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Septrimal and Referentery Works published other & Blobs, Boston, Man, also the Ramper of the County of the Other Section, also the Ramper of the County of the Other of The Typic Beater, and the Other of The Typic Beater, and the County of t

CLEVELAND, O., BOOM DEPOT.

LEED'S BAZAAR, 106 Cross street, Cleveland, O., Cirrelating Library and Dépôt for the Spiritusi and Libral Hooks and Papers published by Colby & Rich, Bosop, Mass.

CONCERNING CHANKS.—What would we do were it not for cranks? How slowly the old world would move did not cranks keep it rushing. Columbus was a crank, and at last he met the fate of most cranks—was thrown into prison and died in poverty and disgrace. Greatly venerated now? Ohlyes. Harvey was a crank on the subject of the circulation of the blood; Galileo was an astronomical crank; Fulton was a crank on the subject of steam-navigation; on the subject of the circulation of the blood; Gallieo was an astronomical crank; Fuiton was a crank on the subject of steam-navigation; Morse was a telegraph crank. All the old abolitionists were cranks; the pligrim fathers were cranks; John Bunyan was a brank; any man who doesn't think as you do; my son, is a crank; and by and bye the crank you despise will have his name in every man's month, and a monument to his memory ornmbling down in a dozen cities, while nobody outside of your native village will know that you ever existed. Deal gently with the crank, my boy of course some cranks are cranker than others; but a crank is a thing that turns something; it makes the wheels go round; it insures progress. The thing that goes in forwariety, that changes its position one hindred times a day, that is no crank; that is a weather vane, my son. You thank that is a weather vane, my son. You thank then you are not a crank? Do n't say that, my kon. Maybe, you couldn't be a crank if you would. Heaven is not very particular when it wants a weather vane; almost any man will do for that. But when it wants a crank, my looy, it looks about carefully. Robert J. the land and the surface of the land and the la

## The Spiritual Rostrum.

### LIFE AND ITS REALITIES.

An Address Delivered by MRS. MILTON RATHBUN, the "Open Air Meeting" held Sunday, Septith, at the Residence of Dr. G. H. Perine,

Baltus Boll Hill, Summit, N. J. [Reported for the Banner of Light.]

"Life is real, life is earnest."

And the grave is not its goal."

These inspired words from the pen of our brother, now a denizen of spirit-realms, are familiar to young and old, bringing to each a lesson whose meaning many volumes could not wholly unfold.

The reality of life assumes numerous phases

wholly unfold.

The reality of life assumes numerous phases for its development. In the lowly cot of some despised member of the human family this reality is as deep-seated and as sure to reach, somewhere in futurity, a point which all must recognize, as in the mansion of the so-called wealthy or in the home of the classes ranging between these two extremes.

wealthy or in the home of the classes ranging between these two extremes.

The reality of life cannot be fathomed nor understood in its entirety, but we may and ought to explore and grasp whatever of its meaning we can discover and comprehend. Life and its realities can be to mone of us a sealed book. We should by every available means open and scan its pages, ponder upon its revelations, and apply to our lives with profit its teachings. It should engross our thoughts at all seasons and at all times, for everywhere do we meet its realities, stern and uncompromising, or bearing on their face the sunshine of pleasantness or the brighter rays of joy. The realities of life are abroad in our land, and however determined or obtuse we may be, we cannot entirely shut them out of our range of vision orthought: they force themselves upon us and leave their impress, however slight. Life in its reality presents hideous deformity, unpleasant to look or dwell upon; yet do we show wisdom by ignoring it? Does the wise physician palliate rather than seek a radiual cure? Can he judiclously administer, ignorant of the cause producing the dread effect? Will he not seek a close acquaintance with the disease in order to gone with its quite vision of the cause producing the dread effect?

earn-plane for a wise purpose, so tax as we individually work out our own salvation, so far shall we be saved, and be instrumental in saving others. So far as we rust in idleness, or worse, sink in degradation, so far shall we retard our own progress and the advancement of others. Let us see to it that none fall because of our willful or ignerant misinterpretation of the laws of life. Let us bear in our hands no dark signs to mark the spot where we have slain the lofty aspirations of some fellow traveler, or orushed to the earth some weaker one who had arisen to seek the true light, and was attiving to know of the realities of life, and of their meaning to him. Let us seek to bear each our share of the burdens of life, always ready to assist others, knowing that thus we may realize the happiness which is the just reward so corded to those who not only bravely bear their own burden, but find opportunity to stretch forth a helping hand to the weaker or more heavily oppressed.

understand. So our war opens before us, not into the light, not into the sunshine, but into the gloom of chaos and undeveloped good. We must grope, push ahead, and by every possible way of egress direct our steps toward that better, state for which we sigh and vainly wish while resting in spathetic indifference. The reality of life must become to man object attainable in a high degree. We must buffet pride, subdue passion, conquer avarice, and cast out selfishness in our istruggle to comprehend it. If we can rule our spirit we shall become strong in interpretation and understanding, and in a fair way to comprehend a part of life's mysteries, which are made up of its realities.

"Life is real, life is earnest."

"Life is real, life is earnest."

How beautifully expressive are these words! If we would know in what sense "life is real," we must be in earnest. If we would know the true meaning of our sojourn through earth's valley we must be in earnest. No time for loitering or idly waiting, all must be spent in earnest activity. No time for mourning, no time for useless repining. Earnest work, now and always, should be our attitude toward this great problem, the reality of life. If we are diligent workers, always in earnest, our reward is sure, and will bring to our perturbed sonis that "peace which passeth all understanding."

"Life is real, life is earnest,
And the grave is not its goal."

Spiritualism proves beyond question the truth

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spiritual attainments within our reach, warns us of pitfalls, shows us rocks of defense and refuges from storms. She halls with joy every blossom put forth in our spiritual unfoldment. She watches for the slightest evidence of advancement, and gently leade us over rough places—is to us a very guardian angel, in season and out of season, whenever and wherever conditions will allow. She is our patient, neversfalling guide whom we rarely sakriowledge of our willful or ignorant misinterpretation of about the laws of life. Let us bear in our hands no very duartian angel, in sea where the laws of life. Let us bear in our hands no very duartian angel, in sea sea where the laws of life. Let us bear in our hands no very duartian angel, in sea sea where the laws of life. Let us bear in our hands no very duartian angel, in sea sea where the laws of life. Let us bear in our hands no very duartian angel, in sea sea where the laws of life. Let us bear in our hands no very duartian angel, in sea sea where the laws of life. Let us bear in our hands no very duartian angel, in sea sea where the laws of life. Let us bear sea or sea when had arisen to seek the true light, and was let of the sea when the laws of life. Let us seek to bear sead in a law or charge of his proof. Shie invites in the laws of life, and was the law or charge of his proof. Shie invites in the season of the season of the winds all olds or that which or season of the season of the season of the winds all olds or that which or season of the s

for ionely and filled with sorrow? turn to her and you will receive the baim of consolation. The surface of the same of the same of the surface of the surfa

WANGE CHARLE

COMPENSATION.

BY CHARLES DAWBARN. PART FIRST.

A loud cry goes up from many poor mortals for compensation for ills of earth-life which they are conscious are undeserved. The churches have endeavored to satisfy this craving by upon his children here, by way of preparing them for superior joys hereafter. To many it day should be poor in heaven, and that the no claim for compensation as against yourself. poor here should be rich in the next life. The unhappy on earth should, they believe, have more joy than others in the life to come, because they have suffered sorrow, trouble and pain in the life of to-day.

Brutal men have ever played the brute if a little power gave them opportunity; and we all know their helpless victims have suffered to the bitter end of earth-life without even a shadow of compensation. Tens of thousands have been tortured to agonizing death simply because they would call a truth a truth, and a lie a lie, according to their own conception of truth and error. The giant in purse can hound you through court after court, till your last dollar is spent and your children are paupers. The strong dominate over the weak till the human heart cries out as in days of old, "Oh! Lord, how long?"

Man's ignorance and selfishness are a source of yet more woe than his brutality. In commerce the oppression of the wage-worker is born of manhood's greed for mammon; and we see to-day how health may be destroyed and humanity lose its power to resist disease by the ignorant legislation which forces our children to become poisoned by vaccination.

Again comes yet more of agony to human nature through the action of forces before which man stands powerless. The earthquake which so recently slew its thousands in Java would be just as dreadful in New York, although we claim a greater intelligence and a more advanced civilization. Cyclones, tornadoes, hurricanes and floods inflict horrible injury upon our brothers and sisters, till once again we hear manhood's claim for "compensation."

So we have inequality everywhere, in money. in health, in happiness, which, counted as injustice, results in three classes of minds, taking three very different views of the situation. First, there are the pious, who have been priesttaught that everything is guided and directed

do you demand compensation? and second: Of

Of course you are not demanding "compensation" for any ill you have brought upon yourself, as that would be nonsense. In earth-life man often cruelly wrongs himself by the gratification of animal passions that debase his manhood. But "compensation" would imply that one part of himself had injured some other part of himself, and consequently one piece of himself was to give another piece of himself enough picturing a Deity who sends all sorts of troubles to soothe its wounded feelings. Every act by which we willfully injure ourselves is a seed sown whose harvest we must one day reap. So seems a natural result that the rich man of to- I think you will agree with me that you have

> But you tell me you have been seriously injured by society, which has left you poor, and weak, and homeless, whilst it has given to others luxury and wealth. Burke, the English statesman, said he could frame no indictment against a whole nation; and how could it be done? Look around, and you will see that many of society's pets have ulimbed up from the bottom round of the ladder. Society treated them as she has treated you; she left them to show their individual power, and when they had proved it society recognized the fact. Those who would destroy society she treats as enemies, but in every other respect the individual is left severely alone. You cannot hold society responsible for something it has neither done nor attempted to do, and call it an injury; and most assuredly you can never hold the individual for the wrong of the many.

Our Indians have been swindled and murdered by the nation. You do not call one another liars and thieves in consequence. The laws of society may bear very hardly on the individual, and a false witness or an unjust judge may deprive you of liberty, property, and even life. But wherein is the sin against you different from the sin against the Indian? But the individual citizen will never recognize your claim as against himself. As it would puzzle you in eternity to hunt up the particular fraction of society that has done you wrong, we must drop all thought of your collecting spirit "compensation" from a whole nation.

We now come to the individual man denounced by you as the author of your misery, and of whom you claim "compensation." Let us see how far your claim could be maintained in spirit-life. Is not that man the creature of circumstances? What shaped his brain so as to make him capable of injuring you? If you had had his father and mother, and his surroundings, would yours have been a different manhood from his? Remember, we are not now

day of his burial, do you imagine his foe has received compensation for the insult to his honor? or if a jury count dollars to him by the thousand is he as he was before he suffered the veloped as generations roll by. wrong? If "compensation" include vengeance, there is more poison in the cup for me than for my enemy.

Here is a scene from real life: You have been cruelly wronged, but, instead of vengeance, you have tried to feel pity and forgiveness. After a time he who has done you wrong feels remorse for his conduct, mingled with wondering admiration at your forgiveness. The months roll by, and the years count one by one, till comes a fearful night when you awake to find your house in flames and a burning staircase separating you from your children. You are frantic with agony at the awful horror as their ory for help reaches you. But one has already forced his way upward, climbing where human foot never found hold before, and as he lowers the last little one down into your arms you catch just one glimpse of the man who has wronged you. It is only a glimpse, for the smoke hides him and the flame leaps out, and "compensation" is dead; but as you stand chief mourner at the grave you realize that "atonement" has flashed up into the life; that never dies.

Man often feels that he has some claim for "compensation" for sufferings inflicted by na-9 ture. There seems to be an expectation that somehow everything is going to be righted; that the top now will be bottom in the next world; and the first here will be last there, in order to square off everything unfair in the life of to-day. Did you ever for a moment think how compensation to an immortal for wrong done to a mortal is absolutely impossible? -

Here is a caterpillar deprived of liberty, and confined to food, perhaps healthy, but it does not suit his taste. He looks through the glass fence you have placed around him and murmurs because other caterpillars are better off than himself. Some day he becomes a beautiful butterfly. Could you compensate that buttarfly for the woes of the caterpillar? The butterfly would not thank you for caterpillar food, and he has already all that a butterfly needs. It is exactly so with a human spirit. You could not compensate him for his caterpillar troubles in earth-life. Nor does he want it. He has a new life with new necessities and new joys, and the past has become a memory you cannot alter. So we are forced right back to earth-life as the only place for compensation of earth wrong. And once again we turn to our two questions: 1, For what do you demand compensation? and 2, Of whom do you demand

There are ills of life born of man, and ills of life born of nature. We have in the cyclone, the tornado, the earthquake, the volcano, the possibility of such suffering to man that death may be desired as a blessing. But he who crawls maimed by earthquake shock, or the widow and orphan left hungry for bread by the ruthless evelone, of whom shall they demand compensation either in this life or the next?

man and one who is unaccountable for his conduct. No man molds his own form, but his spirit can only act on earth as its mortal form permits.

Every human being is composed of a great many atoms, all in motion and each seeking its mate. We are taught that atoms are indestructible, so that every atom has its individual history. Many know how Professor Denton took a few grains of dust from Pompeli which told their wondrous tale to sensitives all over our land. These atoms come into our lives, some with power to tear down or build up our physical bodies; whilst other atoms seem charged with a mental force out of which thought is born.

Watch the atom that away in India has lived a life of cholera, passing in and out of forms upon which it has fed and rioted for five hundred generations. As just one atom it was powerless; but as many atoms, the molecule could combine with others till their united action could make every human nerve writhe in agony and tear the mortal flesh from the grasp of living spirit. But each atom was keeping its own diary; and at last lurking in an old rag, or borne on the wind in a cloud of missma, it reaches a foreign shore and is ready to tell

to his whole manly frame it is a seed of conta-

for life, carrying vengeance as a shroud for the danger as his brother in whom no such atom has lodged. Herein is the secret of those heredltary outbursts sometimes marking a long line of heirship, and again resting latent and unde-

> Now let us carry this thought another step. All spores of disease, whether mental or physical, are atoms of matter, and their growth depends upon favoring conditions. There is no one of us who could search the line of his ancestors one hundred generations without finding every phase of human nature, and some we would be loth to record. That means atoms with like tendencies written all over them, waiting a chance to grow. Here we stand today, the great mass of unconvicted citizens looking somewhat scornfully at the wretches behind bars, and dressed in stripes, whom we term convicts. Yet it all means that their atoms grew, and ours did not. And what a trifling change to call that withered spore to life. The stimulant, the tobacco, the debauch may mean that the demon is awake, and that the other atoms in that man are listening to the tale. So you and I walk the streets with heads erect, as if impossible to fall, and all the time the chances are one thousand to one that we have within us seeds that what we foolishly call accident can nurture into life, and mark us with disgrace too.

### A NOVEMBER EVENING.

The autumn night is dark and cold;
The wind blows loud; the year grows old;
The dead leaves whirl and rustle chill;
The cricket's chirp is long and shrill;
The skies that were so soft and warm
Mutter and bode of gathering storm.
And now, within the homes of men
The sacred hearth fires gleam again.
And joy and cheer and friendship sweet
Within the charméd circle meet.

The children watch with new delight
The first fire, dancing redly bright,
That drives away the dark and cold;
And Grace's slender fingers hold
A braided fan from Mexico.
To make the broad flames flare and glow.

Alert, alive, they leap and run
Like fierce bright streamers of the sun;
They shine on Robert's placid face,
And that the pensive cheek of Grace,
And chase away the doubtful gloom
From every corner of the room.

Oh! pleasant thought! that far and near Are gathering 'round each hearthstone dear, Brigh', faces, happy smiles, and eyes Rweet with the aummer's memories! Oh! holy altar fires of home! Though far and wide the children roam, Your charm for them shall attil endure With love so strong and peace so sure. With love so strong and peace so sure. -[Cella Thaxter, in St. Nicholas for November.

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

On Sunday morning, Oct. 25th, Mr. Morse spoke for the First Society of Spiritualists, and previous to answering other questions replied to a series of five, each presupposing an affirmative answer to the one preceding, as follows:

Ques.—Does not consciously intelligent design presuppose a process of conscious reasoning? Is not the process of conscious reasoning a mental contemplation of the relation and comparison of things? It being an admitted fact that the substance of being is self-existent, and that all forms of being are but expressions or manifestations of this substance, does it not ruthless cyclone, of whom shall they demand compensation either in this life or the next?

Have we not already seen that we can no more compensate the spirit for the woes of the mortal than we can compensate the butterfly for the woes of the caterpillar? Nature is less severe to-day than in the distant past, but it is atill tofint a nature as much out of your reach as a runaway cashier in Canada.

Some have found that heaven cannot furnish compensation for earth-life, we become victims without fault of our own? "Compensation" here in earth-life for man-made ills is possible to a certain extent, but if we would act justly toward all, it is necessary that we weigh the responsibility of mortal man for his actions here in earth-life. We see a man with a misshaped head, and we say, "Behold, an idiot," but we cannot draw the line between a very eccentric man and one who is unaccountable for his componens of the development of a full and perfected self-tons. We have, in answer to questions submitted on provious Sunday mornings, and also in our provious Sunday mornings.

on solousness of man.

We have, in answer to questions submitted on previous Sunday mornings, and also in our evening addresses, pointed out the gradual unfoldment and development of the subconsciousness of being, which is manifest in forms, its degree being governed by the development of these forms and their environments. All things are parts of God, and hence developments of the consciousness of God. At the risk of being considered blasphemous, we will state a philosophic postulate. The development of the consciousness of God is always in an exact ratio to the condition of the universe, or world of the universe, in which it is manifested.

We must answer all the questions in the affirmative.

Q.—Do men who traveled extensively while Q.—Do men who traveled extensively while upon earth, and furnished the world with interesting books upon the subject of their visits to the various countries of this planet, carry the same roaming tendency to the spirit land? and is it possible for them to communicate through mediums material for the formation of written or printed narratives of their adventures there, giving an exact description of the manners, customs and modes of life of the people of the other world, and in such manner as to be easily comprehended by those still living here? Has anything of this kind been done? A.—Travelers are the true missionaries of the race, much more so than the missionaries of the

race, much more so than the missionaries of the church or of science. An extended knowledge of mankind and their condition, their methods of thought and modes of living, their customs, laws, moral condition and mental development, all ant as our adjustors.

of mankind and their condition, their methods of thought and modes of living, their customs, it reaches a foreign shore and is ready to tell its tale and continue its life. So it talks to the foul drain and the percolating cesspool, and follows the sewer's inlet. One day it crawls underground to the sparkling spring; and the next it floats from the recking soil, scorched in the noonday sun, up into the air, where the evening breeze may waft it into your window and give it a restling-place in the mortal form of one you love better than life.

Do you propose to hold that poor sufferer responsible for becoming a victim to that baoiling of cholers? "Oh, no," you reply, "because it would require the effort of a whole nation to fight that atom successfully." Then what are you going to say about its sister atom, which comes into the human body charged with a tale of lust and vengeance and orime?

Here is an atom that in the dark ages gathered experiences of flery passion, absorbing selfishness and brute debauchery in some ancestor of yours or mine. History can neither be blotted out nor forgotten, and that wis history, so that atom is ready to talk to any one who is ready to listen. "At last it finds a lodgment of the most this: if there be but one such atom." But note this: "If there be but one such atom." But note this if there be but one such atom that may some day befoil his whôle many frame it is a seed of contage.

The continue to be in the mortal form the mode of the propers of the propers of the propers of the propers of the continue to be great travelers and missionaries for those who tay at home, being who is ready to listen. "At last it finds a lodgment of the propers of the continue to the propers of the propers of the continue to the propers of the continue to the continue to the propers of the continue to the continue

arises. The accounts of such phenomena are almost always promulgated for the purpose of establishing the authority, the divine authority of some particular faith or religion as the one and only faith or religion worthy of credence, or that has the divine sanction. Hence the necessity for caution in accepting the account of such phenomena by the adherents of the faith it is used to substantiate.

It is a matter of history in the spirit-world that a section of that world whose inhabitants were interested in the promulgation of the faith that was later developed as the Nicene creed, did cause a luminous cross with its inscription to appear in the air before the eyes of Constantine and others in immediate and close sympathy with him; and while it may not have been seen by the whole Roman army, by their belief in the statement of their Emperor and his friends and companions, it was present to them in that way. This was effected by a section of the spirit-world through the control of forces with which they were familiar, and while it was accepted as a miracle and sign by Constantine and his followers it was no wonder or miracle to the spirits that produced it, nor could it be in any way considered as a divine demonstration by God of the truth of the Christian faith and religion.

Q—Is instinct, as developed in animals, one of the Intermediate stages between the primary condition of man's existence and his advanced stage when we say he has a living soul?

A.—What we said in answer to the first question last Sunday morning, and in our address of the evening, and to the first question of this morning, will sufficiently elucidate this question. It is.

Q.—Is there such a thing as an innate à priori dea independent of all experience, individual

tion. It is.
Q.—Is there such a thing as an innate a prior idea independent of all experience, individual and ancestral?

and ancestral?

