT FORT. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book-case, containing all the Foet's own works, in their original manuscript, flanked by those of De Quincy, Irving, Bacon, Milton, Danté, Shakspeare, Beott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdoin. The Sage of Concord, Rajph Waido Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is made from the Spreading Chestnut which stood before the Old Blacksmith Shop. Bannel Taylor Coleidage's Inkstand rests near the open desk on the table.

Message Bepartment.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Monigomery Place), every TURSDAY and FRIDAY AFTERNOON. The Hall (which is used only for these sances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the deors will be closed, allowing no egress until the conclusion of the sance, except in case of absolute necessity. The public are cordially swifed.

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 sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

EF It is our earnest desire that those who may recognize

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

As Natural flowers upon our Circle-Room table are grateforming us of the fact for publication.

As Natural flowers upon our Circle-Room table are grateforming uppreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

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

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

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

LEWIS B. WILSON, Chafrages.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Séance held Sept. 22d, 1885. Invocation.

Our Father and our God! Angels catch up the har-lony and bear it on to thee, singing within their own

'Nearer, my God, to thee, Nearer to thee;"

"Nearer, my God, to thee,
Nearer to thee;"
and the aspiration of every heart welling up like the incense of the flowers, the songs of the breezes and the birds, and all things beautiful and fair, must be acceptable in thy sight. Oh! thou whom we praise, whom we adorethrough every age and in every clime, as the one eternal source of existence, the one oversoul 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 minds; 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 angelic life as we find 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 of eternal existence; and we praise thee that this doorway 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 fall upon humanity, bringing it up to a higher degree of comprehension, and unfolding its best powers for future work. We would lay upon the altar of thy love the best part of our being; we would offer up to thee all that which is within our lives, 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 go forth unto mankind a beneficent influence, an up-lifting power that will strengthen and bless forevermore. Amen.

Questions and Answers.

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

Ques.—[By Barzi 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 occasion-

ally a spirit makes a statement which not only that spirit knows, but all mortals present know to be false? 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, that tendency belonging 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 spiritually by nature. You have been on earth many spirits entered. ture. You have here on earth many spirits encased in fiesh, 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 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 cartain attractions that down them have them. 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; 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. It may halt for a time, and turn 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 stan by

to the external. At such a moment the march of progress begins, and the spirit rises, step by step, to higher things.

Q.—[By Meritt Insloo, 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, dissatisfied with the doot trines of the Orthodox Church, he espoused those of the Spiritualist. Reaching his sixty-eighth 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?

A.—There is no judge of human life and con-

A.—There is no judge of human life and conduct save that set up within the soul itself. Every man's conscience becomes his accusing 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 burdens heavier than it can bear, and through the course of events and circumstances some-times attempts to throw them off. We do not believe that a man ever commits suicide in his 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 maukind, mentally or physically, he sometimes finds his reason tottering, his mind becoming unbalanced, and in a moment of frank he may commit the dead which sends 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 unlife." 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 become a snicide. What will be 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 perceived that it was his duty to have continued on the life stranges of life, to have maintained his life in struggles of life, to have maintained his life in heart been called by the summons from the life in have, been called by the summons from the life in the heart fortitude and mental courage. This depends entirely upon the mind of the individual commit-

ting suicide. One, in reviewing the past understandingly, sees that he might have remained on earth and been of some service in the world, 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 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 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 patiently and to the best of his ability, doing good so far as he can; but we are not of those who condemn every 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 resumption 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 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 words 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 ing 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 communica-tion between the two worlds was opened by wise intelligences of the higher life, who, percelving 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 en-lightening mankind on the momentous ques-tion of immortality and the truth of spirit-comtion of immortality and the truth of spirit-com-munion. The instrument selected was well adapted for so peculiar a mission. These meet-ings 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!

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 now 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 grander messages from the higher spheres.

Like children crying in the dark, mortals are already reaching out and earnestly seeking in-

already reaching out and earnestly seeking in-formation 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 tenderness communications full of truth and tenderness 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 sion, makes an impression and teaches a lessor which the thinking mind can but understand.

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 uncultivated 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.

pure-minded spirits.

Spiritualism teaches that people on earth may be cultivated, refined, and accustomed to 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 spiritworld will be unenviable.

Mortals should understand and remember that wherever meetings similar to these are

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 magnetism and sym-pathy such benevolent mortals can supply. It helps them onward in the journey to the higher

Therefore, friends, we meet to-day to reöpen 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 unfortunates who passed from earth-life under lowly conditions; and also that mortals may grow in thought, and become more receptive to open 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 quides before she is not abnegation the medium has to undergo, by direction of her spirit guides, before she is prepared to fulfill such a delicate and sensitive task—requiring the barmony and sympathy of congenial hearts in both realms of life. Wherever 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.

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 tendency, incentive to purity of thought and deed, then 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 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 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 might, grown wise through experience, purified by discipline and ready to guide you onward and upward to the lattainment 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 has for its object the elevation of the human race; and to do this it must enter every department of life and make itself felt in every lesue 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 not only bring to mortals evidences 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 ter of the globe, and earnest spirits are ready to cooperate with mortals in this work of re-

to coöperate 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 before many months have rolled away you 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 one of the band working 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 these intelligences who desire to make

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 today, 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 massive that I can find no word but grand 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 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, and which attracted me back.

A man in earth-life may feel years strong

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 thought. 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 welfers and interest; but when he 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 feels humiliated and of not much importance.

or tance.

