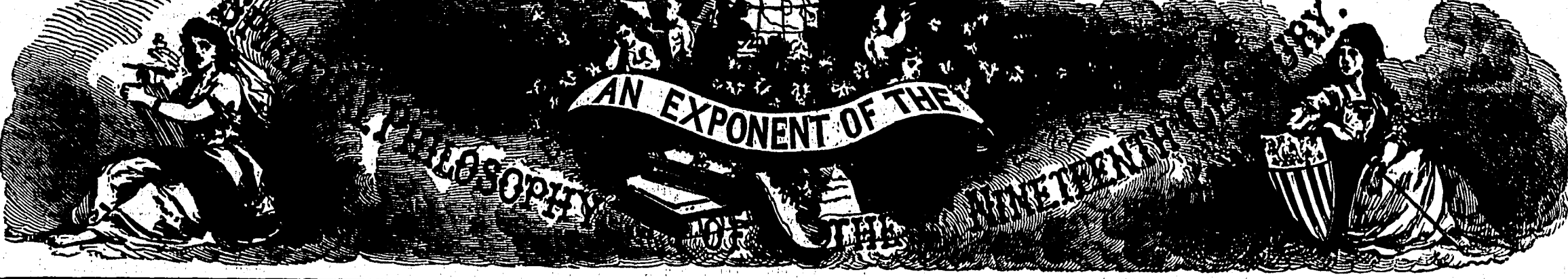


BANNER OF LIGHT.



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Spiritual Phenomena.

IN THE SEANCE-ROOM.

To the Editor of the Banner of Light:

Of the many persons who commenced the investigation of materialization with me, I do not think there is one who did not become convinced of its truth. Beyond this everything depended upon individual experience.

Some took the ground that, having proved that they were separate and distinct embodiments from the ordinary forms of life, it was a matter of secondary importance whether they were or were not friends and relatives who had passed to the other life. The fact that they were beings possessing all the elements of humanity was, to them, proof of a spiritual world.

The frequent appearance of forms resembling the medium whose seances we were attending impressed many with the idea that a large portion of them were personations. This led to frequent discussions as to who or what they were. A little incident occurred at one of these seances that may possibly have some bearing upon this question. A gentleman who had been an inveterate skeptic, maintaining that the forms were nothing but personations by the medium, sat next to me, on my right, about ten feet from the cabinet. A form came out to him, dressed like the medium and in every respect closely resembling her—so much so that I do not think there was one in the audience who did not suppose it was the medium.

Reaching out her arm she said: "Take hold of my hand, and don't you let go of it." He took the hand and walked with her into the cabinet. Here the dark dress changed into a white one, and the form to one that claimed to be his daughter. Coming out, she went with him (still holding her hand) to his seat, and, as he was about to sit down, she pushed him aside and sat down in the chair, reaching out her other hand to me, said "Uncle," claiming to be my niece. During all this time my friend had not let go the hand which he took in the beginning and still held. The three forms here shown differed widely from each other, and the last one bore no resemblance to the medium. That the first form was not the medium I am satisfied, as similar forms, which I thought might be personations, have taken me into the cabinet and shown me the entranced medium sitting in her chair.

One of these materialized forms that comes to me at the Berry Sisters' is very communicative, and I have a good deal of confidence in what he says. I asked him if he could tell me why, in some seances, there were forms that looked so like the medium. He answered, "We do not know everything on this side; if we did we should be gods; and then there is this difficulty: what we do know we cannot always make clear to you; but I will try to explain it: If you place particles of iron near a magnet they are drawn to it, become magnetized and become for the time being a part of the magnet. Now if there are too many particles of iron the magnet is covered so that you do not see it; you see only the iron that surrounds it. Just in this way we draw particles from the medium to help make up this form. If you think there is too much of the medium about you, you should say so, and we can throw off a part of it. You asked me about transfiguration. I want to tell you that it is likely to occur in any seance, especially if there are many strangers present, or persons who have not established magnetic relations with the spirits who are desirous to reach them. We draw largely from the medium; but we must have aid from those who desire to meet us. If I could draw nothing from you I should not be here talking with you now. You remember how long it was before I could converse with you. If two forms are out at the same time, you know that one of them is not the medium. Now I want to prove to you that the other is not. This medium must be in a quiet, negative state to enable us to draw from her, and if she is transfigured and taking an active part in the seance we could not do it. If you think the form is a transfiguration, you can easily settle the matter by asking the control to send out another form."