A.—Yes, there is an à priori existence of all things. That is, all things have a potential existence in primeval being or God, as à priori ideas, and all manifestations of being are but the manifest or objective expression of an à priori existence. To elucidate the question would be to elucidate the question of being itself.

Q.—Prophecy?

A.—Don't prophesy unless you know; if you do, you will get yourself into trouble. True prophecy is simply the telling by man or woman, spirit or mortal, of what they know and consciously perceive, to others who occupy a less advanced position in relation to the subject of the prophecy. Life is a constant progression to higher conditions of conscious perception, and as we advance our horizon extends, and those who are on the side of the mount of life can describe what they behold from their standpoint to those who are yet in the valley below. or below them on the mount-Q.-Prophecy? the valley below, or below them on the mount-

the valley below, or below them on the mountain side.

Q.—Who was the spirit talking during the prayer or invocation?

A.—We do not as a general thing respond to questions of this character, as the question for consideration is not who gives forth the utterances, but what is the character of the utterances, and the effect produced. If it so be that the one now addressing you did, while in earth-life, bear a name that has been honored among men, he would hesitate to subscribe it to his utterances, preferring that what he says should be received upon its own intrinsic merits rather than upon the authority of a name, for the time for the worship of authority is passed; its statue has been thrown from its pedestal and lies shattered, its fragments scattered, never again to be reunited and tyranize pedestal and lies shattered, its fragments scattered, never again to be reunited and tyrannize over the reason and conscience of men. But we will reply to the question as to who gave utterance to the words of invocation on this and also upon the other occasions when we have been addressing you. Notwithstanding it has been said that in heaven there is neither marriage nor giving in marriage, but that you shall be as the angels, yet we have a beloved companion who accompanies us in our labors with this medium, and it was she who poured forth her loving aspiration through the lips of our medium in the invocation.

There were other questions answered, but

There were other questions answered, but There were other questions answered, but God." An invocation purely vocative in form, expressed with pathos in words eloquent, tender and earnest, was addressed directly and only to our ascended brothers and sisters who have attained to high conditions of life, beseeching them in their love and plty to draw near and aid us in our search for truth.

The control spoke for nearly an hour to a large and eagerly attentive audience, treating the subject with great clearness, logical throughout, every sentence being fraught with meaning, and as apace will not permit us to give an extended report, we must ignore all arguments and simply state a few of the conclusions.

He said: It is charged that Spiritualists are an ungodly people; that they are atheists, infidels and unbelievers in God. We always deny tions were written and all folded allk

He said: It is charged that Spiritualists are an ungodly people; that they are atheists, infidels and unbelievers in God. We always deny this on our part. We are neither unbelievers, infidels nor atheists.

We believe in God, the divine principle and power, the center, fountain and source of all being. In speaking to you upon the making of man, we began with the separation of this earth from its parent and center, the sun. But this sun is but the child of another sun, around which it revolves, and this other sun has a parent and center also, and so we may trace them back until we stand in the presence of a nebula from which the first sun was formed, and back of the nebula stands (jod, of whom the nebula is but an earlier manifestation that, is a sun.

If it is the God of theology, of the churches that we are searching for, the God that has been evolved by the mind of man, clothed in a mental conception that makes him what the man himself is in his low condition, only magnified many times, we shall fail to find him, for such a God only exists in the crude conceptions of undeveloped man.

Where shall we search for God? Shall we look for him outside the universe, from which distant point he directs all its movements and watches over its unfoldment? We shall not find him there. We shall find God within the universe, or not at all, for the universe is the expression of the thoughts of God.

Science has declared that power or force accounts satisfactorily for everything that is. They have taken the MSS, that theology has filed as God, have carefully looked through it, then compared it with nature, carefully drawn a pen scross the original filling, God, and written compared that directs the operations of this force, and this intelligence is the God that is behind, under and within all things, and science will some day discover this, and then taking out the old manuscript, will restore the good old filing, and write God over the erasure they in heres in averything and ware the distantions of the choice.

Intelligence, power and beneficence constitute the divine energy which enfolds and inheres in everything, and man is the finite expression of this divine Infinite. The divine principles and substance of God are universally diffused and without limit, and while it is true that nothing is created, yet everything is evolved from God, who is greater than nature, which is the evolved expression of God, who surrounds, embraces and permentes it, and man is the highest self-conscious expression of God. The control limited the meaning of the term nature to the manifest and objective form of being, which is the limit that science to-day assigns to it, but if we enlarge the meaning of the word, making it include the all of being, both the primal and the evolved, then nature would be God, and man its highest consciousness.

We much regret that the address cannot be given in full, in the words in which it was uttered, but feeling our utter inability to attain to the elequence and grace of diction employed, we have done the best was comit to constitute the best was comit to constitute the self-constitute of the best was comit to the elequence and grace of diction employed, Intelligence, power and beneficence consti-

to the eloquence and grace of diction employed, we have done the best we could to convey the thoughts expressed, as fully as the limited space at our command will allow, and though clothed in our own language, we feel that we have faithfully preserved the ideas of the control. If we have failed, we may console our self with the reflection that none can do better than their best.

New York, Oct. 36th, 1855.

Lydia R. Pinkhan's Vegetable Compound strengthens the stomach and kidneys, and aids digestion. Is equally good for both seres.

## Banner Correspondence.

### Massachusetts.

SALEM.—Mrs. H. C. Meldram, Corresponding Secre-tary, writes: "The Spiritualists here met Sunday, Nov. 1st, and formed a new organization for meetings this season. Officers: President, George E. Day; Treasurer, A. Cook; Trustees, William Storey, George W. Moreland, Edward Perkins."

HAVERHILL .- W. L. Jack, M.D., writes Nov. 2: "A the elegant residence of Mrs. M. A. Hill, in this city, last Monday evening, a scance was given by Mr. H. F. Merrill, the test medium, with good results. The interest of the occasion was delightfully enhanced by the interspersion of vocal and instrumental music by Miss Lettle V. Coburn, whose sweet alto voice was listened to with great attention and admired by those present. She was ably assisted by Mr. F. Westcott. Too much cannot be said in commendation of the good friend who kindly tendered her harmonious home for the occasion. Among the audience were many of our best citizens."

HAVEBHILL .- "P." writes: "The cause of Spiritualism in this place is progressing quite favorably, and the friends of the cause are earnest and hopeful. The attention of the mass of the people is, from various causes, attracted more and more to the subject, and circles for materialization and other forms of manifestation are being formed in many private familles."

BOSTON. - A correspondent who signs himself 'Franklin," writes as follows upon the matter of heredity: "A family man or woman may have a partner and parents or children: This completes a chain of enerations of three steps. The man or woman must have been preceded by his or her parents, and been succeeded by his or her children, and must have been contemporary with his or her partner. Hence we have as to time an analogy of a three-fold nature, for all time is naturally and most simply divided into three elements of past, present and future. From this we say the parents correspond to the past, the partner to the present, and the children to the future in time. But there is another related analogy. A human being has a body with senses in the world of space, a mind with the mental impressions and actions in the world of thought, and a spirit with emotions and harmonies in the world of love and progressive improvement.

These three elements are thus correspondent to the three elements of time. We cannot know mentally till after we have received mental impressions. Hence the mind looks back to the past as the source of its impression. We cannot progress and hope but toward the future, and the body is now in the present, and neither was it out of the then present in its actions at any time, nor will it be. Thus the mind is a correspoudent to the past, the body to the present, and the spirit to the future.

But these two sets of three-fold analogies are capable of junction, as both have the same group, namely, the group of time, and thus we get: Time, human beings, family; past, mind, parents; present, body, partner; future, spirit, children. Therefore, we find the parents are corresponding to the mind, the partner to the body, and the children to the spirit. Some think the partner is in the most spiritual of relations, yet we find these facts which the above analogy calls to us to think of.

Our mental training is not in the hands of our partners, nor our children, but of our parents, and it is the parents that send their children to school. This harmonizes with the idea that parents and mind are analogous. Furthermore, the children are a source of development in their parents of a love that no hope of adequate recompense or reward by material or intellectual gain will stimulate. The parental love is most like the God-love, and most unselfish. Thus a scientific analogy leads us to the idea that the material element of marriage must not be neglected, and must be more important than the same element in the parental or filial relation—and that the marriage relation ought to be looked at particularly as a marital relation.

humanity through a clearer understanding of the favo of reproduction as they exist in a properly organized family relation. The facts of this science are known to parents and physicians—particularly to mothers—and the lessons embodied in these observed facts are sought to be emphasized by its disciples."

## Pennsylvania.

CORRY.—Mrs. Nellie Webster writes: "At the so-licitation of friends, W. Harry Powell of Philadelphia again visited our city and held several successful scances, at one of which there were present a company of fifteen, seven ladies and eight gentlemen, nearly all of whom were skeptical and inclined to levity. Mr. Pewell passed to the company little papers tions were written and all folded alike, he requested one of the company to gather them up and place them upon a table in a room adjoining. After the billets were all drawn out by different ones of the company, some of which were answered, at the time they were picked up, verbally by the medium, he requested a stranger to himself, as also to the most of the company, to sit at his right and take charge of the slates, also a lady to sit on his left. He then became entranced and his right hand and finger were examined by all in the room; all were satisfied there could not be the least particle of pencil concealed about the finger or hand. Nathan, as the medium called the stranger on his right (which was his name as it proved), produced the siate and held one side while the medium held the other, and began to write out a communication with the ball of the index finger. He wrote several, then had a covering put over the whole hand and fastened at the wrist; the pencil was formed on the index finger outside of the covering, and he proceeded to write just the same. This was then removed, and he began another writing, the stranger all the time becoming more and more interested; the medium stopped short, took Nathan's finger in his hand and began writing with it the same as he had with his own, and wrote a communication for Nathan himself. To say that Nathan was surprised would not express it; he was astonished, dumbfounded, or paralyzed, as the saying is, very pale and nervous. Mr. Powell had a private sitting with Mr. D. M. Jackson and wife at their house and gave them entire satisfaction. Mr. Jackson informed me the medium told them things they knew he could not know any thing of in regard to business."

## New Jersey.

VINELAND .- R. M. Adams writes: "In the BAN-NER OF LIGHT of Oct. 31st George Yellott states some facts respecting the existence of his favorite dog in the spirit-world. Permit me to give some facts received ome years ago in Boston, tending to strengthen his belief, and that of others, in this direction.

In the year 1847 I was keeping a public house in Burlington, Vt. One evening my omnibus was on the wharf at the lake, and while the driver was soliciting passengers for the house, the horses became frightened, and ran over a man, injuring him. A large grizzly grey dog used to follow the carriage whereever it went, and was a faithful watcher of the barn at night. In the winter of 1862 I was boarding in South Boston at the house of Mrs. Hepworth. Being a medlum, she had thrown open her doors for circles every Monday evening to a selected company of the spirit's choice; Dr. White, Mr. M. V. Lincoln (whose oblinary lately appeared in the BANNER OF LIGHT), Judge Ladd and myself attended scances, and sometimes Mr. Wm. White, your former partner. At one of our meetings Dr. White was controlled, and said to me, How is it about that carriage that tipped over? a dog used to follow it. I asked, What do you know about it?' The spirit replied, There was a large grizzly grey dog that used to follow the team.' 'Yes.' 'Well, he stands by you, looking right at you. This was then a new idea to me that animals exist in the spirit world, but I am now of the belief that they do."

## New York.

ELMIRA. O. Hayes Taylor writes: "Last March a society was organized here, F. W. Chase, President, convenient, pariors secured in Odd Fellows' Block, and regular Sunday moetings begun. A public circle was held at 3 P. M., and an address given at 4 P. M. We are now meeting an hour earlier. During the sum-

mer, S. L. Barber of this place usually occupied the rostrum. Two weeks ago Mrs. H. P. Stearns, a prominent lecturer in the field some twelve years ago, came among us and has given a trance address each Sunday since, on subjects given by the audience. She is a forcible and philosophical speaker and, we hope, will infuse new life into our members. A movement is now on foot to establish, by subscription, a regular lecture fund, and, if successful, Mrs. 8. will be retained among us for some months. Some seventy Spiritualists are known to us, and considerable mediumistic ability is available. Two or three private circles meet regularly every week. We hope to wake the latent Spiritualism of the place and interest the liberal element. Much has been done; much remains to e'done."

### Michigan.

ALBION .- T. C. Anthony writes: "About the middie ofjAugust last Mr. J. W. Kenyon of Jackson came to our city, hired a hall, advertised two lectures, which were given while the Methodist camp-meeting was in operation. The audience was small, but the few who listened were so well pleased that they secured his services for the following Sunday, when he began a series of lectures, continuing through five or six weeks, in which the Spiritualists and free thinkers received an intellectual treat. At the conclusion of these lectures, through the efforts of some of the friends, notably Miss Robertson and Mrs. Howlett, Mr. Kenyon was again secured for a course of eight lectures, beginning Oct. 11th. Circumstances prevented my attendance until the evening of Oct. 18th, when he spoke upon 'The Power of Thought,' asserting that thought is real, the positive, the causative, the substantial force; whereas the material is the unreal, the unsubstantial, the transitory and fleeting. This position he fortified with able argument and apt illustration. Mr. Kenyon is preeminently a reasoner, a gentleman, a philosopher of keen discrimination. On behalf of the Spiritualists of Albion I cheerfully recommend him to any and all societies who would secure the services of an efficient public teacher."

### Connecticut.

NORWICH TOWN .- E. W. Dean deprecates the overcrowding of séance-rooms and attributes many failures to give satisfaction to the attendants to that cause. From his own experience he recommends investigators, living in or near Providence, R. I., to attend the scances of Mrs. Allen. He does not desire to be understood as placing her séances above those of others, but, himself and friends having attended them, he writes from personal knowledge. He considers all mediums capable of imparting truths that are invaluable, " and as much in advance of ordinary religious teaching as truth is in advance of falsehood."

### Minnesota.

MINNEAPOLIS .- Mrs. C. M. Steers writes: "Mr. C. J. Barnes, an excellent instrument in the hands of the unseen forces, has held two circles at our office, and the friends present were well pleased with his tests, which consist of personation, psychometric readings, descriptions, etc. He deserves a welcome by all friends and truth-seekers."

## Report

Of the Quarterly Convention held by the New Hamp-shire State Spiritualist Association at Washington, N. H., Oct. 16th, 17th and 18th, 1885.

shire State Spiritualita Association at Washington, N. H., Oct. 16th, 17th and 18th, 1885.

The forencon session of Friday, Oct. 16th, was called to order by Vice President E. B. Craddock, and the time occupied by conference, opened with an invocation by Mrs. Craddock of Concord. The presiding officer stated the object of the Convention. Mr. J. V. Mansfield made remarks, and was followed by Mrs. C. C. Lull and Mrs. Oraddock.

Afternoon.—Vice President Justus Fisher in the chair. A conference of half an hour was opened by Mr. Mansfield. Remarks followed by Mrs. Stevens of Claremont, and E. B. Craddock. After singing Mrs. Craddock gave an able and highly instructive lecture, in response to the query, "What Right Have We to be Spiritualists?"

Evening:—Vice President Fisher in the chair. In conference Mr. Mansfield related some of his interesting experiences. After a song by the choir and an invocation by Mrs. L. A. Sturtevant of Lebanon, Mrs. Addle M. Stevens delivered a discourse that held the Saturdon, Oct. 17th.—Conference opened at 10 clock by Mrs. Sturtevant, who related some remarkable tests. She was followed by R. B. Craddock, J. P. Sanders of Penncook, and Mrs. Oraddock. After singing, Dr. H. B. Storer of Boston gave one of his interesting lectures, followed by an excellent selection of vocal music.

Afternoon.—A conference, opened by Dr. Storer, was participated in by Mrs. Sturtevant, Mrs. Cradock, B. P. Burpee of Manchester, and Mr. A. O. Hubard of Croydon. An invocation by Mrs. Addle. M. Stevens in a lecture on "Spiritualism and its Significance," a sound and practical treatment of the sub-lifeting.—Vice President Fisher in the Chair. The session was devoted to an external preservence.

and a song by the choir were followed by Mrs. Addie and a song by the choir were followed by Mrs. Addie and a song by the choir were followed by Mrs. Addie and song by the choir were followed by Mrs. Addie and song by the choir were followed by Mrs. Addie and state of the subject.

Recenting.—Vice President Fisher in the Chair. The session was devoted to an entertainment, participated in by the choir, Mrs. A. M. Stevens, Dr. Storer and Mrs. Graddock, the latter submitting to her. Indian control, "White Feather," who gave tests. Mr. E. B. Graddock gave phrenological and psychometric readings of character. An interesting feature of the evening ing's exercises was the answering of a sealed letter by Mr. Mansfield. The letter was sent to the Secretary fook the 'responsibility of having it answered in private, but the Secretary took the 'responsibility of having it answered in police, he keeping the letter in his own hand all the time. Mr. Mansfield having to having its contents any more than one of the audience. A committee of two laddes was chosen by the audience, both of them unbelievers in Spiritualism, who, after hearing the communication read, opened and examined the letter, and reported that it was correctly replied to as far as it went.—Mr. M. having stated at the time that it was a long letter, and not all answered. As Mr. Mansfield left the platform he was greeted in a manner that signified the appreciation of his mediumship by the audience, and full confidence in his integrity in its exercise.

Sunday, Oct. 18th.—An hour was spent in conference, opened by Dr. Storer, who was followed by Mrs. Sturtevant, Mr. A. G. Hubbard, B. P. Burpee, and Mrs. Stevens, and then Mrs. Graddock delivered an invocation by the spent in conference, participated in by Mrs. Sturtevant, Mrs. A. Graddock, George D. Epps and B. P. Burpee. The spirit of an Indian maiden, "Bright Eyes," controlled for the first time in public her medium, Mrs. Graddock, Dr. Storer, B. P. Burpee and M. F. Hill, who Library as a songet during the day in

of the best held in the State.

The resolution was adopted by an unanimous vote.

After another song, Mrs. Stevens gave an eloquent lecture, suggested by the words, "Light, More Light," The Convention was under great obligations to the singers who opened and closed each session; the speakers and Mr. Mansfield for the efforts they all made to make the occasion a success. The utmost harmony prevailed throughout; the audiences increased at every session, and the gathering will long be remembered by all who participated in it. May the good seed sown bring forth abundant fruit for a future harvest.

N.A. LULL. Sec. N. H. S. S. Association.

Washington, N. H., Oct. 22d, 1885.

### Verification of a Spirit-Message. DR. SAMUEL MAXWELL.

In the last issue of the BANNER OF LIGHT, 10th month, 31st, 1885, is a communication from DR: SAMU-EL MAXWELL of Philadelphia, Pa., which I fully re-cognize as from him, having known him when in Philadelphia. The language seems his, and is fraught with all his beauty of soul while here in earth-life.

He was one of the best of, men, a consistent and an

arduous laborer in the cause of Modern Spiritualism. arduous laborer in the cause of Modern Spiritualism, as is his most excellent wife. It is a source of great consolation to his many Irlends everywhere, and to his beloved wife, to receive such attisfactory evidence of his continued existence in soul-life. I feel it a pleasurable duty to always abknowledge those Motious communications in the deat Habbarah which is everywhere roted as the measures of glad tidings to all mankind.

May yet like the measures of glad tidings to all mankind.

May yet like the passings Miss M. T. Shelbamer, continue to prosper and be blessed through all time and examily Stateway think W. L. Jann M. D. Hassabill, Moss, 11th wee, Let, 1886.

For the Banner of Light. INFLUENCE OF THE DEPARTED.

BY GEORGE BIRDSEYE. There's nothing beautiful and good that dies And is forgotten here; The spirit dwelling in those brighter skies Still lives in either sphere.

The infant, dying in its cradle-bed. Will surely live again In better thoughts of those that mourn him dead : He has not died in vain.

All the white angels that, at God's beheat, In Heaven's courts appear, Still on the earth perform their mission blest In those that loved them here.

Dead? Oh! if all the good and noble deeds Of mankind we could trace Back to their source, how beautiful must needs Beem even Death's cold face!

How much of mercy, charity and love, And purity that saves, And all that lifts mankind itself above. Has had its growth in graves!

## Spiritual Phenomena.

Spirit Music.

To the Editor of the Banner of Light: I made slight mention of the musical phase of mediumship possessed by Mrs. Addie M. Gage and Miss Lulu Billings, of Rochester, N. Y., in my recent notice of the Sunday meetings in Providence. Since that time they have subjected themselves to the crucial test of a public concert in the largest hall in the city, and unprejudiced listeners could not but acknowledge that the performance was a most marvelous exhibition of power, skill and discrimination. They are totally unconscious, neither knowing beforehand nor afterward what may be or has been sung, nothing save that they have been under spirit control. Everything is an utter blank, so perfectly are they under the control of the invisibles. Under control, they use a foreign language, of which they are ignorant in their normal condition. Their voices are melodious and powerful, though not heavy. Their modulation is exquisite. The plano, too, is dexterously manipulated, made very expressive, in unison with the sentiment of the song.