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 superstions everys of indement and domas of helief. tious errors of judgment and dogmas of belief. Perhaps that is why I am able to come back so easily, when it takes some others years to do

There is yet much for me to learn. I confess There is yet much for me to learn. I coniess 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 idensirable entered out. son 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 kept it up to the mark. When I felt the song singing through my ears, trying to express itself for others, I did not know 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. emed 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 tuneful minds, and I

believe much of sin and misery on earth can be averted if more attention were paid to cultivating the musical natures 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 refer them. guided by wise intelligences to refrain from seeking public assistance, for then she herself could better judge what was best to do to en-hance 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 ones around us; but 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 those conditions that cling to me because of the weakness incident to the few days before I left 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 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 Crandall.

I have not along 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 heavity. and beauty; all things were lovely as they are here in the spring time or early summer. It seemed as though I had been raised 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. 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—oh! I want them to understand how near I am to them and that all things are well with me. I am Mrs. Charlotte Crandall. My hus-band is Mr. Lewis Crandall.

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 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. My lungs were sound, and other organs seemed to have a healthy action, but there was a wasting away of the vital force which they did not munication. Manning Leonard.

counteract which puzzled them; they could 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. 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 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 wearies him 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 botter, 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 in some way repay her for her kindness in hours of trial and affiliction. 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 now. This is 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 Milwau-

Charles Williams.

You will pardon me, Mr. Chairman, if I intrude. [You are welcome.] Thank you. Like so many others whom I see around me, I have my own especial 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 You will pardon me, Mr. Chairman, if I in-

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 there. 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 indorse were I here.

that plans have been laid and lines opened, which I would not indorse 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.

They cannot fail to understand me, and I

in this way.

They 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 know 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 sults 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 yery

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 here said to me: "Uncle, if you will come with me I 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. fects of your last few months' stay on earth; but by passing through this experience you will

out 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 many over find things just as they are ent from what I had imagined. I wonder how many who pass over 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.

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 atrong, 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. 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 drop-

ping away. I do not care especially for the wel-fare 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; that there is, by-and-bye, to be a new scheme of instruction provided, which will stimulate the human intellect and enable it to understand and grass knowledge more easily

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, adear son, will be interested, and per-haps seek to know more of my new life. Tell him I am attracted to his side. I watch over him, and will see it him in many ways. If he wishes to will assist him in many ways. If he wishes to come into communication with me, he has only

NOVEMBER 7, 1885

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. I have had to learn of it by coming back in this way and reaching the hearts of those who love to think of me, and I do gather up many lessons here and there, which are explained to me on the spirit-side. I have a beautiful wreath of roses and daisles 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 human life; and it also helps me in my spirithome. So I twine daisles around her and make 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 goed work.

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

"My complete the sum of the spirit hand helping those left here in the body. He is n't really my uncle, but I call him, Uncle Jimmie because I like him. I can take him around and show him different places — show him the spirit-life. He likes

likes real well to go with me.

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

MESSAGES TO BE PUBLISHED.

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

Sept. 25.—John Pierpont; H. H. Dickey; William S. Mable; Augustine J. Slattery; Elizabeth Davidson; Mrs. Martha Williams; Nathaniel Parker; Ann Elizabeth Henderson.

Oct. 2.—Lotela, for B. C. Brown, Lucius P. Stone, Matilda Clark, Elia Joy, Mary Palmer, Elien Crosby, Henry Gould, Orville Dewoy, Villie, Pearly Queen.

Oct. 5.—Rev. David Greene; George S. Crawford; Mary B. Tracey; David Ensley; Katle Griffin; Charles Woodward.

Oct. 9.—A. B. Whiting: Edwin Wattson; Charles F.

Oct. 0.—Rev. David Greene; George S. Crawford; Mary B. Tracey; David Ensley; Katte Griffin; Charles Woodward.
Oct. 0.—A. B. Whiting; Edwin Wattson; Charles F. Osborne: Isabelia Jano Cleveland; Hannah Carey; Controlling Spirit, for "Maley" and Mabel Young.
Oct. 13.—Swiftfoot; E. C. Carponter; Edwin J. Brown; Martha Fuller; Eliza Ames; Controlling Spirit, for Lydia J. W., and Emma G. Chaudler.
Oct. 16.—Elizabeth Brooks; John H. Grant; Nat Johnson; Mabel Bradbury; Eben B. Whitmore; Susle French, Oct. 20.—Dr. Nathan Smith; A. W. Scaddings; Susle.—"Mischiet"—for Elizabeth Boyce, Salmon Whitney, Alice Loring, and Mabel.
Oct. 23.—Mrs. Lucy H. French; Julia Brown; John Fisk; Mrs. Eliza Clark; Ida May Dodge; Robert Scott.
Oct. 27.—Thomas J. Lewis; E. G. Hamilton; Alice Hall; Margaret Cooper; Harry Weed; Eddie Coogan.

Verifications of Spirit-Messages. COL. JOSEPH WATERHOUSE.

In looking over the BANNER OF LIGHT of Aug. 22d, I came across the spirit-message of Col. Joseph WATERHOUSE of Fitchburg, and as I have not yet seen it verified, I take this opportunity of stating that it is correct in all its particulars. I have had some fifteen to eighteen years' acquaintance with him, he buying his meats and groceries of my former husband. He was honorable and just in all his dealings as far as I had any knowledge of him.

He had been down stairs to give some orders, and on returning, when he had reached the top stair, he suddenly pitched over backward and fell to the bottom, and soon afterward passed to spirit-life in themanner he described.

He has children who should have acknowledged his message. I am unable to say where they now are, but they were in Fitchburg a few months ago.

Very respectfully, MRS. SOUTHWORTH LOBING. Onset, Mass., Oct. 26th, 1885.

ELLEN SLATER.

In the BANNER OF LIGHT of Oct. 24th appears a

message from MRS. ELLEN SLATER, in which she gives her name, the name of her husband, the streetin which she lived, the time of her death, herage, and a comparison of her former situation with her present: Supplied thus with the name and street. I consulted

the city directory for the number of the house, found the name of the husband, as I supposed, and the residence, 223 East 22d street, a well-peopled apartmenthouse. Friday evening I called with Mr. E. W. Capron, passed through just such darksome halls as described to the third floor, was told that William Slater did live there but was then at work.