At a subsequent seance at the Berry Sisters' Bertha came out, apparently somewhat confused. After recovering herself, and greeting me pleasantly, she said: "It is not all Bertha Brackett that comes to you, it is partly the medium, partly the influence of the audience and the suggestion of the spirit that held this form before I took it." Truly, "Then you do

not always create a new form for yourself?" "No, not entirely; I take what there is and build upon and change it as best I can. I know how I look in spirit-life, but do not know how I look when I come here. Under all these influences I sometimes get sadly confused."

I have always thrown what little influence I possess against transfiguration. Not that I do not appreciate it and realize that, had we nothing else, it would be considered very wonderful, but because it has been a fruitful source of trouble to mediums. Materialized forms scent the danger and get out of the way of grabbers, but the spirit controlling the medium in transfiguration is often stupidly blind to the mental influence of individuals with whom they come in contact.

I do not find that they converse any better than those materialized forms who have had sufficient experience to enable them to control the body that encases them.

It is not by listening to false statements or tolerating the brutal attacks of grabbers, who are a disgrace to civilization, that we can arrive at a just conclusion in regard to the truth of these manifestations. Depending as they do upon the higher and more subtle forces that control matter, the study of them requires the broadest possible comprehension of what we call life. While the patient investigator is bound to consider all the facts and their bearings, he should be slow in coming to conclusions that involve the honesty of the medium, for, in consequence of the mental atmosphere of the audience that surrounds them, they cannot be held responsible for all that occurs in the seance.

There is something higher than honesty. Honesty on the part of the medium does not always ensure purity of thought or elevation of character, and when the control of a seance (by which I mean the unseen power back of the medium) exercises a tyranny and despotism over the returning spirits, compelling them to state falsehoods, or when the enfranchised spirit of the medium takes possession of the materialized form, and claiming to be friend or relative, utters vindictive statements peculiar to the medium in his or her normal condition, it is time that they should be lifted to a higher plane or compelled to withdraw from the public.

In the better class of these manifestations, there is that which not only challenges our admiration, but the child-like purity of affection expressed is enough to stimulate all that is noble in our natures.

Neither the opposition nor slander of the secular press, nor the Jesuitical attempt, aided by Protestants who unwittingly join with them, will succeed in crushing out this evidence of another life. The reaction from materialistic ideas is irresistibly setting in this direction. It is the returning wave which, more than once in the history of man, has marked the evolution of religious thought. E. A. BRACKETT.
Winchester, Mass.

THE WAYS OF THE SPIRIT.

To the Editor of the Banner of Light:

Some five or six years ago, when Mrs. M. E. Williams, the well-known materializing medium, resided in West 34th street, where she held her seances, I occasionally met with a Mr. Cushman there, whose spirit brother Frank was in the habit of materializing and presenting himself in visible form to the audience. It was a common thing for this spirit to call his brother to his side, and ask those present to note their near resemblance to one another, which was indeed quite remarkable. From this brother I learned that the visiting spirit died in infancy, something like twenty years before. The family then resided near New York City, and occupied a high social position, and were, with the exception of the single member, whose acquaintance I formed at the seance, or I might say, the two members, bitterly opposed to Spiritualism.

During the fall and winter of 1883-4, I formed one of a little family circle that sat regularly two evenings a week for the development of one of the members, who gave evidence of a very interesting phase of mediumship, including clairvoyance and clairaudience. Before the manifestations had reached beyond "table-tippings," we were made aware that Spirit Frank Cushman, whom we had all become acquainted with at Mrs. Williams' seances, formed one of the "band" in attendance upon our private circle, and in certain business relations, it became highly important that I should communicate with his brother in the form, who had been for a considerable time absent from New York City, but by the most diligent inquiry I was unable to ascertain his then whereabouts. In this dilemma I applied to Spirit Frank for information, who by means of the usual "tippings" informed me that the brother I sought was in the city of Philadelphia, and that he would endeavor to impress him to come to New York, and report to me at my office. However, at our next sitting I was informed by means of the table that the spirit found it impossible to impress his brother with my message, owing to his new and impenetrable surroundings. I then inquired of Spirit Frank if he could give me his brother's Philadelphia stopping-place, which he proceeded to do without hesitation, tipping out in letters and figures 1834 Greenstreet. I inquired if a letter addressed to that street and number would reach the brother; and was answered that it would. On the day following I wrote, addressing the letter accordingly. The evening of the subsequent day Spirit Frank volunteered to say that his brother had received my communication, and had replied to it by a letter, which I would receive the next morning; and sure enough the Philadelphia morning mail brought me a satisfactory reply.