I have not a musical ear, technically speaking; indeed, most of the fashionable music is "bosh" to me, yet I can tell when there is a soul in music, and whether it is artistically given. So I have no hesitation in expressing my opinion in the present instance that in both matter and manner these ladies, under spirit control, exhibit those features and qualities which stamp the performance as one to challenge not only the musician, but the psychologist as well, to examine and investigate.

Thus it is that the spirit-world is constantly impinging itself into this, presenting new phases of spirit-power and possibilities to arrest attention and cause us to become students in the great problems of the Now and the Hereafter. An insignificant rap opened the New Dispensation, followed by weird and varied phenomena, till now the evidence of continued existence and the intercommunication of spirits and mortals is a fact so well established that honest, candid, open minds must accept the two propositions as proven. No system of faith, belief, philosophy, science or religion is so buttressed and fortified by facts as is Spiritualism, yet it has had to fight its way, and even now has to do so inch by inch. But, methinks, Spiritualists themselves have much to blame themselves for in this antagonism. Let all rise to the sublime height of this fact of the correlation of the two worlds, enter into the spirit of its philosophy, attune themselves to its plain and obvious teachings, and in all respects conform to those everlasting principles of right which are its outcome; then the cause shall receive a new impetus, the spirit of brotherhood will prevail and govern; jealousy and envy will wither, and, hand-in-hand, we shall walk with angels and they with us. The poet of the Humanities has said, "There's a good time coming." Let us hasten, not delay it. WM. FOSTER, JR.

50 Battey street, Providence, R. I.

SPIRITUAL EXPERIENCES OF THOMAS R. HAZARD.

From the Phi'adelphia North American. NUMBER ELEVEN.

Dark circles were far more common in the early days of the manifestations than they are at the present time. Then the practice was for a circle of investigators to meet together, and, after placing in a convenient position several instruments of music, such as a drum, violin, tambourine, bells, guitar, etc., appoint a committee to tie the medium, hand and foot, with small cords, after which the company sat silently in rows, with clasped hands, until the manifestations ceased, which generally consisted in the touching by invisible hands the faces, heads and limbs of individual sitters, spirit whisperings; sometimes loud individual sitters, spirit-whisperings, sometimes loud talkings, beating of a drum, ringing of the bell or bells, beating the tambouring, with snatches of music on the violin or guitar, as all but the heavy drum sail-ed overhead around the room, most of the instruments being often illuminated with bright, phosphoric lights in their progress, as I have witnessed on divers oc-

In their progress, as I have witnessed on divers occasions.

'After some years' experience this method of ropetying was generally abandoned, it having proved a
worthless precaution, as the spirit guides of the medium would loosen in a moment of time the most complicated fastenings, that, could, be devised by the most
skillful mortal experts, and again replace them when
requisite with equal speed. The method mostly in veguenow at dark circles. I think, is generally that pursued
by Mrs. Mand'E. Lord, in which that medium sits unconfined in the midst of a circle of visitors who alt in
rows with hands clasped with those of their nearest
neighbor on either side.

confident the minist of entired of visitor who can be considered in the minist of entired of visitor who can be considered in the minist of entired of visitor who can be considered in the minist of entired of visitor who can be considered in the minist of entired of visitor who can be considered in the minist of entired of the pleasurement was already. The control of the pleasurement was already in the case of the pleasurement was a ministry of the consideration in the said days of the pleasurement was a ministry of the consideration of the pleasurement was a ministry of the consideration of the pleasurement was a ministry of the consideration of the pleasurement was a ministry of the consideration of the pleasurement was a ministry of the consideration of the pleasurement was a ministry of the consideration of the pleasurement was a ministry of the consideration of the pleasurement was a ministry of the pleasurement was a ministry of the pleasurement was a ministry of the consideration of the pleasurement was a ministry of the pleasurement was a min

the stain of the dark fluid. Miss Eddy stood for a moment in a bewildered maze, but for a moment only! Some unearthly power seemed suddenly to animate her fragile frame, and selzing her triumphing assaulter (who was twice her weight) by the back of his neck she hurled him round and round the platform as if he had been but an infant in the hands of a giant. This was again and again repeated, until the trembling biped was glad to be permitted to make his escape from the platform, amidst the loud laughter and derision of all present.

Notwithstanding the naked arm that was thus thrust out of the aperture appeared to me to be twice or thrice the size of that of the exposed medium. I found it easier to believe that I was subjected to some optical delusion in that respect than to admit that I was mistaken in regard to the stains of ink that were so plainly visible on the medium's arm. So I settled down under a belief that the whole exhibition was merely the outcome of a clever juggling trick. I think it was some months after this that I called and held a sitting with a boy medium of eleven years of age, known as the "Allen boy." I myself sat in a chair, and the boy on my left on a little stool close to my feet. As requested, I took off my coat and threw it over the boy, so that he was hid from view, whilst he kept up a constant manipulation of my left arm with both his hands in such a way that he could not possibly relax his hold without my notice. Boon a gigantic arm of half or more the avoirdupols weight, as I should think, of the little boy's whole body, was thrust out its full length apparently from the back of my neck. I left the house under the full persuasion that I had witnessed a physical exhibition of spirit power of wonderful magnitude, and remained of that mind until some time afterward, when I learned from a source that I could not doubt that a gentleman who held a sitting with the Allen boy had taken the precaution to blacken his hair behind with ink before taking his seat, he having learned that the bo

The nature and result of the consequent experiments I will, with your permission, set forth in another letter.

Respectfully,

Vauctuse, R. I.

THOUGHTS ON MATERIALIZATION.

BY JOHN WETHERBEE.

To the Editor of the Ranner of Light:

Friend Rogers stopped me the other day in the street and said he had lately read what I had so lately written on materialization, and "I went there," said he "expecting to see something to satisfy me, as it had you, and I was disappointed at both places. I do not think what I saw was as good as I have seen at the Berry's or the Fay's, and I cannot say that they suit me there." I said to him, "I have had proof of materialization at those scances, and I have said and think them both good materializing mediums. What was the matter with the late scances you attended?"
"They were very good," said he, "if they were not frauds; I think they were. I saw nothing that the medium at least with confederates, could not do." I replied to him, that he could not have seen what I had. I asked him how such and such a circumstance could occur, unless it was a spirit materialization? He said he did not know—that he saw no such circum-

I have related the foregoing for a purpose; it enables me to answer not only it, but others who, like Rogers, may have attended such séances and been disappointed, and yet they should cast no reflection on my own perspiculty. Those who have attended many scances will have noticed their differences, even with the same medium. It is very hard to account for these variations in quality. No doubt they are often due to exhaustion, overwork, perhaps giving too many scances; the make-up of a circle also has much to do with the results. I am very sure promiscuous circles do not furnish the best conditions except accidentally; nor will selected circles always furnish good conditions. In a gathering of twenty-five or thirty persons there is always a percentage, greater or smaller, of physiological obstructors, not always or often intentional, but constitutional. These conditions cannot be avoided, and people who go have to take their chances. The public want the experience; it says: "If the departed come back I want to know it." There seems to be no other way but giving public circles, and for pay; that fact of itself makes a selfish alliance and drafts the agents of the spirits from the middling rather than the upper social classes. The love of money, however, is not confined to any class, and if the agents of the work were drawn from Commonwealth Avenue they might not be any more reliable than if drawn from Harrison or any other Avenue. I do not see how it could be expected in this age for people to work for nothing; even the clergy do not; I do not see any way of filtering the circles for the obstructive element is occult—one does not know it himself, and it is certainly not confined to the skeptical class; believers in Spiritualism do not always fur-

nish the best elements in a circle. I like to go to a select circle; it does not always prove the best selection even if it looks so; still the chances favor it. I am always glad to see certain people present. I am sure they are a latent help. I think the circle is better when a large percentage of it is mediumistic. I have been in the habit of thinking popular, conspicuous, friendly, and well known people, or those whose favorable aplain would be a benefit to the medium, have a good effect, as if the spirits as well as the medium had an eye on the main chance at least to benefit their medium. I say I have thought

so, but still it may not be the case. I wish now, for the sake of illustrating my point, to speak of two seances, one remarkably good-I do not see how it could have been better-and the other quite ordinary; the two, however, taken together, with their circumstances, seemed to suggest honesty rather than self-interest. These two seances occurred at Mrs. Fairchild's. At the first there were some twenty five or thirty persons, quite a constellation of the new Temple lights were present; Mr. M. S. Ayer, the President of that Society, Mrs. Dyar who seems to be its high priestess, Dr. Clough, its Treasurer. Dr. Caswell, the medium through or by whom "Agrippa," and other ancients appear, and Mrs. Hatch, the medium, and others. It evidently was a circle of great power, and any one who had been present at that seance and

to see him; so I went up and was introduced, and he certainly looked like a living son of theirs that I could remember. He also had a family likeness to his father. All this was interesting to the Benator, and so it was to me. But, as I have said, the scance would not be rated high generally by those present, unless they, like myself, had had other experience. The medium, entranced, said she would not be able to add the corner séance; that she did not feel able to; she had had a scance the night before and was somewhat exhausted. This was a disappointment, but of course acquiesced in. It is these corner seances that prove their source to be spiritual and throw an air of genuineness on the manifestations from the cabinet, where the honesty is not so palpable. The Senator also was disappointed as he had come some distance and had never witnessed the manifestations in the corner of the room. As a matter of course, having seen the corner manifestations and other demonstrations of the fact of material-ization, I was satisfied, though disappointed; but I am speaking of it from the standpoint of those persons who had not had experience, or at least my experience.

Now to me here is the strong point in the poorer se ance: it shows it was not the medium's act: if it had been her work she would have had one of her best; she would have strained a point to have the Senator satisfied. On some accounts, then, I am glad it was relatively poor, for it was good evidence to me that the conditions are not under the control of the medi-

the control of the spirits, which is another thing.

Going back now to what friend Rogers said, that helped inspire this article, let me say, in justification of myself, that in speaking of a scance I not only aim to tell the truth, but that I do tell the truth. When I say "palpable proof "or "demonstration," I do not use my substantives loosely, and I want to be under-stood literally, no matter if any of the worthy Rogerses go and are not satisfied. Suppose now I had been at only one scance, and that was the one where the Temple constellation happened to be, and I had written an ccount of it, and, after describing it more or less in detail, and said I had "proof palpable" of its genu-ineness, I would have stated the actual truth. Now suppose any one had read my statement and then gone to the scance which I have said was relatively a poor one, and been disappointed, and thought I was a poor judge, would I be to blame? I simply state my own opinion, what I see, and when I use strong words I do it knowing their dictionary meaning, and I have not a word to qualify in anything that I have said of Mrs. Fairchild's or Mrs. Sawyer's séances. I am naming them because I have written about them lately.

um, which is the main thing, and not altogether under

I do not know what will happen to them next week or in the future. It seems tome, conditions being right. there is no necessity for fraud; I do not expect any, and hope there will not be any, for I should be sorry to see such good mediums come to grief; but if they should, I will have nothing to take back. I say I have had as positive proof at those scances of the fact of spirit-materialization as I have of any sensuous phenomenon in the whole domain of physics. If I do not know what I am saying, then I do not ever know what I am saying. I make this statement not only for my friend Rogers (which, by the way, is not the man's real name), but for some anonymous, as well as other writers, some who are sensible, and some who do not know what they are writing about. I hope this article will meet their eye, and they will understand I am not writing about what they see, or what they think, but what I see, and what I know. No one present on the occasions of which I have written has questioned the correctness of my descriptions. Some of them have been disbelievers in this phase of the manifestations. but they are not now, having had the positive proof of which I have spoken.

The Medium and Daybreak speaks of a well known non-conformist minister, who has had his eyes opened to the truth of Modern Spiritualism, and he uses these words: "If I have not proof of spirits speaking through mediums I have proof of nothing." I will use the same expression of materialization of spirit forms. If I have not had proof of the fact, then I have had proof of nothing.

## November Magazines.

THE CENTURY enters upon its thirty-first volume with a fine array of history, travels, adventure, fiction, poetry and brio-a brac. An attractive and finely illustrated narrative of a daring journey to the decayed city of Petra, and life and adventure among the Arabs, by E. L. Wilson, is the opening article. The "Typical Dogs" series of papers treats of "Setters," engravings of seven notable specimens being given. The leading feature, and one that will excite world-wide interest, is General Grant's description of the campaign and bat-tie of Chattanooga. In connection with it is a full-page portrait from a photograph taken at Mt. McGregor, and two fac simils pages of a letter written by him there. The number is remarkably striking in the excellence of its fiction, comprising three short stories and parts of two serials; and equally so in its poems. Helen Jackson (H. H.) contributing to both departments. A discussion upon the possible unification of American Churches is begun by Rev. Dr. Shields, to be continued by representative men of various denominations. The Century Co., New York ; Cupples, Upham & Co., 283 Washingon street, Boston.

WIDE AWAKE .- A ramble in November woods is the subject of an attractive frontispiece, and a continuation of "A New Departure for Girls" leads the reading matter, which is of more than ordinary interest in its variety, excellence and artistic adornments. 'Dan Hardy's Crippy," is a Thanksgiving Day story that touches some of the finer feelings of human nature. The serial, "The Governor's Daughter," reaches a happy conclusion. Yan Phon Lee, who has in previous numbers told of his boy-life in China, describes his journey to and first experiences in America. Two full-page engravings illustrate the " Heroines of the Poets," Mrs. Browning's "Autora Leigh," and Mr. Browning's "Balauston," strikingly illustrative of the distinctive mental characteristics of those writers. The Chautauqua Readings include a sketch of J. Fennimore Cooper, with portrait; descriptions of the habits of orb weaving spiders, and the manner of taming birds, etc. D. Lothrop & Co., Boston.

THE GOVERNMENT COUNTERFEIT DETECTOR. Oct., gives the features of the Warner Silver Bill; facts and opinions concerning the present value of gold and silver coin, and other information in monetary matters. Office, 1338 Chestnut street, Philadelphia.

## Departed.

Roxanna, wife of Fuller Buckling passed away at the residence of her daughter, in Poland, O., at 5 A. M., Sept.

name of Frank Flaher. He leaves a widow, father, three sisters, and joins his child, mother and two brothers who preceded him to spirit-life. The family have been recipients of spiritual manifestations from the first outbreak of Modern Spiritualism, having had mediums in the family. Rev. Mr. Habcock (Unitarian) officiated at the funeral, a: eaking fitting words that were in harmony with the Spiritualistic Philosophy. Fenno & Co, and Currier & Co,, his employers, also the employes of the firms where he was engaged, also his relatives and friends, bestowed beautiful fioral symbols as tokens of leve and esteem for the departed. His body was placed in the family tomb in the cemetery on Boston Common.

COM.

From Stowe, Vt., Sept. 21st, Ellen Mansfield, wife of She leaves a husband and children, parents, brothers and sisters to mourn the loss of a kind and loving wife and mother, a devoted daughter and kind sister. May the thought of a refullon by-and-bye comfort them all. Funeral attended by Abbie W. Crossett.

From Duxbury, Vt., Oct. 5th, 1885, William Turner, aged 54 years.

He leaves a wife and a large family of children. They mourn not without hope, knowing full well the so-called by dead" still live. He was a soldier in the war between North and Bouth, and representative of the town where he lived at the time of his departure. Funeral attended by Abble W. Orossett.

[Obituary Notices not exceeding twenty lines published gratuttously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this reading.]

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

### A Gala Day for Spiritualism.

Next Sunday, Nov. 15th, those in Boston and vicinity who wish to listen to able addresses on spiritual topics will be gratified, if they everattain to satisfaction in this regard.

On that day MRS. CORA L. V. RICHMOND WILL speak in the morning at 10:30 at Berkeley Hall, for the congregation meeting therein-being assisted by W. J. COLVILLE, the regular speaker at this hall.

In the afternoon of the 15th CHARLES DAW-BARN, of New York, will address the Spiritualistic Phenomena Association, at Berkeley Hall, his theme being "Man and Spirit."

On Sunday evening, Nov. 15th, at 7:30 o'clock, MRS. RICHMOND will address The Boston Spiritual Temple Society, meeting at Horticultural Hall, in conjunction with MRS. AMELIA H. Colny, the speaker for this organization during November.

It will be seen by reference to the notice under "Berkeley Hall" heading that MRS. RICH-MOND will also speak in Boston on Sunday, Nov. 22d, afternoon and evening.

## Does Vaccination Diminish or Increase

from a speech made by Sir Lyon Playfair during a discussion held in the British House of Commons, June 19th, 1883, on vaccination, what it terms "some striking figures on the effect of vaccination as a protection against smallpox in the United Kingdom." These figures if allowed to pass unchallenged would seem to furnish strong evidence of the beneficial results attending the process-and will undoubtedly be taken as such by those who have no knowledge of the actual facts regarding Sir Lyon's declarations.

As above stated, the address quoted was delivered in June, 1883. In July following, W. J. Collins, M. D., B. S., B. Sc. (London), M. R. C. S. (England), published a lengthy and elaborate review of that address in the Vaccination Inquirer, the immediate demand for which led to its reproduction in pamphlet form and a widely extended circulation. Without heat and without haste, says the Inquirer, Dr. Collins disposes of Dr. Playfair's oration in a manner that every thoughtful reader must sincerely appreciate. An Edinburgh advocate wrote concerning it:

"I have read a good deal of anti-vaccinist literature. and think much of it declamatory and inconclusive; but the manifesto by Dr. Collins goes far to settle my mind on the question. Collins is calm, logical, and thoroughly informed, and meets Playfair's claptrap in a fashion that would out him to the conscience. were that ambitious body a man of science instead of a politician with a vencer of science."

Dr. Collins remarked at the outset that he had looked to Sir Lyon Playfair for a scientific solution of the question of compulsory vaccination, but was with others bitterly disappointed. "Facts," says Dr. C., "favorable to vaccination were dwelt upon with emphasis and in detail: adverse facts were laughed at, ignored, or explained away; while the great sanitary and moral questions, more important than any, were thrust aside as quite insignificant."

Our space will not permit the presentation of all the leading points of Dr. Playfair's argument in support of the vaccination delusion, and the annihilating evidence against them presented by his reviewer; we therefore confine our remarks to the statements placed before the readers of the Herald. The first of these is that the deaths from smallpox in the last century averaged 3000 to a million of the population annually, Nothing is more disputable. We are assured that such a rate was not true even of pestilential London, much less of the entire coun-

It is next stated that forty years of vaccination reduced this enormously exaggerated number to six hundred to a million. But as no reliance can be placed on the former, what foundation is there upon which to rest any reliance on the latter ! Both estimates are made by one who appears to have more interest in the doctors and their practice than in the people and their welfare; and the statements he makes are intended to reach and influence a public his card on the fifth page, present issue.

that has not the desire, patience or ability to examine into the facts, but in lieu thereof takes his word as infallible truth.

The statistics and estimates made by Sir Lyon Playfair were made at haphazard; at best they were only rough guesses. For instance, he made a statement of what he claimed to be a crucial proof of the danger and loss of life resulting from a neglect of vaccination in the French army, quoting figures and displaying at the time a copy of Dr. Leon Colin's pamphlet, 'La Variole," as his authority for them. But it was subsequently found that that book contained no such figures, and Dr. W. B. Carpenter, who made capital out of them, on being pressed for explanation, admitted that no authentic statistics of such character were in existence. Still, while all the time knowing this, the advocates of vaccination had caused the misleading statements made by Sir Lyon Playfair to be sent in tract form to every member of Parliament, and to be published in the press far and wide. Not only this, they quoted Dr. Colin, whose writings were based on his experiences during the slege of Paris, as saying: The 'infirmiers' and 'sœurs de Charité' who did the nursing and attendance were mostly re-vaccinated before they entered upon their duties; and among all who were thus treated there was not a single death.'

Compare the above with what Dr. Colin really did say, and judge what reliance can be placed upon the assertions of these vaccination defenders. Here it is:

"The military attendants on the sick were the most severely visited by smallpox. Nearly all these attendants had been re-vaccinated under my own eyes. We had no case of smallpox in the personnel of forty doctors and anothecaries of the smallpox hospital; nor was there any case among the forty sours de Charité who lived in the hospital, although the great majority of them had neglected being re vaccinated."

But even admitting, as we are not in justice called upon to do, that such a prodigious reduction existed, what was the cause? Dr. Playfair and his compeers say it was vaccination. The Herald endorses their view, and adds: "It will be seen that every successive step toward more thorough vaccination has been followed by a great reduction of the ravages of the disease."

Under the administration of compulsory laws in England, dating from 1853, the decline continued, but at a greatly reduced ratio, for which credit was assigned to compulsion; but why, when the decline was greater before compulsion? And why, too, should vaccination be treated as a solitary influence when simultaneously radical changes were in progress as to sanitation, work, wages, food, clothing-in short, the entire range of circumstances which constitute the condition of the population chiefly affected by smallpox? Of these changes Sir Lyon took no account. All was due to vaccination-nothing but vaccination! Such a position is utterly unscientific, not to say whimsical.