Sunday morning I called again and found a son of the same [name (one of three brothers); inquired as to the above particulars, explained the modus, and, although without any personal knowledge of Spiritualism, or belief in it, he acknowledged every statement to be correct, viz., that his mother's name was Ellen-Slater; that she lived and died there four years agonext month; that she was of the age stated; that hisand his father's names were the same, but the father had died before the mother.

Adding these five corroborative facts to the reference to former conditions, allowing for the failure of the spirit to state the previous departure of the husband, and considering the improbability of a visitto the house by Miss Shelhamer or her agent (or of herconsultation of oblinary notices and faithful remembrance of the individual fact revived by the multitudes of spirit visitors from year to year), the message is a strong one, has conferred a comfort upon the recipients, and inspired them to private investigation, as-J. F. SNIPES. desired by the mother.

230 West 50th street, New York.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not. an incorporated institution, and as we could not. therefore legally hold bequests made to us in that name, we give below the form in which suches bequest should be worded in order to stand the test of law:

stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstors, 9 Bosworth street, Boston.

Southern Association of Spiritualists.

Southern Association of Spiritualities.

Dear Friends of Spiritual Prochess:

At the annual meeting of the Southern Association of Spiritualita, held Aug. 28th, 1885, they resolved to celebrate the Thirty-Eighth Anniversary of Modern Spiritualism. Pages of Local society at Louisville 1s grand refunded at Louisville, Ky, it commences March 28th, and continue eight days. The local society at Louisville is making generous; preparations, having rented Liederkrans Hall, securing hotel rates, preparing a cholism ending in great entertainment for speakers and mediums, etc. It is necessary that our Association shall make this meeting a great success. We have no money to secure this necessary mediums and speakers. In order to be able to do so, this appeal to your assistance is making. Please former of the summer of the summer of the processary mediums and speakers. In order to be able to do so, this appeal to your assistance is making. Please for the summer of th

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For all of those Painful Complaints and IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE Complaints, all Ovarian troubles, inflammation and Ulcebation. Falling and Displacements, and the consequent spinal weakness, and is par-ENDENCY TO CANCEROUS HUMORS THERE IS CHECKED THEY SPEEDILY BY ITS USE.

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THE STOMACH. IT CURES BLOATING, HEADACHE,

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FEIGHT AND BACKAGHE, IS ALWAYS PERMANENTLY
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Oct. 8.—13w*

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4w*-Oct. 31.

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CONTENTS October Number

Spirit Voices.

The Autolography of Lemira Williamson.
The Arnalsof the Tlaskans, or the History of Tlaskanata.
Postal Discriminations.
Inspirational Poem.
Editorial Department—Editorial Correspondence, Is Mrs.
Editorial Department—Editorial Correspondence, Is Mrs.
Editorial Department—Editorial Correspondence, Is Mrs.
Editorial Department, A Condemnation of Mediums
who Show for Money, The M. S. Ayer Temple.
N. D. C. Department,
National Developing Circle Records.
Epirit Message Department—Sunshine, Roy and Frankie
Fund; Chauncy Barnes; Sunshine; Wm. H. Young;
Ralph J. Bhesr; Rev. Luther J. Fletcher.
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Man; The Visible Manifestation of God in the Flesh.
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BOSTON, SATURDAY, NOVEMBER 7, 1885.

Spiritualist Meetings in Boston:

Rammer of Light Circle-Room, No. 9 Beaworth Street-Every Tuesday and Friday afternoon at zo'clock. Admission free. For further particulars, see notice on aixth page. L. B. Wilson, Chairman.

Recton Spiritual Temple. Herticultural Hall. Lecturesvery Sunday at 10% a. M. and 7% f. M. R. Holmes, President; W. A. Dunklee, Treasurer.

Erwinent; W. A. Dunklee, Treasurer.

Berkeley Congregation.—Fernanent lecturer, W. J. Colville. Public service in Berkeley Hall, Odd Follows Building, Tremont street, every Bunday at 10% A. M. and TM. F.M. stao Friday, 7M F.M. Weekly meetings in Langham Hall (adjoining): Monday, 5 F.M., Questions and Answer Conference; Wednesday, 3% F.M., Ladies' Union; 8 F.M., Musical and Literary Solfée: Baturiay, 3 F.M., Locture and Conversation. Everybody welcome.

Usten Fark Hall.—The Bhawmat Buirtinal L.

5 F.M., Musical and Literary Bolleo; battings, s.r.m., accurate and Conversation. Everybody welcome.

Union Park Hall.—The shawmat Spiritual Lyceum meets in this hall, corner Union Park and Washington atreets, every Suaday at 10% A.M. All friends of the young are invited to visit us. J. E. Hatch, Conductor.

Palme Memorial Hall, Appleton Street, mean Tresment.—Unitren's Progressive Lyceum No. I. Bessions Sundays, at 10% o'clock. Beats free, and all are cordially invited. Benj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 137 Devonshire Street.

First Spiritual Temple, cermer of Newbury and Excler Streeta.—The Spiritual Fraternity Society will hold religious acrices every Sunday. Doors open at 10% A.M., services commence at 11; evening doors open at 7, Services commence at 11; evening doors open at 7.

services commence at 7.5. All are cordially invited.

1631 Washingtom Street.—First Spiritualist Ladies'
Aid Society. Meetings every Friday at 2½ and 7½ r. m.
Mrs. Henry O. Torrey, Secretary.

College Hall, 36 Essex Street.—Sundays, at 10½
A. M., 2½ and 7½ r. M., and Wedneslay at 2½ r. M.
Eben Cobb. Conductor.