I have been induced to give publicity to the events above narrated, because some of the simpler means of spirit communication, such as rapping and table-tipping, have not been duly appreciated, even by Spiritualists; but they are oftentimes the best our communicating friends of the other life can do at the time, and should always be received with becoming thankfulness.

Under conditions suited to a higher order of manifestations, the same spirit will be able to communicate by the use of other and more satisfactory instrumentalities. Take, for example, the case of Spirit Cushman, who has been for several years what is known as a "cabinet spirit," in regular attendance upon Mrs. Williams' seances, where he is accustomed to address the audience in a clear, deep voice, and to present himself in good form, clothed according to the fashions of the day. Among the evidences of spirit presence which he is accustomed to furnish, is that of standing in the midst of the circle, wholly outside the cabinet, beside the materialized form of his spirit sister, and, whilst clasping the hand of some member invited to participate in this manner, dematerializing, together with the sister form, in plain view of all present, by apparently sinking through the floor, the spirit's clasped hand being usually the last to give up its materiality.

It was only a few evenings since that I was favored as above stated. Nothing could more completely demonstrate the rule which this article is intended to illustrate: that the manifesting spirit always rises to the level of the conditions upon which he is dependent, and cannot surpass them.

The magnetic elements of one medium may attract, and those of another, equally powerful, may repel the same spirit. In the one instance he may be strong, in the other almost if not quite powerless to communicate, or even signify his presence; but in either case he does the best he can.

The laws which regulate these matters are as yet but imperfectly understood by the most patient and painstaking investigator. The best informed are those who have no special hobby to sustain. In a word, the students of the spiritual philosophy should approach the subject with the simplicity of children, willing to be led, step by step, over the threshold and into the temple of this sublime truth. "Nearer, my God, to thee." NELSON CROSS.

New York, Nov. 10th, 1887.

SLATE-WRITING WITH W. A. MANSFIELD.

To the Editor of the Banner of Light:

In view of the meagre results claimed to have been obtained by a certain "Commission with ample means and time at their disposal, I hope you will find space in your paper for me to offer my mite of testimony in regard to a (to me) highly satisfactory demonstration of the fact of the existence of an intelligent power (mind) outside of the physical body, which I, an unknown and unannounced person, in company with my little son, aged eleven years, recently obtained through an avenue open to any and all, viz., the mediumship of W. A. Mansfield, 24 Upton street, Boston.

After I had written and addressed my questions on slips of paper, and folded and concealed the same until no one could identify any of them (I myself could not tell one from another), I picked up one, and kept it in my closed hand. Now a clean pair of slates was taken, and a small fragment of pencil, the size of a head of an ordinary pin, dropped upon one, and the other slate placed over it. These were both held by me, and no person being nearer than six feet from me. The slate remained in my possession, and under my close observation, during the whole of the sitting.

I then took the slates, and held them closely together in my hands, at near the level of my right shoulder. In a few seconds I distinctly heard sounds as of writing within the slates. I also could feel the vibration of the slates such as would be produced by any one writing upon them in this position. During the whole of this time the medium was sitting directly in front of me, and at a distance not less than six feet. My next movement was to lift the upper slate; and upon doing so, I found upon the upper side of the under one a message containing an intelligent answer to the question written upon the inside of the slip of paper which I held in my hand.

I now cleaned the slates and again dropped a small piece of pencil between the slates, put them together and passed them to my little son, who held the slates in one hand, and with his other hand clasped my left hand, while with my right hand he held the medium by both his hands. I extended both my arms, to their full length; this removed the medium to about nine feet from the slate. I put two tightly-folded slips in my hand next the boy, and in a few seconds writing was heard as before. After the sounds stopped, the boy took the slates into his lap and found written on one an answer to the question written on the other, and signed by the two parties to whom I addressed them.

The answers I obtained at this sitting were of a nature that made the previous preparation of the slates an impossibility. The responses contained within themselves evidence of the personal identity of the parties who, in my belief, were the authors of them. Until I find a mind in the form, who can produce such evidence of an intelligence upon, and through inanimate matter, under the same conditions, I shall believe the writing I received was produced by a hidden intelligence.

Any one wishing to obtain a personal experience in this matter, and think he is in a position to judge for himself, will have no doubt obtain such knowledge by a visit to Mr. Mansfield. I write this not to excite a morbid curiosity, or to cast aspersions upon seekers after truth, but to assist sincere seekers after truth, by showing them that they may obtain a definite and correct answer to their questions from the spirit world.