More correctly the cause of the decline of smallpox ravages is suggested in the remark of Dr. Hamernik, who says:

"Even as many individuals of the animal and vegetable kingdoms have disappeared, so also have great changes taken place in the number and severity of diseases. When scurvy, putrid fevers, dysentery, etc., were commoner, smallpox was likely to be more malignant; so much was due to the prevalent poverty and scarcity throughout Europe. Pauperism, want and hunger are always characterized by a proportionate frequency, gravity, and diffusion of various dis-

Thus smallpox might diminish and disappear as other diseases have diminished and disappeared, and vaccination have no part in the phenomenon whatever. On the contrary, it is a readily demonstrable fact that its tendency is to cause it to increase and remain, not to mention other malignant distempers it entails upon mankind. Instead, therefore, of vaccination diminishing smallpox, who shall say, who can prove, that had not Jenner introduced his theory and practice in 1798, it would long since have Smallpox?

been unknown among mortals? William Cobbett asserted in 1829 that in hundreds of instances persons vaccinated by Jenner himself had the smallpox afterward, and either died from the disorder, or narrowly escaped with their lives, and mentions two instances of which he was personally cognizant. A London medical journal, the Gazette of Health (1820), said : "Cases of smallpox after vaccination have increased to such an extent, that no conscientious practitioner can recommend vaccination as affording security against the contagion of smallpox." H. K. Morrill, formerly editor of the Gardiner (Me.) Home Journal, a gentleman of large experience and extended observation, recently said in a communication to that paper: "I am prepared to state and prove that it (vaccination) oftentimes does a great deal of damage, and I am not alone in believing that the evils of it more than overbalance the benefits." He then states, on the authority of Isaac Rowell, M. D., Health Officer of San Francisco, and himself a believer in vaccination, which he terms the "great Jennerian prophylactic," that from July 1868, to June 1869, there were 1909 cases of smallpox reported at the Health Office, of which 760 dled. There were admitted to the Smallpox Hospital in that city, during the same time, 968, of whom 303 died. Of the 968 all but 123 claimed to have been vaccinated or inoculated, and this number were doubtful.

In closing his report Dr. Rowell says: "Those vaccinated or re-vaccinated since the commencement of the epidemic were apparently thereby rendered more susceptible to the disease. I have no ticed several cases where persons who had suffered variols confluent, and exhibited on their faces a receipt in full, were vaccinated in a spirit of bravado. Their vaccination took well, ran through its regular course with all the constitutional symptoms, finally terminat ed in well defined scabs and scars. In two of the cases mentioned above, the parties were subsequently stricken down with smallpox of a malignant type and died. It is my opinion that the vaccination in these cases increased the susceptibility to variols. It is also my opinion that vaccination, designed to be a prophylac tic against smallpox, should not be performed during

the prevalence of an epidemic of a malignant type." The last remark is worthy of the considera tion of the Montreal authorities, and suggests the inquiry whether the course they have pursued has lessened or increased the prevalence of the contagion.

## Newspaporial.

Another spiritual paper has made its advent in the United States. It comes all the way from Texas, and is of course welcome to our table. It halls from Little Elm. May it; become a big oak i Its title is "McNeil's Polymathical Investigator." It is octavo in form, and brainy throughout; the initial number is; and if it keeps on in the way it has begun, it will do a great amount of good in that region, where people are anxious to become more fully posted in regard to Modern Spiritualism.

Read what James A. Bliss has to say in

### Asylums and the Insanc.

It is asserted that the increased number of insane asylums does not necessarily show a larger number of insane people. The Valley Visitor of Newburyport does not think it wise to put every crank or nervous person into an asylum, nor for those who ought to take care of their disordered relatives to ship them off to madhouses to be supported at the public expense. In too many instances they are thus got rid of in order to be kept away from sight. Shrewdly, too, observes the editor of the Visitor, it is not at all apparent that the company of insane people will cure insanity, any more than the company of the leprous will cure leprosy. Few patients, he says, cure one another by assimilation. Bad men are not made better by herding together. Fools do not become wise men by keeping the company of idiots. The editor frankly expresses the opinion that at least onefourth of all those classed as insane would be perfectly safe at home, and could be usefully employed. The annoyances and tyrannic impatience of strange custodians are not the best conditions for the care of those who are either wholly or partially demented.

We fully agree with the Valley Visitor that, even at its best estate, "an insane asylum is a terrible place, worse than a prison, and to which none should be committed till it becomes absolutely necessary"-"so long as they can be kept out of it," it adds-"for man. woman and child there is no place like home, and there can be no oversight of the sick and helpless like that of parents for children, or children for parents, when such parties are worthy of human relationship, deserving to live among mankind. But how many are forgetful of such duties." There is little question that the insane asylums contain a very large proportion of inmates who ought never to be there, many of them placed there wrongfully and to serve purely selfish ends. More absolute wickedness is practiced in this way than people are willing to believe. Some incarcerate a relation in order to obtain control of his money; others, from revengeful motives, to get even with them for some past fancied wrong; others again, to get them out of their sight because the victims are a source of care from chronic illness, or a source of social mortification for other reasons. It is time the whole system was slited for the facts, and humaner and more enlightened modes of treatment adopted.

### Cremation.

In another portion of this issue we present a condensation of the details put before the public by Frank Leslie's Illustrated Newspaper of a recent date, concerning the Long Island Crematory—of the completion of which edifice we made mention some weeks since. Reference is also made to the formation of the New England Cremation Society, as commented on by our city press.

The subject of cremation is gaining a larger place in the public estimation with each passing day. A Boston contemporary gives clear evidence of this .when-in referring to the organization of the New England Cremation Society (which it says adds one more body to the effective workers in the spreading of a practical knowledge concerning this method of bestowal for the dead)-it remarks:

"The first thought of cremation is always repugnant to a nineteenth century human. Death is too little an 'entrance loto life' to our mental vision for us to earth. But in the clearer light of a more rational love the life of the one who has gone becomes the dearer reality. And it is possible to conceive the expression of a higher reverence by the consigning of the body that is cast aside to the quick, pure consuming of fire, rather than by dooming it to the slow decay of the grave."

## Indians as Citizens.

Where the franchise has been given to the Inian, the result has been perfectly satisfactory. The Stockbridge Indians of Wisconsin vote, and they were recently represented by one of their number, as a delegate, to attend to their business in the departments at Washington. In an interview with a newspaper correspondent, he stated that Congress passed a special act some thirty or forty years ago, making citizens of his tribe above named, so far as they chose to dissolve their tribal relations and take their lands in severalty. That act was afterwards repealed: but it has been held that, while Congress could make an Indian a citizen, it could not make a citizen an Indian again; and so this tribe of Indians have voted ever since, not only at State but at National elections. They vote for all public officers, from President down, and hold controlling influence in their country. A few members of another tribe in Wisconsin are citizens also, having been made such by special act of Congress; and the delegate thought some Kansas Indians are now voters. But they are given that privilege by special act of Congress, The only conditions are that they dissolve their tribal relations, take their lands in severalty tainly be able to have them know that I was and assume the support of their families. The experiments thus far tried have, it is reported, been wholly satisfactory.

The Regulars are constantly finding out practice. The latest point raised is by Dr. Fothergill in the British Medical Journal, who says that a patient dying of exhaustion is generallu duing of starvation: "We give him beef tea, calf's-foot jelly, alcohol, seltzer and milk, that is a small quantity of sugar of milk and some fat. But the jelly is the poorest sort of food, and the beef tea a mere stimulant. The popular belief that beef tea contains 'the very strength of the meat' is a terrible error; it has no food value." We have in several instances marked this wasting away of the patient's strength under the fearful embargo laid by some of the Allopathic practitioners against what would really nourish and sustain the invalid, and feel to utter our protest against it. Nature is generally a safe guide, and if certain food is asked for by the sick man, we believe he is, nine times out of ten, prompted thereto by an instinctive craving of his life-forces for alimentation in some particular, and to the outside observer, mayhap, occult direction, and his request should be gratified. One of the most prominent homeopathists in a neighboring city has, we are informed, for many years past made this his practice, and has acted on these natural hints toward sustaining the strength of his patients with the greatest success.

Bishop A. Beals writes us that he has just attended the convocation of the Michigan State Association of Spiritualists and Liberals at Saranac, Mich. Sundays, Nov. 1st and 8th, he spoke in Ionia, Mich.

Mrs. A. E. Hardy has an announcement on our fifth page, to which attention is called.

## Opening of the Hollis-Street Theatre.

What has been universally pronounced by the press of Boston to be a beautiful, comfortable and serviceable playhouse, has just been completed in Boston on Hollis street-nearly midway between Tremont and Washington streets-Col. John R. Hall being the architect and Mr. R. B. Brigham proprietor. It was, on Monday evening last, formally dedicated to theatrical uses by a cultured and fashionable audience-including Governor Robinson of Massachusetts and staff, Mayor O'Brien of Boston, several ex-governors, and many prominent names in mercantile, political and dramatic circles-whose members utilized every available point of accommodation, and enthusiastically greeted with marked approval the superb play of "The Mikado," (which will for the present hold the stage) the original poem of Mr. Nat. Childs, and the dignitaries as they made their appearance in the private boxes.

On the evening of the 8th Manager Isaac B. Rich (who has associated with himself his son, Charles J. Rich, as Assistant), took social possession of this new edifice, of which he is the session of this new edifice, of which he is the lessee, some 150 gentlemen assembling—representing among them nearly every walk of life—in a fraternal "well-wishing" for the success of the undertaking. A bountiful collation was served, and short speeches were made by Mr. Augustus Russ, Mr. R. B. Brigham, Manager Rich, Architect Hall, Mr. Leander Richardson, Mr. Curtis Guild and others. Later in the evening Mr. Joseph L. White favored the audience with songs, and a recitation and song by Mr. Walter Reynolds, a song by Manager Wm. Harris, and musical selections by Manager E. E. Rice, assisted in making the hours pass pleasantly.

Acce, assisted in making the nours pass pleasantly.

The building, which is a credit to the city, occupies the spot once consecrated to the Oid Hollis-street Church, of Rev. John Pierpont and T. Starr King memory—allusion being made to this historical point in the dedicatory poem. Its appointments are beautiful, and its adornments constitute a wonder of the decorator's art, to which the Boston Advertiser makes this complimentary allusion in its report of the opening night: of the opening night:

"The lights in the auditorium were kept low until three minutes after eight o'clock, when they were suddenly turned up, and an almost involuntary exclamation of applause broke from the audience as the brilliance of the light-colored walls and the gilt-decrated boxes burst upon them."

No expense has been spared to fit the new theatre for the uses for which it has been constructed, and the arrangements to insure safety from fire are specially admirable. The names announced as its staff also indicate that mental acumen and business ability have been brought into combination with elegant equipments to insure the success of the new enter-

### J. J. Morse.

Just as we go to press an account of the labors of this fine medium in Brooklyn, N. Y., reaches us, which we shall publish in our next issue. Mr. Morse's engagements as far as announced are as follows: Remainder of November in Brooklyn; first two Sundays in December. New Haven, Ct.; last two Sundays in December, Horticultural Hall, Boston; first Sunday in January, Berkeley Hall, Boston; second Sunday in January, Newburyport, Mass.; fourth and fifth Sundays in January, Haverhill, Mass.; third Sunday in January open to a call in or near Boston; February, New York (reëngagement).

THE SPIRIT MESSAGE DEPARTMENT on our sixth page is introduced as to contents by an Invocation wherein the blessing of divinity is asked for all mankind, and the superioriput away easily a clinging to the body which express. ty of deeds wrought for human good over uted the life of a loved one. And custom has made us tered words in such direction is strongly emassociate this love of the visible with a mound of phasized; Questions are answered by the Controlling Intelligence touching the laws of vegetation and the obtaining of nourishment in the spirit-world, the conditions best fitted to evoke successful communion with denizens of the soul-land, the power of spirits to operate through seemingly crippled instruments, and the whereabouts of the spirit of a medium while another controls her; Augustus Wilson | ed in the Bible and elsewhere, were cited, and of Parsons, Kan., sends a loving message to his a comparison instituted between them and wife and friends; Elizabeth Childs of Philadelphia gives a communication which bears such strong marks of individual character as to make a powerful appeal, it would seem to us, for recognition on the part of her people in the City of Brotherly Love; George H. Hunt of Cleveland, O., would be much pleased to talk with friends there if he can obtain a medium in that locality through whom he can satisfactorily communicate—he also gives directions to a friend regarding his medial development; Mary E. Safford of Boston affords a clear reflex of the condition of the arisen spirit-its confidence at first, and the difficulties which lie in the way of manifestation (and can only be surmounted by that added knowledge which awaits on the lapse of time)—when she says: "I was not ill long; I had been quite strong and full of vitality, and when I aroused to my new condition I felt the same; there was a buoyancy of spirit and an exhilaration that gave me strength; I felt full of energy; it seemed as though I could attempt almost anything and accomplish it, and when I learned that I could return and see my friends near. There I was mistaken; somehow I did not have the force or they the ability to receive it, and I could not make them understand"; Dr. O. O. Johnson of Framingham, Mass., tells of flaws in their "eminently respectable" mode of his experiences in spirit-life, and makes a prophecy that in coming days what is known as specialism will largely increase among medical practitioners; the Controlling Intelligence describes two parties by the name of Eastman (also from Framingham) who desire to be recognized by their friends; and John Pierpont delivers a brief address on the Children's Progressive Lyceums and their usefulness, which deserves the attention of every friend of the rising generation.

Mr. A. S. Hayward of this city writes that he is not an impressional subject; that he is confident what he saw at Mrs. Fairchild's sé. ance was the spirit-lady it purported to be, although he has been warned against Mrs. Fairchild by an anonymous letter; that if he had seized the form and found it to be a human confederate, it would not have injured his recognition of the features; he should have considered that transfiguration had been made use of by the spirits present. Mr. H. also cites some additional experiences of others, which are in the line of his own as related in the BANNER. He says the questions of "materialization." 'transfiguration" and "personation"—in all which phases he implicitly believes must somehow be settled by Spiritualists themselves, or else they will be settled by the akeptical world in a way not pleasant to contemplate.

If the whole people of Boston knew some to—more fully the facts in regard to the deeply interesting proceedings at our Spiritonal Lycenius every Sunday, they would fill each hall at every session. See the holies on the eighth page, as to time and place.

### Mrs. Cora L. V. Richmond

Arrived in New York from Europe on the steamer City of Chicago, on Friday, Oct. 30th. On the afternoon of Nov. 1st she gave a parlor lecture at the home of Dr. Densmore in that city-the audience being deeply interested in the grand truths that were enunciated through her instrumentality. She was to speak there again on the afternoon of the 8th inst. She was also to hold a reception at Dr. Densmore's on the evening of the 10th inst.

the evening of the 10th inst.

Mrs. Richmond will, it is announced, establish her headquarters in New York City for the present, and will respond to invitations to epeak wherever her services are desired. There has heretofore been quite a steady demand made for her ministrations on the part of friends in Washington, Philadelphia, Brooklyn, Boston, and other large cities, to which calls, owing to her great distance from the scene of action while residing at Chicago, she was practically unable to respond. Her present location in New York will place her in a central position from whence her lecture tours can radiate, to the satisfaction of all concerned.

As is well known, the wise utterances of Mrs. Richmond's guides have placed her, from her tenderest years, in the fore-front of the trance-speaking mediums devoted to the services of the New Dispense there and at a time

her tenderest years, in the fore-front of the trance-speaking mediums devoted to the service of the New Dispensation; and at a time when questions relating to spirit-life and communion are receiving a wider degree of attention than ever before among non-believers, it is important that managers of Spiritualist meetings everywhere should make an extra effort to secure the services of this gifted instrument of the invisibles in their respective localities.

### An Eloquent Avowal.

Rev. Solomon Schindler, in his address, Friday evening, Nov. 6th, on Bar Kochba—who he pronounced "a genuine Messiah," "if ever Messianic expectations have been realized"-after a graphic outlining of his brave struggles, crushing defeat and agonizing death at the hands of the Romans, uttered this panegyric on a great people who have from the first proved themselves to be among the stanchest of the friends of liberal sentiment and free government in America:

government in America:

"Israel has never forgotten its noble heroes nor its martyrs. It has paid them their tribute of tears, and mourns them still....

The revolt of Bar Kochba was the last military enterprise of our nation. After it, it ceased to be a political body, and its future history is that of a religious sect. We do not claim today to be a nation. We are good Germans in Germany, good Frenchmen in France, lawabiding Englishmen in England, and in this our glorious republic, which, better than any other country in the world, protects our liberour glorious republic, which, better than any other country in the world, protects our liberties and our rights, we are true and faithful Americans, ready to prove it with our blood if an emergency for such a proof should arise. We wish for no other country and for no other form of government, and all our efforts are directed toward the one great aim, cherished by all true Americans, without distinction of race, color or creed, the aim to make our beloved country respected and honored all over the world."

### College of Therapeutics.

The opening lecture of the post-graduate course devoted to Therapeutic Sarcognomy and Psychometry will be delivered by Prof. Buchanan next Monday evening at half-past seven, at Langham Hall, Odd Fellows Building, corner of Berkeley and Tremont streets. The public are invited to attend by the notice in our advertising columns.

This subject, which so deeply interests professional healers and practitioners of electricity, is also a matter of interest and practical utility to all who wish to understand the mysteries of life and the preservation of health. The understanding of this subject by an intelligent family will often supersede the necessity for the services of a physician.

At Horticultural Hall last Sunday Mrs. AMELIA H. COLBY, under the influence of her guides, delivered an able discourse on Materialization, in which instances of the occurrence of the phenomenon in ancient times, as recordthe present, whereby the speaker demonstrated that they were identically the same in their nature and presentation. The lecture was listened to with close attention, and was convincing in argument and illustration of the ability of the denizens of the spirit-world to make themselves visible to mortals. A brief abstract of the lecture will be found in another

Gen. James L. Donaldson, who for nearly a score of years past has been a stanch believer in the truth of spirit return and communion, passed on from Baltimore, Md., Nov. 4th, at the age of seventy-one years, to practically experience the higher life and its sublimer duties. He was a veteran of the Mexican and civil wars; graduated from West Point in 1836, and was breveted major for gallant conduct at Buena Vista. During the civil war his service was mainly in connection with the quartermaster's department, and in March, 1865, he received the brevet of major-general for the meritorious performance of his duties. He was retired March 15th.

THE FREETHINKER'S MAGAZINE for November contains a sketch of the recent convention at Albany, and an editorial report of its proceedings. B. F. Underwood replies to the inquiry, "Was Washington a Christian?" John R. Kelso gives his views of marriage, A. B. Bradford, Wm. Lloyd, John Peck and the editor contribute the remaining articles. This periodical, hitherto a bi-monthly, is to commence the new year as a monthly publication. H. L. Green, editor and publisher, Salamanca, N. Y.

AT SABATOGA SPRINGS, N. Y., A. B. French is to speak on the evenings of the 23d, 24th and The Eagle, announcing his subjects as: I. Doubt a Factor in Progress; II. Legend of Buddha, or Victory of the Soul; III. Our World, or the Narrowness of Human Life, remarks; Mr. French is an orator of the school of Beecher and Ingersoll, and has few equals as a platform speaker."

Tuesday, Nov. 8d, in response to an article put in the warrant to test the issue the town of Princeton, Mass., voted to petition the Legislature to repeal the law exempting church property from taxation.

It gives us pleasure to announce that the Hon. George W. Morrill of Amesbury has been reelected State Senator. He is a man of ability and liberal ylews.

35 We are informed that T. Roscoe, an Eng lish medium of yerr pseculiar and striking gifts, is now on route for Boston: by steamer Cephalo-nia.

### ALL SORTS OF PARAGRAPHS.

The declaration of the British Catholic bishops, that "free education is tantamount to a State monopoly," cannot be sustained-at least in this country. Every one has a right to educate his children as he will but if he wishes to have them taught dogmas he must pay for it. Those who don't like our institutions should go to some country that pleases them better.

"I am very tired," said the lady at the head of the boarding house table, Monday morning, to the good-natured minister who sat at the other end. "You should not be," said the parson, "you didn't preach a sermon yesterday." "No," said the lady, almost unconsciously; "but I listened to one." Then followed an oppressive silence, which gave the minister time to reflect that he had come out only second best.—Philadelphia Bulletin.

Theodore Tilton has a home in Europe, over which his eldest daughter presides as mistress of the house. It is a relief to know that he intends to stay abroad.

Said Bobby to the minister at dinner: "Can a church whistle?" "Wby do you ask?" "'Cos pa owes twelve dollars back pew rent, and he says he's going to let the church whistle for it."—Columbus Dispatch.

Hole-in-the-Day, a young Indian chieftain, wants to be appointed to West Point from Minnesota, and his application is looked upon favorably by many of the leading military (and civil) authorities of the country. Will he be confirmed?

The next thing we know some Harvard student will be found dead in bed in consequence of blowing out the gas. It would n't be a whit more surprising than that they should take lighted matches with which to discover gas leaks. Still, they must be excused. Nelther Casar nor Cicero nor Homer nor Plato nor Aristotle ever saw a gas-burner.—B. Herald.