Eagle Hall, 616 Washington Street, corner of Easen, -Sun lays, at 10% A.M., 2% and 7% r.M.; also Thursdays at 3 r.M., Able speakers and lest mediums. Ex-cellent music. Proscott Robinson, Chairman.

collent music. Prescott Robinson, Unsirman.

Spiritualistic Phenomena Association holds
meetingsevery Sunday afternoon in Borkeley Hall, 4 Berkoley street, at 2% o'clock. H. S. Cook, President.

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National Develophny Circle meets every Sunday at 3 P. M.

James A. Bliss, Conductor, assisted by other good developing mediums. Good speaking and music. New Ern Parlors, 176 Tremont Street.—Developing circle, 105 A.M.; tests and speaking, 25 and 75 P.M. E. A. Cutting, Chairman.

The Working Union of Progressive Spiritual-lets meet at Ladies' Aid Parlors, 1031 Washington street, Monday evenings at 7% o'clock.

White Cross Fraternity, 12 Femberton Square, Room 9.—Meetings on the second and fourth Thursdays of each month, at 714 r. M. Lectures every Bunday evening, at 75, free. Circles for adding, fustructing and cultivating mediumship overy Wodnesday evening at 715, to which all mediums are invited.

Chelsen.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Hullding. Bundsy, at 7% r. M., Mrs. S. Dick will speak, and give evidence of spirit control. Dodge and Logan, Managers.

Berkeley Hall Meetings.

On Sunday last, Nov. 1st, a special service of commemoration was held in Berkeley Hall at 10:30 A. M. which was very largely attended. W. J. Colville of ficiated as usual, and delivered an invocation, lecture and poem of more than ordinary merit, eliciting the deepest feelings of the large assembly, and moving many to tears who felt the appropriateness of the message to their own hearts. Special mention was made of Phineas E. Gay and several other workers formerly connected with the Society meeting in Berkeley Hall, who have passed to spirit-life within a year; also of General Grant, Rev. Rufus Ellis and Cardinal McCloskey, the speaker taking these three representative and widely different men as typical litustrations of goodness of beart manifested through great dissimilarity of brain and position. At the conclusion of the lecture the remark was made that these three noble spirits went to heaven much as three people might go to New York from Boston: one could go from the Albany, one from the Old Colony, and another from the Providence or New England Dépôt. They might go all the way by rail, or part of the way by water, yet they would all reach the metropolis in the morning. So is it with the road to happiness in the spirit-world: we must make effort, we must work, we must travel, but there are many routes leading to the same great terminus. A Roman Catholic prelate, a free Congregationalist pastor, and a brave soldler, can all get to that world and state where no distinctions remain but those which are ingrained in the very nature of the spirit. Miss Yan Buren rendered three exquisite solos in faultless style, the hymns were finely sung, and the organist. Mr. Rudolph King, played with much taste and expression.

At 7:30 r. M. the hall was crowded. Mr. Colville, under inspiration, delivered the fourth in the present series of special Sunday evening discourses; the topic was," The Great General Resurrection." The speaker began by remarking upon the universality of a hope of resurrection and told how the Egyptians embalmed the bodies of their heroes, thinking that on the day of resurrection, the preserved mummles would be offservice to the spirit who, it was supposed by some, would come and rinhabit its earthly form. The wicked were not embalmed, as it was not thought desirable to give them the chance of living forever. This conception, however, was but a superstition of the vulgar; many of the learned ones believed in resmodiment, and this idea led to a perversion in the connected with the Society meeting in Berkeley Hall, who have passed to spirit-life within a year; also of

instances of resuscitations, and proved that they were no evidences of a physical resurrection on the last great day, as tradition has never hinted that those whom Elijah or Jesus raised did not die again. Elijah going to heaven in a chariot of fire, carried by a great wind, was an Oriental symbol of the transit of the spirit on the wings of wind and flame, symbolical of the powers of the spirit, away from the earth to a realm where mortal forms were no longer needed. Elisha saw Elijah taken away, and thereby proved himself one on whom the mantle of the spirit with clairvoyant vision, not with fichily eyes. There has, however, run through all history a belief in the ultimate abolition of death, and this will be accomplished when the spirit in the body so completely subdues sense that it can dematerialize itself, and then, when desiring itself with matter, not through the gateway of human birth, but by a process of materialization.

ing itself with maiter, not through the gaieway of human birth, but by a process of materialization.

The resurrection of Jesus was then discussed as a legend tending to illustrate not the rising again of a dead body, but the mysterious dissolution or disappearance of a body and the manifestation of a spirit in chapping garments of fiesh to different friends who needed different degrees and kinds of ordence. Bringing the subject to a climax, the lecturer declared that, spiritually as well as intellectually and artistically, we are now in the midst of a great general resurrection. About once in every two thousand years there is a great stampede out of the states wherein undeveloped spirits remain in bondage until a spiritual trumpet great stampede out of the states wherein undeveloped spirits remain in bondage until a spiritual trumpet sounds and wakes them from their lethargy. The true resurrection is the rising of the spirit above all that ensiaves it, and is, therefore, in no sense a bodity resuscitation, but a spiritual awakement. Mme. Fries-Bishop was the solots in the evening, and did full justice to the fine numbers she interpreted.

On Sunday next, Nov. 8th, Mr. Colville's subjects of discourse will be, 10:30 A. M., "The Practical and the Ideal, or the Practical birty of the Ideal," 7:30 P. M., "Jesus of Nazareth; Was he King, Messiah, or only a Carpenter's Son?"