Randolph, Mass.

Literary Department.

SOWING AND REAPING; OR, The Harvest of a Life.

Written Expressly for the Banner of Light

BY MISS M. T. SHELHAMER,

Author of "After Many Days," "Crowded Out," "The Spirit of the Storm," Etc.

CHAPTER VII.

HARVEST HOME.

We of the nineteenth century are blessed in divers ways beyond what our forefathers were in the ages that have gone. Without reference to the various discoveries of science, the wonderful inventions in mechanics, or the glorious developments of genius, all of which have produced practical benefits and comforts for mankind, we can in this generation point to one stupendous blessing that has reached down to earth from the heavens above, and touched with its glorifying power the eyes that were heavy with tears, and weary with vain looking, causing them to brighten into joy with the splendor it has revealed. This blessing has come with the knowledge and wisdom of immortal spheres, bringing glad tidings from beyond the tomb to cheer and gladden sorrowing humanity. Since the "gates became ajar," mankind has been privileged to gaze after its beloved dead and to learn from the glimpses of their immortal home it has received, something of the fate, surroundings, and occupations of those who have gone before. Taking advantage of this privilege, we will ourselves turn from the haunts and employments of earth, to follow the ascending soul of our old farmer friend to its destination in another world.

The first faint gleams of a brilliant morning were awakening in the azure sky when the old man arose from his bed for the last time, and, overcome by a sensation of weakness at the heart, tottered to his capacious arm-chair by the open window. His mind was calm, he had no sense of fear, no emotion of dread disturbed his spirit. Only a physical feeling of faintness seemed to creep over his entire being. He leaned his head against the frame of the chair, closing his eyes as he did so for their final sleep. Without the birds twittered, and the sweet, fresh breath of spring rustled the leaves of the trees with pleasant sound. He heard the murmur, and a feeble smile crept around the paling lips, for even in this supreme hour the song of nature had power to stir the pulses of that gentle heart.

Gradually all consciousness of his surroundings seemed to slip away from him. He felt as though he was sinking into a quiet slumber. A sense of peace and of repose came into his heart. A perfume as from the lips of countless flowers wafted over him, taking away the feeling of weakness and prostration. How long he rested he could not tell, but when our friend awakened he found himself reclining beside a stream of water, and surrounded by a group of tiny children who were heaping his form with flowers. The old man beheld this scene with wonder, for the faces of his attendants were all so sweet and beautiful, so free from any trace of physical weakness or passion, that he instinctively recognized them as creatures of another world than that he had been familiar with. Their little forms were clad in garments of fleecy texture, and of as varied hues as were the flowers that grew around them. Of these there seemed to be an unlimited profusion, and the children were not sparing with the floral gifts which they heaped upon their guest. Some of the blossoms emitted a subtle odor, rich and delicate, while others cast a sweet but rather pungent perfume upon the ambient air. There were great creamy bells, dainty enough to hold the nectar of the gods in their fragrant cups; there were roses of delicious incense and of the most tender colors; there were flowers of every hue and odor, many of them approaching in description the blossoms he had known and loved on earth, but each bloom of a more beautiful color and more charming appearance than any the old man had ever seen.

As the flowers fell upon him from those childish hands, a cool, refreshing feeling came to his frame. Their touch seemed to awaken the man to new life and vigor; the sense of age and weariness that of late years had remained with him now disappeared, and although his "widow" told him differently, he could hardly believe that he was not renewing himself and becoming as young and buoyant in body and as elastic and vigorous in spirit as these fresh young companions of his seemed to be. As yet he did not realize his situation. He believed himself passing through one of those visions or dreams such as had occasionally visited him before, and from which he would presently arouse to take up the old life again as master of Corning Farm.

"Farmer Corning"—as he must still be known to us—raised his head and swept the scene with a comprehensive glance. All around him waved and nodded the beautiful blossoms. A sea of perfume bathed his brow and rippled over his entire form. Noble trees bowed their branches, all laden with honey-scented clusters above his head; while a soft and musical sound, vibrating through the clear atmosphere, seemed to tell of the pent-up melody that might at any moment rush forth from the hidden nests of birds. Again he gazed upon the youth-

ful forms and faces that hovered near. Their task seemed to be finished, for when he raised himself they had ceased pelling him with their floral treasures. Now they grouped around him and gazed smilingly into his eyes. The man started with surprise, for in the lineaments of those tender faces and in the expression of the gentle eyes he perceived a likeness to other children he had known—little ones whose grimy hands had been never so soft and snowy as the dainty ones he now beheld; whose plainer features had never been so regular and beautiful as the heavenly countenances shining upon him; and yet the old farmer could distinctly trace a resemblance in the form and face of one to that of a street urchin he had befriended on earth; and on turning to another of this shining group, he found in her features a likeness to that of another child whom formerly he had blessed with his gifts of flowers and fruit.