The new marriage law in Pennsylvania which recently became operative provides that no person in that State shall hereafter presume, under penalty of fine and imprisonment, to celebrate marriage between two persons, unless these persons have previously procured a license from a county official, who is authorized and required to ascertain that there is no lawful impediment to their union.

The borrower smiles like a saint, and the repayer scowis like a fiend.—Japanese Proverb.

The New Thought, published at Maquoketa, Iowa, says it understands that Capt. H. H. Brown, the spir-itualistic lecturer, talks of leaving the spiritual platform for an Orthodox pulpit, "owing to the stinginess of the Spiritualists." Is it possible that such can be the fact?

O. Fannie Allyn, we are informed, announced at her last lecture in Cincinnati, that through lack of support by Spiritualists, she should hereafter devote herself to the "Knights of Labor" interests, and is now lecturing under their auspices.

Any influence Is may happen to have is gladly extended in favor of Woman Suffrage.—Lydia Maria Child.

If impulsive men and women will make fools of themselves, as many occasionally do, their friends should not be blamed therefor. Especially the loose twaddle of the former should not be accepted as solid fact by judiciously-inclined people. "Let us have

The founder of the Christian religion, and his apos-tles after him, went among the people to reach and to save them. The attitude of too many of the churches to-day is: "Come to us and be saved; or stay away and be lost."—Herald.

The scar which an unkind word leaves upon a large love may be invisible, like that of a great sin upon the tissues of a repentant soul; but for one as for the other, life has no healing.

A LITTLE GIBL'S QUAINT CONCRIT.—About a fort night ago the six year-old daughter of a Brooklyn merchant, who is spending the summer at a favorite resort on the sound, went for a stroll with her mother. She was walking on the top of a low stone wall beneath a colonnade of maples. A slight breeze agitated the leaves just above her head. Suddenly she paused and with a little shudder, said: "Take me down, mamma; I don't like to hear the trees breathe."—Brooklyn, Kaols.

Aaron M. Powell, of New York, formerly editor of the National Anti-Slavery Standard, has prepared a new lecture on "Wendell Phillips: Orator, Philan thropist, Agitator," which he will give under the auspices of the Bryant Literary Union, Evening Post Building, New York.

Some years ago a venerable clergyman was asked to make the prayer at the Commencement celebration at Cambridge. In the course of his prayer he besought the Supreme Being to "shower his blessings upon Harvard College, Andover Institution, State Fricon, and all other seminaries of public instruction." -Every Other Saturday.

A few strong instincts and a few strong rules should govern us, and among them one ought, if possible, to cheriah an undying love of truth-not abstract truth, but the every-day article.

A CANDID JUDGE.—At a trial in London great doubt was expressed as to whether a little girl, who had been called as a witness, knew about the nature of an oath. To silence controversy the Judge asked the girl if she knew where she would go to it she told a lie? The witness meekly replied, "No. sir." To which the Judge added, "A very sensible answer. Neither do I know where you will go to. You may swear the witness."—Ex.

The Indian names of Boston were recently described by Prof. Horsford. They are: Accomontious, meaning "Beyond-the-hill-little-cove"; Messatsoosee (Massachusetts), "Great kill mouth"; Mushanwomuk, "Cance place," and Shawmut, "Near-the-neck."

There are over eighteen thousand young women at college in this country.

"Good gracious!" said the hen when she discovered the porcelain egg in her nest, "I shall be a brick-layer next."—Ex.

Charles Lamb was in the habit of wearing a white cravat, and in consequence he was sometimes taken ofor a clergyman. Once, at a dinner table, among a large number of guests, his white cravat caused such a hilstake to be made, and he was called upon to say "grace." 'Is there no co-clergyman present?" 'No sir " answered a guest. "Thethen " said Lamb, bowing his head, "let us thank God!"

The Banneh of Light has given the proposed re-union at Louisville. Hy, a generous notice and de-serves our thanks. The Banneh is a true friend to every worthy movement in Spiritualism. For news and information it "leads us all"; and we shall al-ways honor its fair pages for manly work done. May it ever receive a generous support.—Light for Think-ers, Atlanta, Ga.

It was one of the good little boys from a Sunday-school near-Boston who gave to the verse taught by his teacher: "Behold a greater than Solomon is here!", this, interpretation: "Hold a grater to Solomon's ear!" When at a loss to give the answer "Cain" to a question relative to that individual, the teacher, to log his memory, asked, "What does a man walk with?" Quick as a flash came the reply: "A woman."

with? Quick as a flash came the reply! A woman.

-Ex.

The News.—A terrific cyclone swept over Dallas, Perry and Bibb Counties, Ala., on Friday night, Nov. 6th, carrying death and destruction in its track. Thirteen persons are, known to have been killed and between forty and fifty dangerously wounded. The destruction of property was very great.—John McCullough; a celebrated tragedian of the Edwin Forrest school, died at his home in Philadelphia, Pa., at noon of Now, 8th; his life motto was: "Hard work is, after all, the only road to success." His funeral occurred in that city, Thesday, Nov. 10th.—The excitement over the Engilah elections continues.—King Theebaw of Bormah and the Engilsh have "fallen out" to some purpose, at last, and British regiments were reported, on the 10th, to be advancing in hostile array by steamers) up the Irrawad River.—As we go to press it is announced that the magnificent from atsamer Algano, of the Canadian Pacific line, was wreeked on Esturday light, 7th inst.; off Port Arthur, Lake Superior, and it is supposed that over thirty lives were lost.—The smallpox is losing its sup at Montrelli—Riel, the leader of the half breed rebellion; has been respited to Noy, 16th.—The bigots of Birminghase, Alar, have just secured the passage by the city council of a Sunday law whose premarkable; strictness even precludes seeling the even procedures. He have the business manager, (who has been, it is reported marked in the Carrier in the courts.—Hobbert as standed from the Rallen Rolley is the matter out in the courts.—Hobbert have a the matter out in the courts.—Hobbert have a train on the Rallen Rolley. Development of the matter out in the courts.—Hobbert have a train on the Rallen Rolley. Development of the matter out in the courts.—Hobbert have a train on the Ralley between the Ralley Beauty and the Ralley between the Ralley Beauty and the Ral

### The Next World Interviewed, by Mrs. H. J. Horn.

We have been favored with the proof-sheets of this new work by the author of "Strange Visitors." It is a remarkable book, which from a literary point of view we think must stand almost unrivalled in the field of peculiar litera-

We turn with admiration and delight to the familiar names of authors whom we have prized in the natural world, and confess that in these singular interviews from the now "known bourne," they retain their fascinating and intellectual characteristics, while they give information, strangely interesting, of their second

Many of the authors are English and a few French and Italian.

The interviews with these took place across the Atlantic, in England, France and Italy, Mr. Horn having crossed the ocean several times with the medium, to give the distinguished writers an opportunity to communicate in their native lands, believing that the magnetic currents would be stronger with these spirits amid familiar scenes. The Countess Ossoli, with Judge Edmonds, presided over the seances and introduced the various authors. The enterprising firm of Thomas R. Knox & Co., of New York, will issue the book on the 25th of November.

### True-Every Word.

A man who has lived much in other American cities informs the Historian, and the Historian's own experience confirms the statement, that nowhere else in the country are the foot passenger's rights so little regarded as in Boston. Whoever goes through the crowded part of the city must jump for his life. Not only does the wildly charging herdic menace his life or at least his limbs, but the drivers of every sort of conveyance tear along as if they had only the paving stones and other carriages to consider. New York's Broadway is crowded, but it is safer for pedestrians than Washington street, and infinitely safer than those crowded regions around the northern depôts. Moreover, the coal-depositing and safe-moving fraternities appropriate sidewalks without let or hindrance, and against their occupation the foot passenger has no rights whatever.-Boston Evening Record.

### Donations in Aid of Charles H. Foster.

MR. CALEB BUFFUM, 18 Buffum street, Salem, Mass., who is the legal custodian of the funds which have been and may be in the future donated by friends of the cause for the use of the invalid medium, Charles H. Foster, reports as

 
 Gotham.
 5,00

 L. Colby.
 3,00

 I. B. Rioh.
 3,00
 Total to date......\$185,40

If modern Christendom had been fairly wise, says the San Francisco Golden Gate, and

not dominated by a theology that was heartless

magnetizer.

## Movements of Mediums and Lecturers.

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

J. W. Fletcher opened lectures in Cincinnati, O., on Nov. 1st, under flattering auspices, The Sun giving full reports and complimenting the speaker. Mr. Fletcher will also lecture week evenings in November, in Cleveland, O., and Buffalo, N. Y. Address 9 Bosworth street, Boston, Mass. Jesse Sheppard, the musical medium, is meeting with success in Cincinnati. He will be in St. Louis at an early date.

Mrs. 8. Willia Fietcher's address is 9 Bosworth street, Boston, Mass.

Lyman O. Howe spoke Sunday, Nov. 1st, at York-shire, N. Y.; Sunday, Nov. 8th, at North Collins, N. Y. He is open for work this fall and winter wherever called. Address at Fredonia, Chautauqua Uo., N. Y. called. Address at Fredonia, Chautauqua Co., N. Y.
Miss Susle M. Johnson has been employed by the
Society of Spiritualists of Los Angeles, Cal., to speak
four Sundays of November and the month of December. Mrs. Durant from Lebanon, N. H., spoke the
first Sunday in November for the Society, giving excellent satisfaction.

Mrs. J. F. Dillingham, who has been absent from
home since July last, has now returned and can be addressed for lecture engagements at Lynu, Mass. She
will address the Spiritualist, Society in Salem next
Sunday.

Will address the Spirituanst Society in Salem Box.
Sunday.

Hon. Warren Chase lectures in Willimantic, Ct.,
Nov. 15th and 22d; in Keene, N. H., Nov. 29th; in
Worcester, Mass., the four Sundays of December; in
Springfield, Mass., the first two Sundays of January.

Springfield, Mass., the first two Sundays of January.

Mrs. Isa Wilson-Porter, test medium and seer,
(daughter of the late E. V. Wilson.) will respond to
calls, and give public scances from the rostrum from
Nov. 15th to December, on the line of the Northwestern Railroad to Green Bay, Wis. January and Rebruary on route for New Orleans, La., desires to make
engagements. Mrs. Porter will be accompanied by
her mother, who trusts the friends of her husband will
sustain their daughter in this her public work. Address letters pertaining to engagements to Mrs. E. V.
Wilson, Lombard, Du Page County, Ill., box 80.

Mrs. Mary A. Charter can be addressed for the pres-

Mrs. Mary A. Charter can be addressed for the present at Peterboro', N. H.

Mrs. Clara A. Field can be addressed for lectures and psychometric tests at 2 Hamilton Place, Boston. and psychometric tests at 2 Hamilton Place, Boston.

Henry Blade, who is still in Boston, and giving excellent satisfaction to visitors at his residence, 223 Shawmut Avenue, is at present in correspondence with Jos. Ed. Schmidt, Esq., a wealthy manufacturer of Bohemian glass, at Annathal, who is very desirous that the medium should make the journey to that place.

Dr. L. K. Coonley's office and residence are at present in Plymouth, Mass. His address is box 19.

ont in Figure 11, mass. The actions is to the J. Frank Baxter, with Charles W. Sullivan, gave a very enjoyable character entertainment in Hanson last Friday evening. Mr. Baxter speaks for the Spiritual Society of East Bridgewater next Friday evening, and will visit places in Maine on week-evenings during the last two weeks of this month.

The Vulture and the Birds.

The Vulture and the Birds.

A Vulture, who had a Smut-Machine of his own, Slandered and Abused and Villfied the Ragle, the Pheasant and all other Birds, even to the Humming Bird. This continued till a Sage had his Curicelty Aroused, and he called upon the Foul Bird and inquired:

"Why is it that you abuse all the Bird Creation outside of your own Species? Have any of them injured you?

"Why no," replied the owner of the Smut-Machine. The fact that wone of them will stop to solice me is what Pantiar and Onticle."

Hotel A Vulture never Forgives the World that he was it Created as Ragia. Therets Free Press.

## The Long Island Crematory.

The Long Island Crematory.

Another step toward the general adoption of cremation has been accomplished in the completion of the furnaces of the Long Island Crematory, at Fresh Pond, L. I., on a hill opposite Mt. Olivet Cemetery. The structure is simple, sightly and appropriate, the style of architecture being Romaneaque. It is controlled by its builders, the United States Cremation Company. The capacity of the furnaces is eight bodies per day. The charge for the Incineration of bodies will probably be fixed at twenty-five dollars. The rules are in substance as follows: Application for incineration must be made at the New York office of the company by the person having charge of the body. It must be accompanied by a physician's certificate stating the manner and the cause of death. Every incineration must be attended by some relative of the deceased person, or by some legal representative of relatives. An undertaker will be furnished by the company if desired, Bodies will be furnished by the company if desired, Bodies will be received at any part of the city and taken to the crematory at a cost of ten dollars. It is not necessary that bodies should be dressed in special clothes for the process. In all cases, when it is desired, religious ceremonies may be held at the crematory during incineration, or they will be destroyed by the company. In case of contagious disease they will always be destroyed. The lacineration must be amade in writing, and will be kept on file in the office.

The first bodies to be incinerated will be those of James T. B. Collins and A. C. C. Tamson. Mr. Collins was Secretary of the New York Cremation Bodety, and Mr. Tamson was a member of the Society and a stockholder in the company.

There are two retorts in the crematory, which will be heated by Connellsville coke to a temperature of 2,500°, or more than enough to melt iron. The upper parts of the recorts are perforated so that the gases escape into the fire and are consumed. A body intended for cremation will be lowered noiselessly to

A NEW CREMATION SOCIETY CHARTERED AND ORGANIZED.

The New England Cremation Society has been chartered to be located in Boston, Mass., with a capital stock of \$25,000 in 2500 shares, the object as officially stated being to provide the necessary appliances and facilities for carrying cremation into operation. The following are the officers of the Society: President, John Storer Cobb; Vice-Presidents, Nathan Appleton, Emily J. F. Newhall, Rev. Frederick Frothingham; Treasurer, John Ritchie; Recording Secretary, Mrs. Lois K. Frothingham; Directors, Lyman S. Hapgood, M. D., Mary J. Safford, M. D., Carl Zerrahn, Frederic S. Cabot.

S. Cabot.

The site for the building has not yet been selected, but the plans have been received, and it remains but to have the stock subscribed for to begin business.

The new society promises to be most successful, having already received the indorsement of many eminent men from all professions.

### The Banner of Light.

The Hanner of Light.

Last week we had prepared the following special notice of our excellent contemporary, but on account of its length, when making up the form it was unavoidably crowded out. On the 19th ultime, this oldest organ of Spiritualism entered on its fifty eighth volume, dating back to within eight years of the time of the advent of Modern Spiritualism, and all will probably agree with us in the statement that to no one earthly instrumentality is the cause so greatly indebted for the progress it has made. All this time the BANNER OF LIGHT has been guided by the steady hand and well balanced mind of Luther Colby, a man eminently fitted for the time he has lived and the work he had to do, proving that the powers inaugurating this great movement chose wisely in the selection of him who was to stand at the helm of this ship whose headlight has ever been in the right direction. Truly may we say of it:

"Like a stately ship—

With all her bravery on, and tackle trim, Sails filled and streamers waving,"
has she led the feeble few at first, but now swelled to

with all her barely of the soul.

With all her barely of the soul of the phenomen of Modern Spiritualism with open arms. Its demonstrations were just what was wanted to convince the world of the truth of a religion that taught, while it could not prove, the immortality of the soul.

Dr. Barbert, having occasion to spend a few days in Boston, in establishing the use of one of his fine sun-healing instruments; may be seen evenings at the Clarendon Hotef.

Dr. Colby & Rich have just issued the ninth edition of "The Lire Line of the Lone One," by the Hon. Warren Chase. It is a highly interesting work.

Dr. Shelhamer, the magnetic healer, is very successful in the treatment of disease at 88 Bosworth street, Boston. He is a powerful magnetizer.

With all her barely in, and tock termine, and the religion of salis forts, but now swelled to price named above to any foreign country engrice in the seal single of the Banner of Light is \$1,00 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country engrice in the sell to the special time of the sent at the sent at

## Springfield, Mass.

To the Editor of the Banner of Light: Since my last report, the lecture course of the Spiritualists' Union at Gill's Hall has been filled by Mrs. N. J. Willis of Cambridge and Dr. Dean Clarke of Cal-N. J. Willis of Cambridge and Dr. Dean Clarke of California, and has been attended by increasing and increased audiences. The first two Bundays of November Mr. Edgar W. Emerson has given names, dates and general characteristics of from thirty to fifty spirits at each meeting, which, with very few exceptions, were recognized by parties in the audience as descriptions of deceased friends. Dr. Clarke has preceded the descriptions at each meeting with a brief and foreible address explaining the manner of spirit-communion, and answering questions from the audience. He has a clear and concise manner of delivery, very convincing to the hearer. Mr. Emerson will remain with us throughout the month, giving descriptions at two meetings each Sunday. Dr. Clarke will be with us next Sunday, (16th) and possibly longer if arrangements can be made for his so doing.

T. M. HOLCOMB.

## Milwaukee, Wis.

Mrs. R. S. Lillie has been lecturing with good success in Minneapolis, Minn., to full houses for two or three months, and is engaged to speak in Cincinnati during December. On her way there she will stop at Milwankee, Mrs. L. M. Spencer having engaged her for the last Sunday of this month. Mrs. S. still continues to have success in this city by lecturing, giving tests and holding séances, satisfaction attending all her

## North Scituate, Mass.

M. C. Morris, Secretary of the North Scituate Children's Progressive Lyceum, informs us that J. Frank Baxter delivered the first of a series of lectures under its auspices, on the evening of Nov. 4th, giving much satisfaction to a deeply interested audience. He further states that a new hall is now available for their use, and that, while thanking all who have spoken in that place in the past, they hope to soon hear from them again.

## Australian Items.

An entertainment for the benefit of the Melbourne Progressive Lyceum, Sept. 3d, was, a success in every respect, there being, says the Harbinger, a large at tendance, general satisfaction, and a substantial addition to the funds of the Lyceum. Mrs. Ballou closed her very successful series of lec-

tures in Melbourne, Oct. 11th, and arrangements were being made for her services in Sydney.

George A. Stow, for many years intimately asso ciated with the Spiritualist cause in Victoria, has passed to the upper fields of labor. When a young man he was an active member of the Orthodox Church. Becoming convinced of the truth of Spiritualism, he also became one of its zealous promoters, and a coadjutor with Mr. Terry in the establishment of the Melbourne Lycoum.

Dr. H. R. Rogers, clairvoyant and magnetist, has removed to larger and more desirable quarters at 67 West 19th street, New York City, where he will consinue his good work for suffering humanity.

### Scott's Emulsion of Pure Cod Liver Oil, with Hypophesphiles,

Dr. S. W. Comen, of Waco, Texas, says: "I Dr. S. W. CORER, Of WROO, LEXES, MY:
have used your Emulsion in Infantile wasting,
with good results. It not only restores wasted
tissue, but gives strength, and I heartily recommend is for discuss attended by strophy."

## A Thanksgiving Sociable,

Under the auspices of the Children's Progressive Lyceum, of Cleveland, O., will be given Thursday evening, Nov. 26th, at Weisgerber's Hall. Friends in and around the city are cordially invited. The ladies of the Good Samaritan Relief Society will furnish refreshments. A good time anticipated.

THOS. LEES, Conductor C. P. L.

### To Correspondents.

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

P. H. Z., KINSLEY, KAN. - We can only advise an effort for development of whatever medial power may be pos-sessed by sitting at regular times—alone or in company with one or more honest investigators—in an earnest frame of mind, mentally invoking the presence and communion of wise spirits, and patiently awaiting results: They may come in some demonstrated form of supermundane intelli-gence, and in any event the time will not be misspent. If evidences of mental power be manifested, they should be encouraged and cultivated. A personal sitting with some well developed medium might be advantageous, but home development of mediumship is to be desired. The séance room should be well ventilated, and its atmosphere peace-ful. No heated discussions should arise within its walls. Music and flowers are desirable, but can be dispensed with

### RATES OF ADVERTISING.

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

Mpecial Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion. each inscriion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Maturday, a week in advance of the date where-on 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,
We request patrons to notify us promptly in case they discover in our columns advertisements of parties when they have proved to be dishonorable or unworthy of confidence.

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A.15.6m\*

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

Dr. F. L. H. Willis may be seen every Tuesday, Wednesday and Thursday, from 9 un-til 1, at No. 20 Worzester Square, Boston. N14

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers scaled letters. Terms \$3, and 10c. postage. 4w\*.O.31.

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.

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Fluding a Trunk. Mrs. Dr. Bara Hervey.
Materialisation with Mrs. Sawyer. Mr. Hiram B. Feich.
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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Works—A Passing Glance at Dr. B. C. Flower.
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### PROSPECTUS. Neshaminy Park Association

(NPIRITUALISTA' CAMP-MEETING).