THE MEETINGS IN LANGHAM HALL during the week are always interesting, and invariably well attended. Monday evenings are devoted to answers to questions, when a great amount of light solten thrown tended. Monday evenings are devoted to answers to questions, when a great amount of light is often thrown upon interesting and perplexing subjects. A collection is made on behalf of the charitable work carried on by the Ladies' Union, which meets on Wednesday at 2:30 P. M. On Wednesday evening, at 7:45, a musical and literary entertainment is given, when a fine musical programme, recitations and short addresses constitute the order of proceedings. On the last two occasions Mr. Mahony's Shakspearian recitals have been a very agreeable feature, Mr. Mahony's recitative powers being truly wonderful. Mr. Colville speaks for the present on "Lessons from the Life of Victor Hugo." On Friday evenings Mr. Colville's lectures are on Theosophy. The subject announced for Friday, Nov. 8th. is "The Symbol of the Cross; its Origin, and Why Venerated." Saturdays, at 3 P. M., Metaphysical or Spiritual Healing is considered. On Tuesday, Nov. 3d. W. J. Colville lectured in Hadley Hall, East Somerville, and will speak there again Tuesday near, Nov. 10th, at 7:45 P. M. He is open to engagements anywhere within easy reach of Boston on Tuesday and Thursday of any or every week. Terms moderate. For particulars address Langham Hall, Odd Feliows Building, Tremont street, Boston.

The Boston Spiritual Temple at Horticultural Hall.

Last Sunday Mrs. Amelia H. Colby delivered two very intellectual lectures, previous to which, Mrs. L. C. Clapp, with others forming a quartette, gave some

C. Clapp, with others forming a quartette, gave some fine selections of music.

Mrs. Colby's subject for the morning discourse was, "The Relation Existing between all Classes of Spirits in the Spirit-World and this." The great enemies of progress are ignorance, bigotry and superstition. As lar back as history extends, these obstacles have opposed the progress of spirits who have tried to enlighting mankind. Unbelievers in superstitions have stepped to the front and demand facts, and superstitions had to step back to their proper place. You never can accompilsh anything by building on ignorance, bigotry and superstition. Select whatever germ of truth you may glean from them and build thereon. Whatever society we are in, we assimilate with its members and

become like them, or else drop out. If you want to know anythiog, you must have facts, not simply belief; believers "don't know"; it they did, belief were not necessary. Mere belief in a theory does not make it true. I need to protect myself against ignorance, bigoiry and supersition, and when I can and do, need not fear the result. Splitts are not perfect in knowledge; some are past you don't have a supersition, and when I can and do, need not fear the result. Splitts are not perfect in knowledge; some are past you can be physical lillo, and don't have a supersition were objective and the morning. After showing the desire of the splitt world to enlighten this, and lits efforts to do so, that ignorance, bigoiry and supersition were barriers that thwart their purposes, the speaker proceeded to prove that the channel of enlightenment has been, and now is, mediumship. There is, she remarked, a power beyond our consciousness, as well as within it. Since many file began there has been marked, a power beyond our consciousness, as well as within it. Since many file began there has been marked, a power beyond our consciousness, as well as within it. Since many file began there has been marked, a power beyond our consciousness, as well as within it. Since many file began there has been marked, a power beyond our consciousness, as well as within it. Since many file began there has been marked, a power beyond our consciousness, as well as within it. Since many file began there has been mediumship, for the laws portaining to it were implication. Mediumship came because of opportunity; the better the opportunity, the more and greater medium, better the opportunity, the more and greater medium, better of the post of the paint of t

Farewell Reception to Mr. and Mrs. J. W. Fletcher. To the Editor of the Banner of Light:

Bunday evening, Oct. 25th, Mr. and Mrs. Fletcher were tendered a brilliant reception at the residence of

Mr. Whittock then opened the letter and read the following:

"Boston, Nov. 1st, 1885. My Dear Father—What do you consider the prospects for Facts magazine, and would you make any change? Your son,

Mr. Whittock added in explanation that he wrote this question and sealed it about one hour before coming to the hall, and that no person had any idea of its contents; that the question of music he had thought of, but had not decided to add it to Facts magazine. After this, statements of phenomena were made, and a psychometric reading by Mrs. Hidden of Newburyport. Mass., was read by Mrs. Whitlock, also a poem by Mr. O. A. Towne of Providence. R. I., which is in the November number of Facts. This was a very interesting meeting. All are invited to send written descriptions of phenomena.

Allen Putnam's Birthday Porty. To the Editor of the Banner of Light: Saturday evening, Oct. 3ist, a few friends of the

venerable and beloved Spiritualist and honorary member of the Boston Spiritual Temple, Mr. Alien Putnum, called at his residence, 46 Clarendon street, to congratulate him on the closing of eighty-three years of mortal life, and the fair prospect of more being added before he enters the life above. After singing "Should Auld Acquaintance." Richard Holmes, Esq. President of the Boston Spiritual Temple, on behalf of the company, made some very appropriate remarks on the usefulness of a life so well spent as our brother's, and closed by presenting a bouquet (with accompanying tokens of regard substantially expressed) to Mr. and Mrs. P., brautifully applying the harmony of its colors to the spiritual harmony of the truly benevotent and harmonious mind. Remarks by A. E. Nowton, siluding to reminiscences connected with Mr. P. when Mr. N. editorially conducted the New England Spiritualist, in 1855, the financial support of which was mainly due to Mr. P.'s efforts and liberality. Mire. Putnam responded to a call, with fine aliusion to the occasion. A. J. Davis, H. P. Track and Jacob Edson followed with interesting remarks, closing with a song by Mrs. Davis. The company left wishing the venerable host and his companion many happy returns of the occasion.