The scene and the experience puzzled him. What did it mean? But as the question arose in his mind it was answered by the spirit children, who now encircled him, and, with hands clasped in those of each other, began to chant, in the sweetest of tones—

"We are the flower children—

We love the good and true;

We go to earth from heaven

To care for such as you.

Our home is in these bowers,

Beside this running stream,

Where love glides all the hours,

And life's a fair, young dream.

These blossoms that we bring you,

Shall never grow decay;

They are the bloom and perfume

Of life's immortal day.

Your heart was strong in sowing

The precious seeds of truth,

Now shall you find the reaping,

In fields of fadeless youth."

The chant went on in rhythmic tones, and the old man listened smilingly at the thought of how he should in a moment awaken from this pleasant dream; but presently he observed the approach of a graceful form, and became aware that a pair of smiling, but familiar eyes, were bent upon him.

The singers ceased their song, and seated themselves upon the flowery turf, while the new comer stretched out her hands in greeting to the best friend she had ever known—for such she called him in her heart.

"Why, Susie! Susie, child, is 'this you?'" the old man exclaimed, holding the girl from him at arm's length, and devouring her features with his kindly eyes.

"Yes, it is I, Susie Meigs, the poor, pale girl whom you cared for until the angels called her home. I am so happy you have come, so proud to welcome you to this land of sunshine and song. I wanted to be the first to greet you, but you were weary, and in need of rest, and so the wise ones selected these little friends to bear you to their sphere, and to cover you with the flowers that should relieve you of all weariness and pain. You must know that in this part of the spiritual world children are brought to gain strength and beauty after the trials and deformities of physical life. No medicine is ever used—that is, I mean only the curative agencies of the flowers and of sunshine and water are needed here, and these are all-powerful to do their work. Why, some of the children who come here from earth are at first all drawn and twisted, all pallid and panting from their terrible experience. They were the neglected ones, you know, those who were not wanted, and who had been abused, but after they had been here a little while, and had just lain amid the flowers, they became strong and happy and full of life.

"This is really a flower world, and a child's world, but those older ones who love children, and have been kind to them, those who are fond of flowers and beautiful things in nature can come here and gain the strength and hopefulness of childhood when they die. That is why you were brought here."

The old farmer listened, and when the girl ceased, he said: "But, Susie, child, I am not dead; I'm just dreaming, that's all. I'm precious glad to see you looking so well and straight and pretty, but it's only a dream, and I'll lose ye again in a minute."

"Oh! no, it's not a dream," the young girl answered joyously. "You will find it all true. You are never to be sick, nor sorry, nor tired any more, for you have just got home, and there's ever so many waiting to greet you. But I want to show you yourself first, and to tell you one thing more. Do you notice how some of these children resemble the little ones of Allentown that you have been friendly with? Well," as her listener nodded his head, "each of these is the guardian spirit or friend of a child on earth, and bears a certain resemblance to its charge. They have known you, and because of your kindness to their little wards on earth, they love and bless you. It was only fitting that you should awaken in the spirit-

Written for the Banner of Light.
IN MEMORIAM, NOV. 16th.

BY M. T. SHEPHERD.

Dear, precious soul, that shines on high
Like some great star of radiant light,
We strain our earthly gaze afar—
Of thy estate to gain a sight;
The world's long shadows, cold and dim,
Cast flickering bars across the road;
We cannot see the rainbow path
That leadeth to the King's abode.
The night was dark and chilled with gloom
When thou didst lay thy burden down;
Thy cross was heavy, and it fell,
But left to thee the victor's crown.
The winds dashed forth the sad news
To all on earth who loved thee best;
But softly through their lives they read:
"God giveth his beloved rest."
Thy deeds were fair as morning beams;
Thy thoughts as pure as snowflakes white
Thy heart was ever calmly set
In Truth's own armor, clear and bright.
And when thy summons came to join
The strong battalions of the Lord,
Thy spirit answered to the call
In Love's divine and sweet accord.
Oh! King of Peace! Oh! Lord of Life!
We bow in wonderment and awe
Before thy majestic sublimity,
Beneath thy grand, unwritten law.
The friend we value is not dead—
His soul forevermore shall live;
We yield him to thy matchless care,
So far beyond what we could give,
And, as thy blessings on him fall,
We worship thee as God of all.