A STOCK COMPANY has been formed for the purpose of purchasing and improving a tract of land known as the "Joyce Farm," in Bucks County, Pennsylvania, that there may be a permanent camp-meeting ground for Spiritualists in the vicinity of Philadelphia, and that all who are in harmony with that object, and desire to secure for themselves comfortable summer homes at a very reasonable outley, may do so.

Your personal cooperation is solicited. It is necessary

lay, 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 is to provide amply for the "First Association of Spiritualists of Philadelphia." by furnishing at a nominal rent, for camp-meeting purposes exclusively, all the pleasure ground lying between the Bound Brook Ralicoad and the Neshaminy Creek, comprising about 10 acres.

about 30 acres.

The ''Joyoe Farm,'' which has been secured for the Corporation at a satisfactory price, contains over 107 acres: so that, after laying out and setting saide for the ''First Association of Hpiritualists 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 mann.

upon.
It is proposed to survey and divide the 72 acres with proper streets, adorned with shrubbery, centre-teets of flowers, etc., and front the building lots on these streets. The lots are to be made equal in size, and to be sold at about \$100 each to the members of the Association and those in sympathy with them; allowing a bidding of premium for choice of lots.

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.

The shares of stock have been placed at \$50 each, only ten per cent, of which is to be pild upon subscribing.

The books were opened at the ball, \$10 Spring Garden street, on Thursday evening, October 224, 1885.

J. HEESE BEALE, President,
B. F. BENNER, Sec. and Treas.
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## FACTS MEETINGS!

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HAS returned from Europe, and is located at No. 63 Oct. 17.—184w\*

FACTS MEETINGS, FOR THE CONSIDERATION OF ALL CLASSES OF Mental and Spiritual Phenomena, ARE HELD AT

## HORTICULTURAL HALL, BOSTON, Oct. 17. DR. J. F. MacALLISTER,

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N44

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## OF THE LATE HENRY W. LONGFELLOW

In His Library At "Cragie House." Washington's Headquarters in 1775.

OLD CAMBRIDGE, MASS. OLD CAMBRIDGE, MASS.

The plate is 24:32 inches. The central figure is that of the GREAT PORT. 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 artican is in his workshop. To the extreme left stands the carved book case, containing all the Poet's own works, in their original manuscript, finnked by those of De Quincy, Irving, Bacon, Militon, Danié, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdoin. The Sage of Concord, Raiph Wadlo Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is made from the Spreading Cheston which stood before the Old Backsmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open deak on the table.

Price \$1.00. For sale by COLBY & BIOH.

## Message Bepartment.

Public Proc-Circle Meetings

Public Free-Circle Meetings

Are held at the HANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), every Tursday and FRIDAY AFTERNOON. The Hall (which is used only for these Mances) will be open at 3 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 mance, ercept in case of absolute necessity. The public serve cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly aphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no decirine 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.

son. All express as much of truth as they perceive—no more.

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

All natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicited on the first of the spiritual states of such from the friends in earth-life who may feel that it is a pleasure to piace upon the alter of Spirituality their foral offerings.

All we invite suitable written questions for answer at those scances from all parts of the country.

[Miss dhelhamerdesires it distinctly understood that she gives no private sittings at any time; neither does she resive visitors on Tueslays, Wednesdays or Fridays.]

All Letters of inquiry in regard to this department of the Bannan should not be addressed to the medium in any Case.

Lawis B. Wilson, Wastrada.

### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Sept. 25th, 1885. Invocation.

Report of Public Scance Reld Sept. 25th, 1885.

We thank thee, Father, in words, lifting up our souls to thee in uttered speech, recognizing and acknowledging thy power, thy grandeur, and thy supreme wisdom. We bless thee for all that thou hast bestowed upon humanity; but while we bring our grateful praises unto thee in feeble words, may we remember to express them in our daily works, for oh! our Father, the human mind must understand that thou dost best rejoice in and appreciate those blessings and praises that come welling up to thee from hearts ready to do thy will, and laboring daily in thy service. As we look abroad this beautiful day, and note the sunshine pouring upon every hand, we can anew feel something of thy bounteous love and care, as bestowed on man, and oh! may we, in heart and soul, be attuned in sympathy and harmonlous accord with thee and thy laws, ready to take up our burdens of life anew, and carry them on to the end, willing to press onward with our mission, whatever it may be, to do our duty faithfully and well, not only as it rests upon ourselves, and with our own interests, but as it concerns our fellow beings and bil mankind. We thank thee for this open doorway of communion; we praise thee that instrumentalities abound on every hand for the dissemination of thy truth. We sak thy blessing to rest upon returning spirits who desire to manifest to mortals, who crave some instruction concerning the way of life, and upon these friends encased in mortal flesh who are reaching out for an understanding of the laws of being, and of thy great eternity, and upon all humanity. Amen.

### Questions and Answers.

Ques .- Is vegetation in the spirit-world subject to the laws and conditions of growth and

Ans.-To an extent, the vegetation of the spiritual world is subject to the law of growth and decay, inasmuch as it constantly exhales and decay, inasmuch as it constantly exhales particles that have done their work, have supplied their forces to the vegetable growth, and are no longer needed, and it constantly receives or absorbs from the atmosphere elements which increase its growth in beauty and richness. But vegetation in the spiritual world is not subject to the same condition and law of decay which you observe in the vegetation of this material earth, because, while you have your natural law here of growth and decay, we have its counterpart on the other side of being; yet the spiritual counterpart is more refined, more ethereal; consequently while you observe the process of decay in the blighted bud and in the fading leaf, in the brown and burnt blade of grass, we only observe it in our life in the migrass, we only observe it in our life in the mi-nute particles which are cast off by the vege-table growth, and we observe the new life and vigor in the emanations, subtle and refined though they be, which are absorbed from the

atmosphere.
Q.—It has been stated that the denizens of the spirit world obtain nourishment for their bodies by absorption. Is that the case with all grades of spirits?

A.—Certain classes of spirits feel dependent the property by called this.

A.—Certain classes of spirits feel dependent upon what may almost properly be called physical or material food. These spirits come in contact with mortals, and even dwell in close relation with the physical life, and they absorb the odors of the food partaken of by mortals, aggregating to themselves the nourishing elements within that food. This, to an extent, may be called receiving nutriment by spirit absorption, but not in the sense that such nutriment is received by higher spirits. A spirit finding himself free from the mortal body, may yet retain his physical appetite. He may have yet retain his physical appetite. He may have been one who enjoyed and indulged largely in been one who enjoyed and indulged largely in the external—an epicure, fond of the table, and finding his pleasure only in allaying his appe-tite in that direction. Such a spirit may long for a meal of animal food. This he cannot find in the spiritual spheres. He is attracted back to earth to gain that which he oraves in con-nection with mortal forms. This will give you an idea of how spirits feed who are desirous of obtaining such pourishment as you must proobtaining such nourishment as you must provide for your physical bodies. Then you may distinctly understand that in many localities of the spiritual world are to be found fruits rich in nutriment, sweet and pleasant to the taste, that grow spontaneously upon vines and trees, very much as do your fruits here on the earth-plane. Many spirits feed upon these fruits and receive nourishment from them; they do not crave animal food; they do not wish for anything grosser than the nutritious fluids contained within the fruits of the spirit spheres. Pass to other localities of the spirit world, and Yas to other localities of the spirit-world, and you will find the spirits receiving all their nutriment from the atmosphere. We affirm that the atmosphere contains within it all the elements that are in the human being. All the elements contained within the universe are in solution in the atmosphere. It is possible for the spirit of a human being to become so refined as to absorb the elements which it refined as to absorb the elements which it refined as to absorb the elements which it requires from the atmosphere, and to need no more substantial food. Certain spirits, understanding this, and needing but little food for the supply of their refined bodies, absorb that which they need from the air, and in the same way exhalations going forth from their forms carry off whatever may be called waste, from their systems.

Q.—[By R. R. Hopkins, Greene, R. I.] Please state what conditions are required to be in and about a medium and the individuals forming a circle, in order that the clearest and most satisfactory communications may be received from the spirit-world?

the spirit-world?

A.—Each medium requires a certain set of conditions; every medium must have certain qualifications for his work, according to the line of labor marked out for him by his spirit guides, or in accordance with the peculiar medial powers which belong to him, but yet certain rules may be followed by all mediums, and by every individual who desires to develop mediumistic individual who desires to develop mediumistic power. The most essential condition is harmony. The surroundings of a sensitive should be such as to supply only beautiful thoughts to the subject; his friends and associates should not only be harmonious with each other, and in sympathy with him and his work, but they should also be pure-minded, their aspirations should be upward in tendency. A person seeking the development of mediumship should always sit for that purpose in a well ventilated apartment, and if the light is somewhat dim, the condition may be more favorable, especially if the spirits wish to promote physical mediumahip with that person. The presence of harmonicus friends is an advantage generally, but it is sometimes necessary for the person to sit is magnitude of the minimal product of the person to sit is sometimes necessary for the person to sit is sometimes, because they cannot accept will know I have returned; others will not believe it, because they cannot accept will know I have returned; others will not believe it, because they cannot accept white sit is mentioned to them and say; "Ohl in the sit of the person to sit is sometimes, because they cannot accept will know I have returned; others will not humanity, and he said to me: "If you will now will now will now will now will now n always sit for that purpose in a well ventilated apartment, and if the light is somewhat dim, the condition may be more favorable, especially if the spirits wish to promote physical medium-ship with that person. The presence of harmo-

he is alone or not, let him follow that impulse, for as he becomes obedient to the will of the spirits his powers will be strengthened, and he may be made more useful to the spirit-guides.

### Augustus Wilson.

I trust you will pardon me, Mr. Chairman, if I intrude; I had heard of this establishment, and learned a little of the work it is doing, but I scarcely expected to present myself here in order to reach the outside world, yet I am very glad to come, glad to be assisted by friends who are present.

glad to come, glad to be assisted by friends who are present.

Only a very short time ago I lived in the body. Through all my life I was an active business man, until I felt my powers and physical forces failing me. I cannot say that I was willing to yield up the activities of the outward life, and feel that I should be of no more use in the world. As the days and weeks passed on, and physical suffering preyed upon me, I felt the wearying, wearing force of disease wasting my frame, and seeming to burn into my vitals; I became, in a measure, reconciled to the inevitable, and in this condition I passed from the body.

I had no fear of the future. I knew that I had no fear of the future. I knew that whatever it should provide, it must be something good. I had sufficient faith in my Maker to believe that he only prepared good conditions for his children, and if sometimes they seemed hard and unpleasant, it must be for the unfoldment or the training of the man, therefore I went forward without trembling.

I promised my dear wife that I would be near her, would give some token of my presence, and

I promised my dear wife that I would be near her, would give some token of my presence, and bring a spiritual influence to uplift and strengthen her in the hour of trial, and I have tried to do so. I have been in my old home. I saw dear friends gathered there, and felt the sympathy of their hearts. When my wife sat alone in the library, thinking of me, and wondering why I was not permitted to speak and make my presence known, I was there, but did not have the power to do so; I have been weak.

Although originally a strong man, and one make my presence known, I was there, out at not have the power to do so: I have been weak. Although originally a strong man, and one who was wont to exercise his individuality in whatever lines he moved, yet, in passing to the spirit-world, I found myself weak and like a little child, and had to be led along by those who came to me. My own child, whom I found developed far more than I expected, grown in stature and years, came to me more like a tender, helpful parent than a child, and, borne up by his spiritual strength, I learned my first lessons of the immortal life.

My wife would like to know if I have seen my father. Yes, he has been to me, and I have been made stronger through the magnetism of his presence. He has many times sought to manifest to mother and sisters, but has been unable to accomplish his wish; still he is a useful member of the society beyond, and is laboring intelligently.

useful member of the society beyond, and is laboring intelligently.

There are many affairs, Mr. Chairman, connected with material life that occupy my attention. I feel as though suspended between two worlds, there is so much on the spiritual side that attracts my mind, so many things to learn, so many beauties to examine, so many wonderful places to explore, and minds to come in context with who I are sure would help me wonderful places to explore, and minds to come in contact with, who I am sure would help me in my search for knowledge. But upon this side there are those I love, and there are matters connected with my earthly career that need settlement; there are parties who have not been just and honorable in their attitude toward my affairs. They have tried to confuse and entangle them, seeking to get what does not belong to them. I want to see these things righted and settled, so that justice will be done. I do not wish to speak more plainly here; I

righted and settled, so that justice will be done. I do not wish to speak more plainly here; I think I will be understood. I trust that each one will be satisfied with my last wishes.

I know my dear wife is anxious and I am helping her to settle her affairs. I tried to arrange matters the best I could, and my confidence in her is unshaken. I refer to private affairs connected with my property. I do not touch on certain lines of business life that were connected with myself and my associates, but I refer to matters that have been in a state of unsettlement, which I desire

clates, but I refer to matters that have been in a state of unsettlement, which I desire to see clearly arranged. I believe that I can come here, or at some other place, and speak plainly, if it is necessary, and give ideas that perhaps may cause certain parties to consider well before they go further: but I will not do this at present. I am not quite decided in mind as to whether it would be best.

I would answer all the questions that arise in the mind of my wife if I could come to her face to face and hold conversations with her. Indeed, I would assure her of my watchfulness and love, and of my desire to aid her in her great work. She has yet much to do in this world; her influence is to be exerted for the benefit of those who require assistance; in many ways she may put forth a power that will be ways she may put forth a power that will be useful, and I will only be too happy to lend her my inflence in whatever line of work she is called upon to enter. In those matters that have engaged her attention she has the guidance of angel friends. She will be directed on-ward so as to make no mistake in the arrange-ment of material matters. I will assist her all I can, and will be with her at the Probate Court. Tell her that Luther Baker comes with me today, and sends his love to his little family, and his blessing to her for all that she has given to the little one under her charge. By and bye, when those whom he loves understand more fully the nearness of the spirit, he will be able to accomplish greater work than he has done in

Now, Mr. Chairman, a few words concerning Now, Mr. Chairman, a few words concerning my last illness: 1 was dosed too freely with opium. I understand it more fully now than I did when in the body. It is true, there was an aggregation of humor in the system, which centralized its forces in the atomach. I have been told by spirit physicians that there was no well-developed cancer, but that there was a can cerous humor that became aggravated through the inhelition of certain various greats, which cerous humor that became aggravated through the inhalation of certain noxious gases, which slowly developed my late serious iliness. If I were a physician I might explain this more fully than I can now do. If I were an attendant of the medical school, I would give this subject serious investigation. In the atmosphere, as well as in many offices and dwellings, noxious gases are at times generated, which, if inhaled into the system when its forces are relaxed, polson the blood and weaken the vital action. Scientists. I think, cannot find a more useful Scientists, I think, cannot find a more useful employment than the study of subtle gases, which escape the notice of the outer senses only

which escape the notice of the outer senses only to injure the internal machinery.

I will not tarry longer. I hope to return to my friends more privately, but I thank you for receiving me here. I am grateful to all friends for their sympathy and regard, and I send loving remembrances to each one.

Tell my wife I read the endearing message written to me when the first great grief was upon her—read and understood—and have anawered her prayer. Some time she will see me again. I am glad Lizzie has come to her, and hope the shadows will be lightened around her heart.

near...
I shall be grateful, Mr. Chairman, if you will send my message to Mrs. Augustus Wilson, Parsons, Kansas. I passed on in July. Augustus

## Elisabeth Childs.

I have been gone a long time from the body, and I have no doubt most of those who knew me have quite put me from their minds, thinking that I have lost all interest in their affairs and am far away from them. I left a good many friends here, but I have seen one after another coming to the spirit-world and given them greeting. How surprised some of them were to find me again, and recognize me, looking about the same as ever only younger and

home looks precisely like mine, because no one cless has exactly the same ideas that I have. I always believed a person should express his ideas in some outward form. I cannot for the life of me see the use of one having thought and sense without putting it into practical manifestation.

I do not say these things, Mr. Chairman, just to hear myself talk, but the thought comes to me that perhaps they will help to identify me; because, you see, sir, it is so long since I went out of the body, that those who are here who remember my life hardly expect to hear from me, and if I come quite in the old way they may be astonished. I believe in making folks astonished. I think it does them good; it sort o' wakes them up, arouses their ideas and makes them look around them. If you never do anything startling or say anything to surprise your neighbors, you are not particularly noticed; they go on looking after their own affairs, and somehow seem to forget that you are about; but just as soon as you do something original, something that expresses your own personality, and is not quite like what they would have done, they begin to look up and to peer around to see what is coming, and that creates thought and arouses attention to general things.

So I am here to send my love and tell my

that creates thought and arouses attention to general things.

So I am here to send my love and tell my friends I am not as old as I was. No, I am not. I lived to a good old age in the body, and I have been out of it a number of years, yet I must say I am not as old as I was then. I feel stronger and larger and better in some respects; I can hardly tell you how, and I may not show it here, but it is so, all the same, because every year of my spirit-life I have gained something new, learned new lessons, have tried

cause every year of my spirit-life I have gained something new, learned new lessons, have tried to keep my eyes open to see what was going on, because I think every one who goes through the world with his eyes closed is doing himself a grievous wrong in allowing his senses, his emotions, indeed his inner nature, to be stunted, for no one can grow unless he takes observations and profits by what he sees.

I have an idea that by coming here I shall reach friends who are yet lingering along in the ways of life on this side. They have grown old and feeble who were quite young, strong and in the prime of life when I left them; others who were young children, just setting their feet upon the pathways of experience, have grown up and are reaching out into matured life. I want them all to know that there is life and activity beyond the grave, and that I have come, in my old way, to speak of these things, and to ask them to try and learn of the spiritual side.

When I first want over I was much exercised spiritual side.

when I first went over I was much exercised
—something like the gentleman who has just
spoken to you; my material affairs were in confusion; things lieft here, belonging to the mortal, I took a great interest in, and sometimes
those who had them in charge did not do just
as I wanted them to. I was anuoyed and restless, and felt altogether disturbed, but, after a
while I found it was useless for me to go on in less, and felt altogether disturbed, but, after a while, I found it was useless for me to go on in that way. I must just use my influence, so far as I could, to make people do right and be just, and leave the results with a higher power. I did this, and after a while I saw the crocked paths getting straight, the tangled skeins being unwound, so I have been happy and contented

ever since. ever since.

I come from the good old City of Brotherly Love, where I sometimes go, because I am interested in its quiet people and its pleasant streets. It has changed since I left it, grown more worldly, been reaching out to grasp the grandeur of mortal life; but, after all, it has a charm for me. If any of those living there, who remember me, only give me welcome, I shall be glad I came here and shall feel that it has indeed been of great interest to my spirit. Just call me Klizabeth Childs.

### George H. Hunt.

About three years ago, a friend of mine becoming interested in Spiritualism—he was then investigating its phenomena, and had received enough to induce him to want more—made a call upon me, asking that I come and give him a message in some way. This is my first opportunity for responding, He did not then know anything about your paper, but he had a faint idea that perhaps would succeed in reaching him, if I only made the attempt. He said: "George, old fellow, you generally succeeded in what you undertook, and I used to tell you that if you made up your mind to go through a mountain, you would somehow come out on the other side after a while."

I used to tell my friend that he gave me credit for more perseverance than I deserved. He is

I used to tell my friend that he gave me credit for more perseverance than I deserved. He is a somewhat sensitive fellow, not given to much push, or rather inclined to allow others to get ahead of him, so when he finds a friend possessing energy, he rather admires it, and thinks it is greater than it really may be. That friend is a medium, I know, and can be developed to receive evidences of spirit presence himself. The best thing he can do is to remain away from those circles he has been attending, and sit quietly alone in his own apartment, two or quietly alone in his own apartment, two or three evenings in the week, between the hours of ten and eleven, when all is quiet in the house. I think, indeed I know, he will feel the spirit-ual influence, and after a while be able to un-derstand it. derstand it.

derstand it.

My friends, most of them, are in Cleveland, O.
I am very well acquainted with that city, and
it would please me very much to go to the old
place, if I could find a medium there whom I
could communicate through. I know there are
friends there who, if they could understand I
was really with them, would be glad to hear
from me. As yet, I have not succeeded in making myself known, but I hope to by and bye.

As I told you, the friend to whom my message is directed did not, at first, know of your
paper, but within the last eighteen months he
has seen it many times at the house where the
circles I refer to gather. The reason why I
recommend my friend to remain away from
them, is that there is too powerful a magnetism

them, is that there is too powerful a magnetism concentrated there; he is very sensitive, and absorbing this magnetism, becomes ill, and un-happy in consequence. If he will sit in private, quietly, he will not have this unpleasant feeldutery, he will be able to operate upon him in a more marked manner. This friend is very much taken up with your "Message Depart-ment," and reads every message you print, so I know he will see what I have given, and I trust he will give me welcome, and allow me to proceed with him as I wish. George H. Hunt.