Shawatty Spiritual, Lyonew William Mrs. Paper ber of the Boston Spiritual Temple, Mr. Allen Put-

SHAWMUT SPIRITUAL LYCEUM - UNION PARK HALL.-Last Sunday our services opened with selections of instrumental music by Prof. Milligan, A. L. tions of instrumental music by Prof. Milligan, A. L. Gardner continuing by singing and reading from "The Educator," Silver Chain recitations relating to the spiritual temple which by immutable law is wrought out of human thoughts as broad as humanity and as hopeful as human aspirations. Dwelling within this temple, argeis preside over our hearts and lives as teachers and guides.

Assistant Conductor Rand made remarks indicative of the purposes of the school, of what had bren done and what can be done to educate the children in a knowledge that will be of use to them during all their existence upon earth, and fit them for advanced positions in the life beyond.

Mrs. M. A. Brown, controlled by her guardian spirit, addressed the school in an exceedingly interesting and instructive manner. Recitations were delivered in good taste and very acceptably by Hosa Wilbur and Edith Jewett, and a song by Eddie Hatch.

ALONEO DANYORTH, Sec. of S. S. L.

23 Windsor street, Nov. 2d, 1885.

PAINS HALL, BOSTON SPIRITUAL LYCKUM.-Conductor Weaver called the school to order promptly at ductor Weaver called the school to order promptly at 11 o'clock. Barrows's Orchestra led as usual, giving a fitteen minute concert, while the children in large numbers, and their friends, were gathering. The Instructor Lesson included selections from the writings of Warres Bumber Barlow, J. G. Clark and N. P. Willis. The fith in the leaders' course of lessons included a talk to the children upon Materialization, by Mr. H. S. Oook of the Spiritualistic Phenomena Association. Mr. Cook has been a carreful student of this phase of the phenomena, and has arrived at certain conclusions, which as positive facts are valuable when presented before a school instituted for the high

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

Church of the New Spiritual Dispensation, 416
Adelphi street, near Fulion. Brooklyn, N. Y. Bunday services it a.M. sand Yr.M. Mediuma' meeting 3\(\) F.M. Ladies' Aid Bociety. Thursday, 3 to 10 F.M. John Jeffrey.
Prosident: B. B. Nichols, Vice-President: Miss Lulu Beard, Becretary; A. G. Kipp, Treasurer. Speakersengaged: November 5th, J. A. Morse; A.M., "Mediumable: Its Philosophy and Responsibilities"; 15th, A.M., "Homes in the liercatter"; F.M., "The Coming Church"; 22d, A.M., "Spirit Communion: Its Uses Considered"; P. M., "From Heaven to Earth"; 29th, A. M., "Spiritual Growth"; F. M., "Man: a Prophecy of the Angel"; Dec. 6th and 13th, Gopal Vinayak Joshee, the eminent Bindu scholar; subjects: "Buddhism Contrasted with Christianity," "Spiritualism in India," "Missionaries in India," "My Impressions of America"; Dec. 20th and 27th, Mrr. F. O. Hyser, of Rallimore, Md.; January and February, Mrs. A. L. Luliof Lawrence, Kansas.

The Brooklyn Spiritual Umion holds its meetings overy Sunday in Fraternity Rooms, corner Fourth and South Becond streets, as follows: Members Doveloning Circle, 10½ A.M.; Children's Lyceum, 2½ F.M.; Conference, 7½ F.M. Seats free. Speakers for Novembor: Mr. F. O. Matthews, Mrs. A. C. Henderson and Mr. W. C. Bowen.

Brooklyn (N. Y.) Lectures.

To the Rollor of the Binaner of Light. Since Many and Mrs. Fietcher Study evening. Out. 28th, Mrs. 24th Challery and Mrs. 25th Challery evening. Out. 28th Mrs. 25th Challery evening the Mrs. 25th

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

ings at this ball every Sunday at 10% A.M. and 7% P.M.

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

Negener Hall.—The services of the Theodore Parker
Spiritual Fraternity are held every Bunday at this hall. 114
West 14th street, at 3 and 8 o'clock, where all friends of the
cause receive a warm velcome.

Metropolitian Chunch for Hautarnitz, 25th Wast

Metropolitan (burch for Humanity, 231 West 23d Street, Hev. Mrs. T. B. Stryker.—Services overy Sunday, at 11 o'clock A.M. and 7% o'clock P.M.

Reception and Farewell. On the evening of Oct. 24th, members of the First Society of Spiritualists of New York assembled at the

residence of Mr. and Mrs. Henry J. Newton, 128 West 43d street, to meet socially Mr. and Mrs. J. J. MORBE, Mr. Morse has been serving the society as speaker during the present month, and this reception was tendered them ere their departure for other fields of labor. dered them ere their departure for other fields of labor. The large parlors were filled with those who have list ened with pleasure to the utterances from the lips of Mr. Morse, all desirous of expressing to him and his noble controls their high appreciation of the labor they are engaged in and of themselves as individuals.

Mrs. Nellie J. T. Brigham was present, and her guides voiced the sentiments and feeling of all present in appropriate remarks, which were responded to by Mr. Morse on the part of himself and wife, and then being taken possession of by his controls they spoke both for their medium and themselves. It was a social, genial, and altogether pleasant gathering, greatly enjoyed by all present.

On Sunday morning, the 18th, Mr. Morse spoke for

a social, genial, and altogether pleasant gathering, greatly enjoyed by all present.

On Sunday morning, Ust. 25th, Mr. Morse spoke for the Society and replied to a series of five questions. In the evening his subject was, "A Search After God." [A report of the answers given and an abstract of the discourse mentioned will appear in our columns next week.—BD. B. OF L.]