Banner Correspondence.

New York.

NEW YORK CITY.—Fred M. Ashby writes: "The meeting of Spiritualists at No. 57 West 23rd street, Sunday, Nov. 13th, was of more than ordinary interest. The meetings began some months ago, and are conducted by Prof. Van Horn, aided by the medium, Mrs. H. C. Lewis and little Fanny Negley, the child orator. Much interest is manifested by the large numbers who attend, and it is hoped Spiritualists will become awakened to the importance of organizing similar gatherings for the spreading of the beautiful Spiritual Philosophy.
A new and very powerful medium made her first public appearance in the person of a lady, who is controlled by E. S. Wheeler and by Charlotte Cushman. Spirit Wheeler announced that his mission would be to harmonize the dissensions among mediums and to elevate to a real spiritual plane those now engaged in the work. The medium, whose name is withheld, gave her experience, which was deeply interesting. She is a deeply beloved wife, and has a little boy who is the idol of her heart. Perfect harmony reigned in her home, and even the presence of her own dear mother seemed sometimes to be irksome, so reluctant was she to come away from her self-sufficiency and to her part to lift up the weary and oppressed. One day while sitting in her room arranging a ball dress, she was impressed to go into the next room. She resisted, but finally complied, to rid herself of what was to her an absurd and troublesome idea. Reaching there, she was compelled to place her hands upon a small table, when it instantly turned into her lap.
"Nonsense," I said, "this is but the undiscovered force mentioned by Edison. If you are spirit, take the ring from my finger, and I held my hands closely to my side. In spite of every effort my hand was torn away from my side and the ring put upon the table. I then said, 'If you are a spirit, who are you?' and I named many who had passed away. Finally I said, 'I will call you Philip, one who was very dear to me, but who had disappeared years before and left no trace. Instantly the room was filled with light, and I was forced to take pencil and paper and write. Yes, I am Philip; write to Mrs. C. C. Lewis, (naming an address), and you will learn the particulars of my death.' Then my own dear father, a pure, good man, and one who loved his only daughter as if a good man, came and wrote: 'My daughter, you have been selfish; you must help the higher powers to elevate humanity, and become a medium. I give you five minutes to decide. If you decide against us I will leave you and never return.' I rebelled; I, who had always looked upon mediums as a very bad class of people to be avoided; but that sorrowful voice of a dear father, saying, 'Shall I leave you? shall I leave you?' melted me, and I said, 'No, do not leave.' Night before last I said to E. S. Wheeler, 'Take me and do with me as you will.' The remarkable dramatic force and clear reasoning of the lady's control leave no doubt but what much good will come from her labors.
The tests given by Prof. Van Horn and Mrs. H. C. Lewis were very clear and interesting."

Massachusetts.

NEW BEDFORD.—Wm. F. Nye writes: "The season's lectures in this city commenced on Sunday, Nov. 20th, Mrs. Emma Jackson, of Acushnet, Mass., speaking for an afternoon and evening. Her audience, though not large, met in the spirit of harmony and good feeling, and all were happy in religious progress, and ready to do their part in sustaining a series of Sunday lectures through the winter.
Our hall is one of the most central, commodious and pleasant in the city. It is proposed to collect a ten-cent fee at the door, toward the support of these meetings, while some twenty-five 'free will' not-Baptists but Spiritualists, pledge themselves to meet a deficiency should one occur.
Mr. Thomas Thompson is one of our young athletes in the spiritual ranks—no longer a 'doubting Thomas,' as he once was, and we propose him our standard-bearer in this our annual 'harvest,' while a good number of us ex-leaders are self-appointed upon his staff.
Mrs. Jackson takes her subjects for lectures and poems from her audiences. On this occasion they were 'Organization,' 'Harmony,' 'Live and Let Live,' which her controls happily blended in one discourse. At the close of each lecture Mrs. J. goes among her audience, taking many by the hand and giving them well recognized tests.
Organization in right, says her control, but we do not always understand what to organize, wanting, rather, Christian-like, to organize the whole world, and we do not find it ready. We must turn and look into ourselves for the benefit of organization. First harmonize ourselves—Spiritualists spiritualize themselves—then, when we get half way up the ladder of progress, we shall realize how each higher round gives us clearer visions."