## Mary E. Safford.

My name is Mary E. Safford. My home was in Boston. Were I in the body I would begin now to show signs of age, but in my spirit-form I do not feel as one does who has lived here many years. I passed out at the age of forty-two. I was not lil long; I had been quite strong and full of vitality, and when I aroused to my new condition I felt the same; there was a buoyancy of spirit and an exhilaration that gave me strength; I felt full of energy; it seemed as though I could attempt almost anything and accomplish it, and when I learned that I could return and see my friends and watch over them I thought I should certainly be able to have them know that I was near. There I was mistaken; somehow I did not have the force or they the ability to receive it, and I could not make them understand. I have tried to come before at this place and speak, when you had another medium present, but I could not; and so have remained away.

A little while ago I met a spirit who is a teacher, and who seems to understand how to apply the laws of magnetism so as to be helpful to humanity and he said to me: "If you

apply the laws of magnetism so as to be helpful to humanity, and he said to me: "If you will now go to the circle I think you can control; we will help you." So I gladly come to-

existence. I will try to come again somewhere in this city. If my friends will open the way, and give tokens of my identity.

### Dr. O. O. Johnson.

I feel diffident in stepping in here, Mr. Chairman, it is all so strange and unfamiliar to me. In the practice of my profession I was called into strange places—into the rooms of the side and by the side of the suffering—and came in contact with many phases of human patters.

into strange places—into the rooms of the sick and by the side of the suffering—and came in contact with many phases of human nature; but yet I have never been in such a school of experience as I find here to-day, for there are all classes of beings here, each one of strongly marked individuality in that which makes up the particular man or woman.

Some of them are refined and beautiful in appearance, which convinces me that they must be grand in spirit, because in the other life the inner principle manifests itself through the outer form, and if it is grand and giorious the form corresponds, and vice versa. Some are lowly, as though they were uninformed in mind, groping in the dark for knowledge. I cannot call them repulsive, for I do not think any human being really becomes that to an earnest student of nature. In proportion as their minds are uninformed, so their expression seems to be unformed, and presents an appearance of vacancy, showing that they are in need of instruction, and are brought here to receive sympathy from you and helpfulness from the spirit teachers around you.

My friends will wonder very much at my words, for these will be strange lessons to them, as they were to me; soon after I passed from the body I found I had many new lines of study to undertake.

Nearly four years ago. Mr. Chairman. I was

as they were to me; soon after I passed from the body I found I had many new lines of study to undertake.

Nearly four years ago, Mr. Chairman, I was called from the mortal form. I had practiced long in the medical profession, and indeed I thought that I understood that profession and was well qualified to practice it in my own peculiar field. Forty years of labor seems long to a mortal, but to a spirit, who has eternity before him, with all the results that are to be gained from an exploration of its vast realms and a study of its stupendous problems, that period seems but a moment; we can smile at that which we thought was an extended experience, and wonder how it will appear to us by and-bye, in the eternal ages, when we have learned so much.

I bring my greetings to friends. I wish them to know that I live, that I am possessed of the same faculties and powers that were mine, here, only they are becoming intensified, are rounding out, and gaining in vitality. I am not now attending upon the sick, save as a student. I find many wise spirits visiting the suffering, and I am always glad to be with them, to learn of their peculiar methods of imparting relief, to study under their tuition the inner principles of life itself, to mark the origin of dis-

relief, to study under their tuition the inner principles of life itself, to mark the origin of dis-

principles of life itself, to mark the origin of disease.

The spirit who came first said that were he a physician he would study into certain principles and laws; and I am glad to learn of higher powers that the time is coming when the members of the medical fraternity will pay more attention to these things: that one will devote himself to a special study and concern his mind with no other—in connection with medicine, I mean—and that another will apply his mind in another direction, making it his speciality, seeking to understand it thoroughly and to give his attention to the removal of devote himself to a special study and concern his mind with no other—in connection with medicine, I mean—and that another will apply his mind in another direction, making it his speciality, seeking to understand it thoroughly and to give his attention to the removal of whatever is disturbing in that particular line, and so on. I hope to be of use by-and-byc. Perhaps I have been, to an extent, in the past; it seems small to me now, though I had many friends, and though there were many who called upon me in the hour of sickness and relied upon my judgment, yet, could I return, with the knowledge I have gained, I would not enter into practice, I would become a simple enter into practice, I would become a simple student, content to wait until I had mastered student, content to wait until I had mastered a knowledge of the inws of life before I sought to interpret them to others. I was well known in Framingham, Mass., and its surrounding towns. Perhaps some friend will be glad to know I have returned. If so, give him my greeting, and tell him that Otis now realizes what it is to possess life, energy and power; that the mere outward existence is only a semblance of what is to come by and bye. Dr. O. O. Johnson.

## Controlling Spirit.

We see, standing by the side of the spirit who We see, standing by the side of the spirit who has just communicated, two other beings: one, an elderly gentleman, with heavy white hair and with a mild blue eye. He is tall in stature. The other spirit is a female, rather delicate in appearance, and of medium height. They desire to reach friends in the same place this gentleman came from—Framingham. They come with a message of peace and good will; it seems to us that they are avergised in mind over to us that they are exercised in mind over friends whom they fear will shut out the light of truth unless it comes to them through avenues with which they are acquainted. These spirits desire to bring this light from the higher life, and to have it stream in upon the lives have that it was timulate to good work and here, that it may stimulate to good work, and cause the truth to be more fully known. They are anxious to communicate in private ways, and will do so if an opportunity is opened. The name is Eastman.

### Report of Public Séance held Sept. 29th, 1885. Questions and Answers.

Questions and Answers.

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Questions are solved to become a trance medium, and be controlled to talk?

Ans.—Most certainly; a child may be deaf and dumb, its external senses may be sealed, and yet its inner powers may be opened to an influx of light and inspiration from the spiritual world. In some instances a band of spirits might have difficulty in so subjecting the organism of such a child to their influence as to return and communicate to mortals through it, but in other cases a band of wise and powerful but in other cases a band of wise and powerful intelligences might find it comparatively easy to control such an organism and give expression through it—the outward senses being sealed there would be less of disturbance, less of conthere would be less of disturbance, less of conflicting conditions, to attract the attention of the child, and render its organism impervious to the influences showered upon it—and so, spirits understanding the law of control, and in sympathy with that particular organism and the spirit within, could perhaps very readily take control of it, and express themselves in speech even though the child, in a normal condition, were dumb. A spirit having control of the organism would have the power to readily hear whatever was whispered in its presence, because the spirit does not hear with the outward ear of its medium; it either listens with its own spiritual ear, or it perceives thought ward ear or its medium; it either listens with its own spiritual ear, or it perceives thought and interprets it to an outer understanding.

Q.—Will the spirit please explain what becomes of the spirit of a medium while another controls her?

A.—The spirit of a medium while her physical organism is under the control of an present

A.—The spirit of a medium while her physical organism is under the control of an unseen intelligence, may be present close by the body, conscious of all that is taking place, yet be unable to check the flow of words through her organism or to suspend the influence operating upon her. The spirit of another medium may be in a different condition, partially conscious, or perhaps not realizing at all what is taking place around her; while that of still another may travel off to a distant place, leaving her organism in control of the guides who attend it, while she explores the realms of space, and even visits the spirit-world itself, entering into even visits the spirit-world itself, entering in to communication with loving friends who dwell communication with loving friends who dwell there. Some mediums are fully entranced, so they have no consciousness of what is going on at the time, neither do they remember any experience which comes to their spirits during the hour of entrancement. Other mediums are merely used in a manner as instruments that are played upon by spirit-minds; their brains are stimulated, strengthened and inspired to give forth the thoughts of the spirit communicating through them, their own spirit remaining passive and obedient while the controlling intelligence expresses himself through their organism.

## John Pierpont on the Lyceums.

I recently had an interview with a band of spirits who are interested in all that pertains to the welfare of the young people. When the subject of the Spirituil Progressive Lybenna was brought up, one of the spirit band said, "You have always maintained an unwest in the young, and you have watched the outgrowth of this movement from its west moderness."

wish you would give your opinion concerning the present management and directorship of

the Lyceums of earth." the Lyceums of earth."

This, in my opinion, is a subject of vast importance to mankind, and especially so to Spiritualists. Those Spiritualists who have been reared in superstition, and had their minds clouded by the dogmas of error and false ideas, but who have ultimately stepped out into the light of truth, free thought and free investigation of spiritual things, should be the last to throw around their children those conditions which will bring to them the very same degree.

throw around their children those conditions which will bring to them the very same degree of bondage and error of opinion from which they themselves were glad to be freed.

Yet we find that many of our best Spiritualists, so called, are permitting their children to grow up in ignorance of the laws of spiritualific; they are giving them no instruction concerning their own inner natures, but are merely teaching them that the spirits of those who die in the body ascend to another life, from whence they can return and communicate with their friends. They are not being taught the vital thought of the world beyond, and its relations to this life, and their duty to one another, or of the ultimate destiny of the soul.

of the ultimate destiny of the soul.
We affirm that while immortality awaits
every spirit, yet each one must work out its
own destiny; and although a state of beatitude
will be attained by each soul, it depends upon the efforts of that soul whether a condition of peace be found speedily, upon its entrance to another life, or whether it be ages before it is. attained.

My opinion of the present management of the Progressive Lyceum system may be summed up in a few words: This movement was truly pro-

Progressive Lyceum system may be summed upin a few words: This movement was truly projected for mortals by a divine power.

The object is good, and it may be destined to bring about grand results for the rising generations. But its aim does not seem to be clearly understood, or is misrepresented by those who have it in charge. At first, a few earnest, zealous souls welcomed it, and gave their time and attention to its unfoldment. Many of the old workers have dropped out of the line, and some of the new ones who have stepped into their places lack the energy, the self-sacrifice and the earnestness which characterized those who preceded them. What is the result? In most instances where we find a Children's Lyceum in session, we find only a place of entertainment for those who come to witness the proceedings. This is all wrong. What is needed is a school of vital instruction for the growing minds of the young; a system of education that will unfold the spiritual as well as the mental nature, where only the most peaceful and harmonlous inforcers should surround the young agons. fold the spiritual as well as the mental nature, where only the most peaceful and harmonious influences should surround the young people, making them feel something of heaven here below, and where they can be instructed concerning the spirit, its attributes, its possibilities and its responsibilities. This would give strength of character, and unfold the very best powers of the pupils.

who have the interests of mankind at heart.
But you may ask: "How would you remedy
this state of affairs?" It can very simply bedone. We do not object to the physical exercise called calisthenics, as now practiced in the Lyceums, because they tend to the development of every part of the human system; every muscle is brought into play where these exercises are maintained as they should be. But when the child is listless, and pays but little atwhen the child is listless, and pays but little attention to its leader in these exercises, they are fruitful of harm rather than of good. The march is also beneficial, teaching the child grace of movement, and should not be swept away, but rather should it be attended with most assiduous care, each child brought into a straight line and kept in position. The practice of bringing the little ones to the front in corder to "sneat their pieces" and "sing their order to "speak their pieces" and "sing their songs" to the public ear, is also a good one, as it tends to cultivate a retentive memory, and also gives the child confidence in appearing before others—dispossessing it of traits that are not to be commended.

But while we acknowledge the good of all

But while we acknowledge the good of all these, we can also see that they may be attended to so closely that their purpose degenerates, and the Lyceum becomes merely a place of amusement, while the true source of instruction is forgotten. Neither is it wise to bring two, three, or half-a-dozen children, Sunday after Sunday, to the platform to speak their pieces and parade themselves before the public, and ignore all the others, because this tends to cultivate boldness of manner, and a feeling of self-sufficiency which is to be deplored. The timid should be encouraged, while those who are too forward should be checked, thus exerare too forward should be checked, thus exer-

claing on all a wise influence.

But the most important work of all is to supcising on all a wise influence.

But the most important work of all is to supply spiritual and mental training to the young mind. If the teachers are not fitted for such work, then let the Lyceum bring in week after week some speaker, some earnest soul, who is adapted to the needs of the children, who can explain to their comprehension the lessons bearing on the return of spirits, the spirit-world, the laws of mediumship, the care of the body, something of practical importance, that will give the child an idea of physical and spiritual life, and request the children to remember all they can of what is said, and repeat it to their teachers the following week. In this way more good work may be accomplished.

I do not say this in the spirit of criticism, or to find fault, but because my opinion has been asked by both mortals and spirits. I recognize the earnestness of those friends of earth who desire to help the movement along and to do their best by the children. Oh! let us all come together in a spirit of love and tolerance, each one ventilating his or her opinion, for from the multiplicity of counselors some wise thought may be evolved that will guide us in our movements in this direction. I think it would also be a good plan for the members of a Lyceum to meet together, on certain evenings for social intercounse, not to restrict their gathering to members of their schools, but to invite Spirit-

meet together on certain evenings for social intercourse, not to restrict their gathering to members of their schools, but to invite Spiritualists generally, that sociability may be promoted, and the interests of the cause, especially of the children, may be discussed and a general good feeling be maintained.

Open your schools, friends, as schools; do not seek to cater to a public taste that demands only sensational entertainment. Invite friends to witness your exercises, but let them understand that they are the exercises of a school that has

sensational entertainment. Invite friends to witness your exercises, but let them understand that they are the exercises of a school that has the interest of its pupils at heart, and intends to devote its time and attention to their mental and splittual training, rather than as a place of public resort where the outside world may be entertained, as in a theatre or concert-room.

Remember, friends, to give this subject your attention, especially those who do nothing for the support of the Lyceums, but rather ignore their claims, it is your duty to support these schools, aid them to the best of your ability, by advice, by sympathy, or pecuniary assistance. As the spiritual truths are taught the children: as they are held free from the trammels of theological belief; as their minds are trained to think strongly, deeply upon all matters of importance, and surrounded by wise purifying influences, so will they, on attaining to manhood and womanhood, take their places in the world as the natural protectors of society, as the leaders of reform, as respectable human beings, ever ready to press onward to higher moral and spiritual attainments. This is a thought worthy the attention of every thinking mind.

We cannot at this time give the subject longer

We cannot at this time give the subject longer We cannot at this time give the subject longer consideration, but have thrown out a few thoughts, hoping they will be received by earnest souls, who, in turning them over may find some suggestion upon which they may work, and thus be ready to subject system of instruction that will be beneficial to all concerned. John Plarpont

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Union Fark Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner Union Fark and Washington streets, every Sunday at 10% A.M., All friendsof theyoung are invited to visit us. J. B. Hatch, Conductor.

Falme Memorial Mail, Appleten Errect, mem Trement.—Culidren's Progressive Lyceum No. 1. Seedings Bundays, at 19% o'clock. Scats free, and all are cordially invited. Benj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 117 Devonshire street.

First Spiritual Temple, corner of Newbury and Excete Airceda.—The Spiritual Fraternity Society will hold religious services every Sunday. Doors open at 7, Marrices commence at 7%. All are cordially invited.

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collent music. Prescott Hobinson, Chairman.

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Chelses.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Bunday, at 3 F. M., W. J. Colville will speak on "The Possibility of Materialization"; at 7% o'clock, George A. Fuller will occupy the restrum. Dodge and Logan, Managers.

Berkeley Hall Meetings.

On Sunday last, Nov. 8th, W. J. Colville delivered an elequent inspirational address to a large audience on "The Practicability of the Ideal." The speaker dealt with the subject in a lucid and earnest manner, and urged all who heard of greatness to strive to emulate

with the subject in a lucid and earnest manner, and urged all who heard of greatness to strive to emulate it, which they could only do by placing themselves in thought on a level with the greatest. This all were justified in doing, as no hero ever expressed mobility which does not lie latent in every human soul. The inspiration to be derived from a high dieal could never be overestimated, but an ideal must be high to be inspiration to be derived from a high dieal could never be overestimated, but an ideal must be high to be inspiring. At the same time it must be real, practical and possible. Idealism is not altogether visionary, though visions are often prophetic, and the soul possesses a power to see into futurity, and forecast the coming day. All models should be the highest attainable. No money is squandered which is spent in cultivating art. The beautiful is one of the greatest of educators, and that is most practical in its results, no matter how idealistic it may be in its nature, which glorines and elevates daily toll, and gives to the weary tollers a glimpse of immortality.

In the evening the audience was one of the largest ever gathered in the hall, great interest centering in the topic of discourss. "Jesus of Nazareth: Was the Promised Messiah King of the Jews, or only a Carpenter's 80n!"

The lecture, which was a remarkable one, took up the various points of the controversy now going on in Boston, and participated in by almost all classes of thinkers on religion. Though nothing of an uncomplimentary nature toward any individual escaped the lips of the speaker, it was apparent from the outset that no answer to Dr. Schindler was intended; indeed many of the utterances of that able gentleman received unqualified endorsement, while the views entertained in Orthodox Christendom concerning the sin committed by the Jews in putting Jesus to death and the consequences attending that crime, were forcibly denounced. On this point, however, the ground taken was not essentially different from views put forward b

ish by the sword."

Now while the ethical teachings of Jesus are among the finest the world has ever known, most of these teachings are pre-Christian, and while Gautama Buddha, who lived not later than 550 B. C., could not have borrowed from Jesus, the blographers of Jesus could easily have attributed to him the earlier sayings das, who lived not later than 500 B., could not have borrowed from Jesus, the blographers of Jesus could easily have attributed to him the earlier sayings of "the light of Asia." Philo gives us to understand that the Essenian Jews practiced gospel teachings about 150 B. C. The Bermon on the Mount is largely a compliation of gems scattered about the Taimud. The paternoster was a prayer of Hittel, who lived before Jesus. The Golden Ruie was known long before his day. The teachings themselves are for the most part admirable, and Jesus of Nazareth no doubt was a pure and holy teacher, inspired as all true workers are, but contemporaneous history says very little about him, so for all practical purposes we must prize the teachings for their intrinsic worth, caring not who gave them, or when they were first delivered to mankind. The mistake made by all nations. If the ruins of Palestine prove that the Jews are guilty of the blood of Jesus, what shall be said of the equally desolate remains of the ancient splendors of unnumbered lands and nations once powerful and glorious? Was there an incarnation of Delity in all those lands, and did all those peoples put God manifest in fiesh to death? The argument and the proofs brought forward to prove the Israelites guilty, prove too much; they prove simply a universal fact in history, and that whenever one nation desires to rise upon another's downfail, it is with all alike the same: the sword slays the one who uses it. The lecturer at this point made a very powerful personal application of the subject to individual life in these days, warning all who were actuated by a desire to lift themselves on others' degradation that, even though they won personal ends, they would inevitably suffer more than they had enjoyed, and lose more than they had gained.

won personal ends, they would inevitably suffer more than they had enjoyed, and lose more than they had gained.

Beveral inconsistencies in the words and policy of Jesus, as recorded by the evangelists, were brought forward as showing where Bar Kochba or some other warrior Messiah had appeared before the gospels were written, and had got mixed with the carpenter's son in the minds of the writers. It is highly inconceivable that a man who protested in his last hours on earth that his kingdom was not of this world, and who worked a miracle of healing to restore the ear of Maichus, the high priest's servant, which the zealous Peter had cut off, should say about that very time. "Let him that hath ne aword sell his garment and buy one." Jesus was true to the last to his position as a man of peace, and instead of execrating his enemies and telling them that God would avenge his death by punishing them for eighteen conturies or more, his dying words were a prayer for their forgiveness and a statement of their isnorance of what they did; this he pleaded as a reason why they should be forgiven. But ignorance brings sorrow in its train; suffering is a necessary educator, and until all the nations of the world have learned to practice the peace principles proclaimed by all the truly illuminated seers and sages of the ages, who unitedly constitute the genuine Messiah who is sent to earth, will one prey upon another; and those who reject the call to universal love and inward purity will be still obliged to suffer.

The above imperfect abstract fully indicates the line of thought without attempting to do justice to the line of thought without attempting to do justice to the lecture, which gave intense satisfaction to at least the majerity of those who heard it.

On Sunday next, Nov. 15th, Mrs. Cora L. V. Rich-

on Sunday next, Nov. 15th, Mrs. Cora L. V. Richmond will occupy the platform at 10:30 A.M. W. J. Colville will speak at 7:30. Subject, by particular request, "The Spiritual Meaning of the Narrative Detailing the Closing Scenes in the Life of Jesus."
On Tuesday, Nov. 17th, at 8 P.M., Mrs. Richmond will answer questions under induence of her guides. Attention is specially called to the meetings held in Langham Hall during the week, all of which are interesting. The audiences are constantly increasing, and the interest is very great.

Friday, Nov. 13th, at 7:55 P.M., music and reading, and a lecture by W. J. Colville; subject, "Hindoo Theosophy." Saturday, Nov. 14th, 3 P.M., "The Relation of Misd-Cure to the Physiological Law," followed by answers to questions.

Monday, Bov. 16th, 7:55 P.M., Lecture by Dr. J. R., Buchanan. Tuesday, Nov. 17th, 7:45 P.M., Pablic Reception by Mrs. Cora L. V. Richmond. Wednesday, Noventher risth, Ladies Union, 2:30 P.M., Musical and Literary Soirée, with Lecture by Mr. Colville will leeven."