This being the last Sunday that Mr. Morse speaks for the Society at present, as an expression of its feeling toward him and his spirit-controls, the following resolutions were read and unanimously adopted:

Wasvas, Mr. J. J. Morse, has served this Society faith.

ing toward him and his spirit-controls, the following resolutions were read and unanimously adopted:

Whereas, Mr. J. J. Morse has served this Society faithfully and acceptably during this month of October, 1885, speaking to us each Sunday morning in answer to questions presented, and in the evening upon subjects selected and previously announced by his controls; and

Whereas. This Society desires to express its high appreciation of Mr. Morse and of his controls; it is therefore Resolved. That the First Euclety of Spiritualists of New York City tenders to Mr. Morse and his controls their sincers and most cordial thanks for the highly acceptable manner in which they have administered to this Bociety during the month just closing, and that we extend to them the assurance of the sincers love and extern we as a society and as individuals have for them, and the further assurance that our love and sympathy will go with and abide with them in the prosecution of their labors for the enlightneument, advancement and elevation of mankind, in which useful field of labor, we hope and trust they may long continue to serve as acceptably in the future as they have in the past.

Resolved. That in parting with Mr. Morse and his associates in his labors, we feel we are parting with friends who have applications in harmony with, our wm, and that we give expression to the was that the future may again bring them among us, and olighten and strengthen the links that have been lorged in friendship's chain.

John Franklin Clark:

New York, Oct. 20th, 1885.

Some Frank Confessions!

"Our remedies are unreliable."-Dr. Valentine Mott. "We have multiplied diseases."-Dr. Rush,

Philadelphia. "Thousands are annually slaughtered in the

sick room."-Dr. Frank. "The science of medicine is founded on conjecture, improved by murder."-Sir Astley

Cooper, M. D. "The medical practice of the present day is neither philosophical nor common-sense."—Dr.

Evans, Edinburgh, Scotland. Dr. Dlo Lewis, who abhors drugs as a rule,

and practices hygiene, is frank enough, however, to say over his signature, "If I found my-self the victim of a serious kidney trouble, I should use Warner's Safe Cure, because I am satisfied it is not injurious. The medical profession stands helpless in the presence of more than one such malady."

An old proverb says: "If a person dies without the services of a doctor, then a coroner must be called in and a jury empanelled to inquire and determine upon the cause of death; but if a doctor attended the case, then no coroner and jury are needed, as everybody knows why the person died!"—Medical Herald.

The Children's Progressive Lyceum of Cleveland, O.

To the Editor of the Banner of Light: The Lyceum meetings since the summer vacation have been particularly interesting and unusually well attended, which fact is attributable to the zealous and harmonious action of the workers therein. The following from the Plain-Dealer of this city (Oct. 26th) is a fair sample of its weekly report of our doings. After mentioning that one hundred children were present, and that, it being Harvest Day, services befitting it were held, the platform and hall being profusely and tastily decorated with fruits, flowers and vegetables, the writer says:

vegetables, the writer says:

"The services opened with singing by the Lyceum, followed by an invocation by Mrs. A. Smith, Conductor of the West Side Lyceum, after which an appropriate poem was read by Mr. Lees, the Conductor of the Bunday sohool. Many of the motioes given by the scholars were particularly appropriate and some quite original, as, for instance, that of Miss Gertle Johnson, of Banner Group, a little miss of thirteen years: 'May our hearts be as big as the pumpkins on the platform.' The second part of the services was opened by the Lyceum choir singing the song of 'The Harvesters,' followed by a short address by Mr. William Coleman, a very promising trance medium of Newburg, Mrs. A. Smith also made an address, paying a glowing tribute to the farmers who raised the products strewn about the platform. Conductor Lees compilmented the Lyceum on the success of its first Harvest Sunday, and, calling a committee to his aid, distributed the supply of harvest offerings among the children, friends and visitors. The mammoth pumpkins were given to the ladles of the Good Samaritan Relief Society."

The custom of inviting outside talent, scientific, literary and musical, has done much to popularize the Lyceum in Cieveland. Sunday, Nov. 8th, Samuel E. Adams, a prominent attorney of this city, will address the scholars and give "A Leaf from My Experience with Criminals, and the Moral it Teaches." Mr. A. is esteemed one of the most advanced thinkers in the

Philadelphia, Pa.

To the Editor of the Banner of Light: When I last wrote you, after the close of our camp-meeting, I said our Association was looking for suitmeeting, I said our Association was looking for suitable grounds to purchase, adapted to the growing wants (of the Neshaminy Camp Meeting. I am now happy to say that we have found such. The prospectus, issued by the Board of Management, Iwhich will be found in another column, I shows what we have been doing; we found upon examination of the laws of Pennsylvania, that under the charter granted to the First Association of Spiritualists, that organization could purchase, but not sell, real estate, therefore it became necessary that a new company be formed and a new charter obtained. A stock company has been formed by members of the First Association of Spiritualists, and is called the Neshaminy Park Association; the grounds purchased are about one and a half miles above—on the Neshaminy River—the Philadelphia and Bound Brook railway running through the center, dividing the camp-meeting ground from the high ground, which the Park Association is to lay out into building lots, etc.

lots, etc.
The railroad company will build a siding and station, The railroad company will build a siding and station, making it convenient in coming or going; only a few steps leading down into the large pleasure and campground, where are to be built a large pavilion, reception rooms, dining hall, etc., etc. West of these in the grove will be built the auditorium and other editices. Splendid boating and fishing will be features of attraction for the excursionist.

The company has generously given, or leased to the First Association, thirty odd acres for camp meeting purposes for ninety-nine years, at a nominal rent of one dollar per year.

It is desired that Splittualists, and friends of the cause, and all liberal minded persons, will come forward and take stock, and build, or hold it, as the investment in either case will double itself in a few years.

years.
We opened our meetings Sept. 1st at the hall 810
Spring Garden street, with J. Clegg Wright as our
speaker, whose lectures are always new and practical,
full of thought and study to the student of Spiritualism.
The Children's Progressive Lyceum meets every
Sunday afternoon in the same hall, Mr. W. Maybery, Sen., Conductor.