Connecticut.

BRIDGEPORT.—F. T. Leitch, President, writes: "I am glad to be able to report the continued prosperity of our Association. O. Frank Baxter closed his October engagement of five weeks with 'house' so large that we were compelled to occupy the Belknap Theatre. (In the same building.) His lectures were very interesting and a great success—though his radicalism was objected to by some who are yet in the darkness of the old creeds. Mr. Baxter's tests were many and wonderful.
"Dr. F. F. Fairfield, on Sunday, Nov. 13th, closed his two weeks' engagement, speaking to good audience. His lectures under the control of Sylvester Todd, are excellent. They were greeted with great approbation. His handling of the Bible—under which he freely quotes entire chapters from open hand, and remarks like, 'The Bible is a book of lies'—and his remarks on the 'Ancient and Modern Spiritualists,' were highly appreciated, and were warmly received by the audience. He was very clear and logical, and his tests were many and wonderful.
"After singing 'Good Night,' by the choir in a feeling manner, the Convention adjourned to the Hotel, Bridgeport, Conn., Nov. 14th, 1887."

on several occasions, when an opportunity was afforded of conversing with his control on subjects of interest; on one of these occasions Dr. F. was controlled by Spirit Edgar Allen Poe, and recited a very fine poem, similar in rhythm to 'The Raven.'
Our audiences are generally good, and are composed, to a large extent, of people who are yet in the churches, and to these the radical utterances of our speakers at times seem terrible; but like the skillful surgeon, they hurt but to heal. A faithful to our hall generally open the eyes of the credulous to truths they never dreamed of before, though a comparatively few are brave enough to acknowledge them."

NEW LONDON.—Samuel Jordan writes: "In the BANNER OF LIGHT you say a correspondent makes a curious statement regarding what he recently witnessed at a materializing séance in Boston. I wish to say that on the evening of Oct. 9th I was at a séance at the Berry Sisters', 55 Rutland street, in your city, and witnessed a materialization such as that correspondent describes so well. On the 12th of October I was again at a séance at the Berry Sisters' with my niece, Emma Ware, and her spirit control, 'Blue Bell,' came in the same way. It was curious, but nevertheless a fact."

New Hampshire.

MANCHESTER.—Fred L. Hildreth writes: "Being in this city, Nov. 13th, I had the satisfaction of listening to fine discourses given through the instrumentality of Jennie K. D. Conant, from the land of Scott and Burns. The attendance in the afternoon was small, far more so than the lecture deserved, though that of the evening was an improvement. Her control claimed that the lives so fearfully given to death in Chicago, two days previous, must have had some grander motive than murder and bloodshed. Her utterances, though partaking of the dialect of her native land, were clear and concise. Our societies should give her what calls they can, and by so doing, while benefiting themselves, help a worthy worker in the field."

SEA-BROOK.—A correspondent informs us that Charles W. Hadden, the well-known pupil of Dr. J. A. Merrill, of Newburyport, gave a fine entertainment in magic at the Town Hall on Thursday evening, Nov. 17th, under the auspices of the Women's Relief Corps, before a crowded house. Of his powers exhibited on that occasion the Newburyport Herald of the 19th says: "The stage was handsomely set, and every number on the programme was applauded. Mr. Hadden's acting of Emma's cutting down the tree, brought down the house. Instead of the conventional 'woman figure' he introduced a large Arctic owl, which sang, or apparently sang, the cuckoo parts, and did nightingale work with a very few feet. The performance closed with the mysterious 'Hindoo box,' which also was a taking bit. Mr. Hadden was assisted by Mrs. Louise A. Harding and Miss Ella M. Bradshaw, while Mrs. Dr. Feltman, of Newburyport, presided at the organ during the musical numbers."

California.

SANTA ROSA.—J. V. Aldrich writes: "The cause of Spiritualism is progressing slowly on this coast. There are a great many that investigate it in a secret way; as it is unpopular here very many are afraid to do so openly, for fear doing so will injure them in a business point. Many private mediums are being developed, but few know anything about. So the work is going on slowly but surely. The good BANNER grows brighter and brighter as it grows older. I don't know how we could do without it as we were one of its first subscribers. May it always live to cast its beams of light and knowledge upon the world."

Illinois.