On Sunday next, Nov. 15th, W. J. Colville will leeven.

ron." On Sunday next, Nov. 15th, W. J. Colville will lec-ture for the Spiritualist Society at Chelses, at 3 r. M., subject: "Materialization, a Factor & Fraud?" He greaks in Somerylle Thursday, Nov. 12th, at 7:45 r. M. Thursday, Nov. 19th, Mr. Colville will lecture in Standish Hall, North Abington, at 7:45 r. M., on sub-

jects chosen by audience. Prof. Rudolf King will furuish music.
W. J. Colville and Rudolf King are open to engage-ments on Tuesday and Thursday of any or every week.
Terms moderate. Address Langham Hall, Odd Fel-lows Building, Tremont street.

Special Metice.

Apecial Metice.

Through pleasant and harmonious arrangements between the three societies, Mrs. Cora L. V. Richmond is announced to speak on the next two Sundays as follows: Sunday, Nov. 18th, 10:30 A. M., in Berkeley Hail, for Berkeley Congregation; at 7:30 P. M., in Horticultural Hail, for Boston Spiritual Temple.

Bunday, Nov. 22d, 2:30 P. M., in Berkeley Hall, for the Spiritualistic Phenomena Association; 7:30 P. M., in Berkeley Hail, for Herkeley Congregation.

Mrs. Richmond will no doubt respond to calls for lectures or receptions between the Sundays as far as her time and atrength will permit.

The expenses of her visit are to be met by the voluntary contributions of her friends. Let us have generous collections.

The Boston Spiritual Temple at Horticultural Hall.

The services last Sunday were opened by Mrs. L. C. Clapp and her quartette with a song, "Rocked in the Cradle of the Deep," followed by an invocation by the

Gradle of the Deep," followed by an invocation by the speaker, Mrs. A. H. Colby, and further singing by the quartetie. The subject Mrs. Colby's guides took for consideration was "Ancient and Modern Materialization Compared."

There are many laws pertaining to human life that have not been understood. As phenomena follow phenomena, the facts only appear, while the laws by which they occur are comparatively unknown. Human history is filled with reports of occurrences that have never been explained. More particularly is it so in regard to the subject before us. Outside or psychology and its attending phenomena there is no testimony of a continued existence beyond the present. Of the phenomena called materialization, all nations and peoples are at this time inquiring. The phenomenon is present all over the world, and elicits comments from all classes. We wish to show that what has been may be again. It is mentioned in the Bible that while Abraham was in his tent on the plains of Mamre, three men called upon him—one of them he called the Lord—who were on their way to Sodom and Gomorrah to destroy them. While with him his wife prepared a meal for them, and they ate the food. Is there anything exactly like this, but I and you know that materializations have occured, and that a form thus appearing has pared an apple, and dividing it, given half to the medium and ate the other. Reference was next made to the woman of Endor and Saul's visil to her. Though his woman, in his extremity he call you once. In disgulse he goes, and is at first refused an interview because of his own command. He finally persuaded her to give him an audience whereat he received phenomen of this order; the experiences of Shadrach, Messchach and Abednego were also instanced as cases in point.

Beithazzar saw the hand of a man writione a high reference when he had been recognized as having been worn by the hand of the person when in the slice who is writing the communication.

Jesus, Feter, James and John went into a mountain part; and there they sa

Fact-Meeting.

A very interesting meeting was held at Horticultural Hall, on Sunday, Sept. 8th, in the afternoon. Mr.
W. J. Colville gave an instructive and entertaining to the Editor of the Banner of Light: esting facts from Prof. Carpenter, A. B. Newton, Mr. Searles of Springfield and others.

SHAWMUT SPIRITUAL LYCRUM - UNION PARK HALL.—Last Sunday this Lyceum commenced its services with instrumental music by Messrs. Milligan and Gardner, followed by singing and reading from the Educator a lesson entitled, "Chriatianity, Morallity, Religion," in which religion was shown to be a system of faith or worship, and morality a system of educating the conscience that it may lead us to love that which we believe to be right. It further inculcated the truth that while the religions of the past have been incentives to the mind of man, leading him to the attainment of more light, the fact of immortality was not satisfactorily proved to him until Modern Spiritualism came to do so.

Recitations were given by Neille Weish, Clair Doane, Eva Cook, Gracie Thorp, Eva Myers, Georgie Lang, Allie Cummings and Rosa Wilbur, and a song by Eddie Hatch. Vocal selections by Shawmut Quartette, assisted by A. L. Gardner. Cornet solo by A. L. Gardner. The lesson to the school was read by the Secretary, the subject being "Our Children."

A system of weekly sociables was commenced last Wednesday evening, the first being held at the residence of J. B. Hatch, Jr. They are to be continued every week at the houses of different members of the Association. ALOND DARFORTH, Sec. of S. S. L. 23 Windsor street. vices with instrumental music by Messrs. Milligan

PAINE HALL, BOSTON SPIRITUAL LYCKUM.—The unpleasant weather of last Sunday deterred many from attending; the school, however, numbered eighty, the guests one hundred and fifty. After music, instructor lesson and Banner March, Francis B. Woodbury (who presided in the absence of the Conductor) introduced Mr. A. J. Davis, who received a warm welcome, with children I amalways at home, and although a stranger to many of the adults present, I am no stranger to the work of the Lyceum. I am much pleased with your exercises, especially your march, so gracefully led by your guardian and her assistant. Remember, we are a grand army of progress, bearing before us first, as good loyal American citizens, the American flag, the stars and stripes, hoping for even more liberty and more freedom than we now enjoy. These Lyceums are heaven bestowed institutions. It was intended that here you should learn some of the laws of your being. Although they may not have been formulated into a catechism or creed, they are laws which, understood and obeyed, will ald these boys and girls of to day to become the manly men and womenly women of the future. I trust that I shall become better acquainted with many of you, and will ere long vialt you again and address the children on some interesting topic."

Mrs. J. F. Dillingham addressed the children interesting topic."

Mrs. J. F. Dillingham addressed the children interestingly for some time, and in conclusion said, "Your Conductor in introducing me alluded to one of my control, then sang a weird song, at the close of which the Conductor explained to the little folks who the control was, and that she at one time lived in earth-life in the section of the country now known as Maine.

Readings and recitations were given by Mark Abragnow. Hattle White, Mary Howland, Jennie Polecialn, Mrs. Francis, and Lillian Rich and Rva Morrison sang aweet songs. unpleasant weather of last Sunday deterred many from attending; the school, however, numbered eighty.

J. Willis of Cambridge addressed the audience upon the general subject of the immortality of the human soul, showing in eloquent language that the evidence can conscious "life beyond" is ample and convincing to the who choose to accept the philosophy and phenomic as of Spiritualism. Mr. David Brown gave some fine this of spiritualism. Mr. David Brown gave some fine this of spiritualism. Mr. David Brown gave some fine this of spiritualism. Mr. David Brown gave some some remarks corroborative of the statements contained in the address of the first speaker. Mr. John Wetherbee in characteristic remarks expressed a doubt whether his own control was "Longfellow," or some other fellow, assuming, however, his personal responsibility for what he uttered. Mrs. Mason, late of Springfeld, contributed to the interest of the meeting by singing two or three selections, which, with the exceedingly fine solos of Mr. LeClair, together with the efforts of Mrs. Gallison and Mr. Milligan, amply sustained the excellent quality of the musical exercises, which are an attractive feature in these meetings. The President announced that Mr. Charles Dawbarn of New York, Mr. Joseph D. Stiles of Weymouth and Dr. A. H. Richardson would address the meeting next Sunday afternoon, and Mrs. Cors L. V. Richmond would do so the Sunday following. It was also announced that Mrs. James A. Bliss had volunteered her services for a materializing seance to the members of the Association at the Ladies' Ald Parlor, at an early day. Past and present members are reminded of the regular Wednesday evening meetings at the above mentioned place.

RAGLE HALL, 616 Washington Street.—An un-

RAGLE HALL, 616 WASHINGTON STREET.-An unusual degree of interest was manifested at this place on Sunday, the 8th inst. The exercises opened with on Sunday, the 5th inst. The exercises opened with remarks by Col. E. C. Balley, followed by Dr. E. W. Hopkins, Frot. Milleson, Mrs. Chandler, Dr. Richardson, Mrs. Chandler, Dr. Richardson, Mrs. Kstes, Mrs. Conant, Mrs. Litch, Mrs. Leslie, and others. Clearly recognized tests were given through the organisms of Mrs. Leslie, Mrs. Litch, Mrs. Chandler, Mrs. Conant, Dr. Richardson and Mr. Estes, and psychometric readings by Dr. Richardson, all of which were pronounced correct. Little Lulu Morse gave recitations, which were generously applauded.

In the evening Dr. Henry Slade entertained the audience with an excellent address upon many points and phases of Spiritualism and mediumship, in which he referred to much of his own experience as a medium, especially his travels in Europe. His remarks were listened to with deep interest. At the close his spirit control made remarks that were unusually interesting and instructive. Miss Agnes Slade being present, entertained the audience with several songs, finely executed, which, together with the excellent music by Dr. and Mrs. Hopkins, made the meeting one of the most interesting of the season.

-IN NEW ERA PARLORS the meetings for spiritual development were well attended last Sunday, notwith-standing the inclemency of the weather. These meetstanding the inclemency of the weather. These meetings are gaining in numbers, and the developments of mediums are attracting much interest. Mrs. Cutting is a powerful organizer of spiritual forces, as may be seen by those who attend, also a good healer. The afternoon and evening meetings are well represented by the Boston mediums, among them Miss Jennie Rhind and Miss C. W. Knox. Mrs. J. F. Dillingham, of Lynn, was present, and gave some very satisfying communications from spirit friends to friends in the audience.

Spiritualist Meetings in New York. Grand Opera House Hall. Sin Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 104 A.M. and 7½ P.M. Hiller's Arcanum Hall. 54 Union Square, between 17th and 18th streets, 4th avenue.—The People's Spiritual Meeting fremoved from 57 West 25th street) every Sunday at 2½ and 7½ P.M., and every Friday afternoon at 2½. Frank W. Jones, Conductor.

Npemoer Hasil. The services of the Theodore Parker Spiritual Fraternity are held every Sunday at this ball, 114 West 14th street, at 3 and 8 o'clock, where all friends of the cause receive a warm welcome. Metropolitan Church for Humanity, 251 West 23d Street, Hev. Ers. T. B. Miryker, Services overy Bunday, at 11 o'clock A. M. and 7½ o'clock P. M.

The People's Meeting, New York.

To the Editor of the Banner of Light: Sunday evening, Nov. 1st, the People's Spiritual Meeting was favored with an address by Dr. Cyrus R.

Sunday evening, Nov. 1st, the People's Spiritual Meeting was favored with an address by Dr. Cyrus R. Teed, his subject being "The Relations of the Past to the Present and Future." The Doctor drew a striking contrast between the spiritual phenomena of the present and those of past ages, mentioning especially their history as recorded in the Bible, contending that Spiritualists do wrong in objecting to the Bible as a history of Spiritism. It was a lecture which gave general satisfaction to his listeners.

Friday, 6th inst., J. J. Morse occupied the piatform and his guides addressed the patrons of the Mediums' Meeting, taking for a topic, "Life, Death, and the Resurrection in the Light of Spiritualism and Common Sense." The lecture was listened to with interest, and gave satisfaction. Several questions were propounded by friends in the audience, and received answers terse and direct to the point.

Sunday afternoon, 8th inst., was a season of especial interest: Singing by the audience, reading of two poems by the Conductor, invocation and address by Mrs. Bean, inspirational address by Mrs. Reynolds. An interesting feature was a psychometric reading of character by Mrs. Mary C. Morrell, acknowledged to be perfectly accurate. Mrs. Bean recited. in a beautiful and impressive manner, Edwin Armold's poem, "He and She," which closed an excellent and long to be remembered session.

155 West 26th street, New York, Nov. 9th, 1885.

Portland, Me.

While on account of the storm of Nov. 8th severa meetings in the city were dispensed with or postponed, at the Spiritualists' meetings the attendance poned, at the Spiritualists' meetings the attendance was noteworthy. With Mr. J. Frank Baxter's songs, poems, lectures and tests the many present were abundantly paid, as their deep interest, applause and after comment testified. Two very interesting discourses, one to advanced thinkers on "The Ethics of Virtue." and the other to inquirers, on "Reer Recurring Questions of Opponents," were most valuable productions. Mr. Baxter's tests were excellent, and very ready and significant in explanation were the responses in recognition of the various spirits manifesting. Mr. Baxter graphically delineates, not only in words but in looks and actions, the characteristics of the spirit, thereby often forecasting the individual before the full name, which he always gives, is announced.

Mr. Baxter attended the "Liberals' Meeting" in the forenoon of last Sunday and rendered appreciated service in remarks and singing. Many are drawn first to Mr. Baxter by his music, and he has kindly consented to give a benefit entertainment to the Spiritual Society of Portland, affording the public an opportunity to hear him in a greater and freer range of music and readings than the Sunday services permit. The evening secured is Thursday, Nov. 19th, and the place is "Thatcher Post G. A. H., Hall."

Mr. Baxter's subjects for next Sunday in Portland will be "Our Duties Here and Now in View of our Faith and Knowledge." and "Were Jesus to Appear, with what Body of Believers would Public Opinion place Him?" Mr. Baxter attended the "Liberals' Moeting" in the

Meetings in Providence, R. I. To the Editor of the Banner of Light: Mr. Joseph D. Stiles occupied the platform at Blackstone Hall Sunday, Nov. 8th, and made a profound impression, both by his discourses and the descriptive

pression, both by his discourses and the descriptive scances which followed. The discourses were not lengtby, but they were weighty, presenting topics of moment. The subject in the morning was "The Religion of Humanity—The Development of Spiritualism. Contrasting it with the Religion of Theology." An analysis was made of the latter, which well set forth its tendencies in the way of barring progress and cramping the human mind.

"Angel intervention" was the subject in the evening, being beautifully presented, especially in the poem which closed.

Both services were listened to with great attention. The names of spirits presented were given with a rapidity which was a marvel to the skeptic, notably so in the evening, when some ninety names were given, from a dozen or more localities. Mr. Stiles will give teances the first and second Sundays in December, in connection with the lectures by Mr. Goo. A. Fuller.

Next Sunday Prof. A. E. Carpenter will lecture. Subject in the morning. "Mesmerism as Related to Spiritualism"; in the evening exemplifications of his theory by subjects from the audience.

WML FOSTER, JR., Cor. Sec.

Haverhill and Bradford. To the Editor of the Banner of Light:

Last Sunday the Spiritualist Association of Haverhill and Bradford had the pleasure of listening to Mr.

"DROPPED DEAD."

The Fate that Overcame "Little Mac" and Five Other Governors.

Apropos of the sudden death of Gen. George B. McClellan, we note that the New York Sun points out the singular fact that Gov. DeWitt Clinton, Gov. Silas Wright, Gov. William L. Marcy, Gov. and Chief Justice Sanford E. Church, and Gov. R. E. Fenton, all of New York State, dropped dead of heart disease, and under quite identical circumstances—each of them dying while reading a letter, except Marcy, who was perusing Cowper's poems !

Hold your hand against the ribs on your left RESOLVENT, the New Blood Purifier, to keep the blood fort—the regular, steady beating of the open, the liver and kidneys active, will speedily ours. side, front-the regular, steady beating of the great "force pump" of the system, run by an unknown and mysterious engineer, is awful in its impressiveness!

Few persons like to count their own pulsebeats, and fewer persons still enjoy marking the "thub-thub" of their own heart. "What if it should skip a beat!"

As a matter of fact the heart is the least susceptible to primary disease of any of our vital organs. It is, however, very much injured by certain long-continued congestions of the vita organs, like the kidneys, liver and stomach Moreover, blood filled with uric acid produces a rheumatic tendency, and is very injurious to healthful heart action—it often proves fatal, and, of course, the urle acid comes from impaired kidney action.

Roberts, the great English authority, says that heart disease is chiefly secondary to some more fatal malady in the blood or other vital organs. That is, it is not the original source of the fatal malady.

The work of the heart is to force blood into every part of the system. If the organs are sound it is an easy task. If they are at all diseased, it is a very, very hard task. Take as an illustration: The kidneys are very subject to congestion, and yet, being deficient in the nerves of sensation, this congested condition is not indicated by pain. It may exist for years, unknown even to physicians, and if it does not result in complete destruction of the kidneys, the extra work which is forced upon the heart weakens it every year, and—a "mysterious' sudden death claims another victim!

This is the true history of "heart disease"so called—which in reality is chiefly a secondary effect of Bright's disease of the kidneys, and indicates the universal need of that renowned specific, Warner's Safe Cure.

B. F. Larrabee, Esq., of Boston, who was by it so wonderfully cured of Bright's disease, in 1879, says that with its disappearance went the distressing heart disorder, which he then discovered was only secondary to the renal trouble.

There is a general impression that the medical profession is not at fault if it frankly admits that heart disease is the cause of death. In other words, a cure of heart disease is not expected of them !

There may be no help for a broken-down, worn out, apoplectic heart, but there is a help for the kidney disorder which in most cases is responsible for the heart trouble, and if its use put money and fame into the treasury of the profession instead of into the hands of an independent investigator, every graduated doctor in the world would exclaim of it, as one, nobler and less prejudiced than his fellows, once exclaimed: "It is a God-send to humanity!"

What, therefore, must be the public estimate of that bigotry and want of frankness which forbids in such cases (because forsooth it is a proprietary article) the use of the one effective remedial agency of the age?

"Heart disease," indeed! Why not call such things by their right names? Why not?

"Dead without a moment's warning." This likewise is an untruth! Warnings are given by the thousand. Physicians are "not surprised." They "expected it!" They know what the end will be, but the victim?—"oh, no, he mustn't be told, you know, it would only frighten him, for there is no help, you know, for it!"

The fate that attended "Little Mag." and the integrity questioned, by certain persons who have not fairly and honestly investigated spirit materialization; and honestly investigators of Mrs. Souther, having fairly and honestly investigated her phase of use of justice and truth, to defend and protect her in all right doing. Also we wish to say that some of us, whose names are hereunto annexed, do affirm that we have seen in good light spirit-forms materialize, or grow from nothing visible in sight, sometimes two at time, and some of them within two or three feet from

The fate that attended "Little Mac" and the five governors is not a royal and exclusive one it threatens every one who fails to heed the warnings of nature as set forth above.

The BANNER OF LIGHT, the leading paper devoted to the Spiritual Philosophy, kindly publishes the contents of The Truth Seeker in its issue of Oct. 10th. A long notice of it might be written, but everybody knows the BANNER OF LIGHT, published by Colby & Rich, Boston, Mass.; \$3 per year.—The Truth Seeker (N. Y.),

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

The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approved its objects are requested to forward aut published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to HENRY KIDDLE. (Mairman, Ko: 7 Hast 190th street, New York City.

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READ Contents of November Number of November Number of

[From the Golden Gate, San Francisco.]

Resolution of Confidence.

Whereas, Mrs. A. B. Souther, medium for full-form materialization, having been unjustly criticised, and her integrity questioned, by certain persons who have

grow from nothing visible in sight, sometimes two at a time, and some of them within two or three feetfrom where we were seated, and some within twenty feet of the medium—have proved to our satisfaction their tangibility and intelligence, by seeing, feeling and hearing—have seen them write seven and eight pages in ten minutes, timed by the watch—have seen them materialize and demanterialize, have seen the spirit-forms and the medium at the same time, and under good satisfactory test conditions; therefore,

\*Resolved\*, That we, the undersigned citizens of San Francisco and California, having fairly and honestly investigated Mrs. A. B. Souther's phase of medium-ship, and each one having had varied and different experiences, under satisfactory test conditions, do hereby endorse her as a good and true medium for full form materializations. Also, that we cheerfully recommend her to the confidence of all true and honest investigators desiring the proof of a continued future life. In addition to this she is known among her acquaintances to be a truthful, kind-hearted and charitable person.

\*\*San Francisco\*, Cal., Aug. 31st, 1885.\*\*

San Francisco, Cal., Aug. 31st, 1885. (: .

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U. B. Thomas	
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TY MAY TO DOMY	AAAAAAAAAAAA BIR HOWAYA ATPAA
Mrs. C. G. Comp	
Mrs. F. E. White	224 Fourth atres
May E. Crough	1105 Mission street
	DO MINSTON BUTOO

Spiritualist Meetings in Brooklyn. The First Brooklyn Seciety of Spiritualists holds its meetings every funday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speakers: Nov. 18th; A.K., "Materialization," P.M., "I was in Prison and they Visited Me"; December, Mrs. Amelis H. Colby; January and February, Mr. J. William Fletcher; March, April, Mayand June, Mr. J. Wm. Fletcher and others. Acording service at 11 O'clock, evening at 7%. All ste cordisally invited. Spiritual literature on sale in hall.

Charren of the New Emiritual Disponanties, dis

ham, Miss Busins Jupoch, Myra Haire white, Miss Benian Lynch, Myra Haire grove. Haitte White, Mary Howland, Jennie Potech, and Jennie Potech is and Haire White, Mary Howland, Jennie Potech and Gray White, Mary Howland, Jennie Potech is and Haire White, Mary Howland, Jennie Potech white White, Mary How