JAMES SHUMWAY, Cor. Sec.

J. Frank Baxter in Portland, Me.

To the Editor of the Banner of Light:

Mrs. Amelia H. Colby gave a most successful course
of lectures in Portland during October, and was folof lectures in Portland during October, and was followed last Sunday, Nov. 1st, by Mr. J. Frank Baxter, who gave the first two of a series of ten lectures for the month of November. Mr. Baxter was greated with large audiences both afternoon and evening, that of the evening severely taxing the seating capacity of the house. The lecture of the afternoon on "Spiritualism, the Religion for Humanity," was enthusiastically received, often eliciting applause. The evening lecture on "The Destructiveness and Constructiveness of Spiritualism," was well put, and met a longfelt want. His musical selections and poems were new and appropos. Mr. Baxter's exercises in mediumship, always interesting and often striking, were on this occasion very convincting. The detail of matter and the peculiarities of manner pertaining to these delineations make his mediumship most attractive and valuable. Some fifteen well defined and thoroughly recognized descriptions were given. Mr. Baxter announced for his subjects next Sunday, "The Rthics of Viriue," and "The Fractical Benefits Accruing from Spiritualism." All, judging from their expressions, are anticipating a treat.

Another thing worthy of note in our progress ir this city is that the press, since our meetings opened this season, have given a place nearly every week to reports of them, giving praise where due, and suppressing, at least thus far, anything of a derogatory nature pertaining to either the Society or to Spiritualism. We hold meetings every Sunday, and on Thursday evening. lowed last Sunday, Nov. 1st, by Mr. J. Frank Baxter,

Portland, Me. To the Editor of the Banner of Light:

Mrs. A. H. Colby, the well-known radical speaker, has been with us the past six weeks, giving our society fourteen lectures, all of which have been accept ty fourteen lectures, all of which have been acceptably received. The subjects were well chosen and handled in a manner showing not only intellectual power but great force and decision of character. Thomas Paine, whose name is spoken with pride by every lover of American liberty, has been the source of the waves of inspiration that have thrilled our large audiences, bearing them upward to the highest unfoldment. It was thought by many that Mrs. Oolby's radicalism would not call our people together, and that her engagement might result in financial embarrassment; but the facts are, the lectures have been well attended by the best intellects of Portland, the audiences coming from all classes of liberal thinkers, hence financially a success. Mrs. Colby is engaged to return to us at her earliest opportunity, which is not until February and March of 1887, her entire time being engaged until then. J. Frank Baxter is to be our speaker the Sundays of November.

Annie D. Fishker, Cor. Sec. ANNIE D. FISHER, Cor. Sec.

Duxbury, Vt.

To the Editor of the Banner of Light:
Sunday. Nov. 8th, closed the meetings for the
Duxbury-Spiritualists this season. Our meetings com-Duxbury-Spiritualists this season. Our meetings commence about the first of May and continue until November, during which time they are held every other Sunday. This season they have been remarkably interesting, as we have held a service for the children, devoting a part of the alternoon to them, which service has been equally enjoyed by the older members of the Society. We close our meetings expecting to resume them again in the early spring. We also expect to hold Christmas service and make the evening enjoyable with songs, recitations, music, and a Christmas tree.

MES. ABBIE W. CROSETT.

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PHOVIDENCE, B. I., Sept. 4th, 1883, During my younger days I was troubled with constination, and brisk cathartics were frequently resorted to. About ten years ago I commenced using your SELTZER APERCENT with the best results. A small teaspoonful every morning prevents the necessity of using stronger medicines, and effectually prevents the serious trouble before experienced. I cordially endorse tt. N7

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That Door was Shut! Mr. L. I. Whitlock.
Aucient Spiritualism. Spirit Voices.
Music by Invisible Friends. Mrs. H. W. Cushman,
Fli-ding a Trunk. Mrs. Dr. Sara Hervey,
Materialization with Mrs. Sawyer. Mr. Hiram E. Felch.
A Strong Magnetic Current. Mr. L. I. Whitlock.
A Russian Count Sees the Spirit of His Wife at Lake Pleasant. Religio-Philosophical Journal.
Proof of Spirit Presence. Mrs. Drew.
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Extract from a Letter from Harriet A. Flaugher.

She says:

"Dr. J. S. Loucks—Dear Sir: I now find time to write you, I am feeling so much better now and have been very busy moving and fixing up our new home and working so hard that I did not take time to write you, for your last remedies helped me so much and the malaria and rheumatics are about gone, and the magnetized papers you sent me made me sleep so nicely, and I can truly say that you have done more for me than any other one, and might say more than all others put together, and I have employed fourteen different doctors. Some of them doctored me a year, and some of them two years, and one of them doctored me four years. Is it not a wonder that I am alive now? May the good angels guard and bless you is the wish of me and mine.

North Jackson. Ohio, Oct. 19th, 1885."

Hundreds of similar letters we have and are receiving from all parts of the United States, from the persons cured when given up by the M. D.s to die without hope.

Dr. J. S. Loucks,

Canton, St. Laurence Co.; N. Y.

Minneapolis, Minn.

A correspondent writes, Oct. 26th : "Mrs. Lillie's, audiences are constantly growing; the evening lectures are listened to by one thousand to twelve hundred people. She is doing a noble work. Our State Convention meets Oct. Sub. Sist. and Nov. 1st. Speakers are Mrs. Lille, Brooklyn. N. Y.; Mrs. Gardner, Rochester, N. Y.; Prof. Lockwood, Ripon, Wis. (Frestdent State Association); Mrs. Spencer, Milwaukee, and Dr. Thomas, Mrs. Coombs and Mrs. Tryan of our own city."

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