CHICAGO.—"Celia" writes: "On the evening of Thursday, Nov. 17th, at the residence of a prominent journalist, assembled a company of over sixty persons, including the editors of some of the newspapers of the city, several gentlemen whose labors are in the pulpit, and many of the representatives of the higher and intellectual classes of the city, to witness the phenomena occurring through the mediumship of John Slater. The effect of this one hour, devoted to the demonstration of spirit power, can better be imagined than described. Nearly all present were more or less ignorant of the phenomena of Spiritualism."

Report of the Mass Convention of Spiritualists held at East Wallingford, Vt., Nov. 4th, 5th and 6th, 1887.

Convened in "Todd's Hall" at 2:30 P.M. Friday, the 4th, and an organization effected by the election of John R. Priest, of East Wallingford, as President, Mrs. Abbie W. Grossett as Vice-President, and the writer as Secretary.
Opening remarks were made by the President, who then called out Mrs. Grossett, and an interesting introductory address was given by this genial and gifted lady.
Excellent music and singing were given by the choir: Mrs. Florence Ely of Wallingford, Miss Ada Smith and Mr. Myron Akeley of Shrewsbury, and Miss Burton of Wallingford as organist.
Geo. A. Fuller, of Dover, Mass., was next called out, and addressed us in a powerful and logical manner. Lucius Colburn then gave us some acceptable remarks. Music and song closed the session.
Proceeding—Called to order at 8:30, the President in the chair. Music and song. After an improvised poem and eloquent remarks by Mr. Joseph D. Stiles of Weymouth, Mass., he turned to me and asked me to read a paper. I read a paper on "The Origin of the Christian Religion." In the course of his remarks he portrayed to us in language eloquent and beautiful the glorious onward march of Free Thought.
Afternoon—Called to order at 2:30, President in the chair. Music. Conference opened by Dr. S. N. Gould, of West Randolph, followed by A. F. Hubbard of Tyngsboro, and others. "God Knoweth Best," after which Mrs. L. S. Gould gave us one of her best lectures, which was listened to with the closest attention. Mr. Stiles gave a poem of merit, and names of twenty-one spirits present.
Evening—Called to order at 8:30, the President in the chair. Music—"When the Mists have Cleared Away." This session was almost entirely occupied by Mr. Stiles as a test speaker. After a poem and interesting remarks he gave forty-six tests.
Remarks by A. F. Hubbard, Dr. E. A. Smith, of Brandon, and Dr. S. N. Gould, closed the services.

SUNDAY, NOVEMBER 5TH.

Morning—Called to order at 10:45, the President presiding. Conference opened by Mrs. L. W. Grossett of West Randolph, followed by L. O. Weeks and others. Address by Geo. A. Fuller, "The Origin of the Christian Religion." In the course of his remarks he portrayed to us in language eloquent and beautiful the glorious onward march of Free Thought.
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Verifications of Spirit-Messages.

P. O. RICHARDS—MRS. FABCO.

It is with pleasure I verify the message given through the mediumship of Bro. Fletcher, of POLLY OARPHENTZ RICHARDS of New Hartford, Ct., also MRS. FABCO of Hartford, Conn. Mrs. FABCO was a noble woman, and the first one to go upon the public platform with me. Polly Carpenter was the wife of Marcus Richards, and lived about five miles from my old native town, Barkhamsted. On the old place now live George and Carrie, brother and sister, children of Marcus.
The messages given through Bro. Fletcher are truly beautiful, and thousands will rise up and call him blessed. Very truly yours, Dr. H. F. MERRILL.

MEGO.

I noticed in your issue of Nov. 5th, 1887, a communication from Mego, Mrs. W. H. Allen, control, 663 Washington street, Providence, R. I. Being for the first time at the Banner of Light Circle Room about three weeks previous, I made a mental request for Mego to convince me of her presence, through Mr. John William Fletcher, the medium. She did so, to my surprise, and I thank no noble a spirit for manifesting herself to me at your Free Circle.

JOHN F. BASSFORD.

404 East 70th street, New York, Nov. 14th, 1887.

MARY HELL.

In the BANNER OF LIGHT of Oct. 22d there is a communication from MARY HELL, who resided for a time in Painesville, Ohio, and was highly respected both as a lady and a medium of excellent powers. The persons whose names are recorded below testify to their being well acquainted with the deceased. She died in Mantua, as she stated. A. P. POON.

MRS. M. ROBERTS.

LILLIE FRAZIER.
MRS. FIDELIA FLORENCE.
MRS. M. H. COLBY.
MRS. M. E. COUCHA.

Painesville, Ohio, Nov. 16th, 1887.

Passed to Spirit-Life.

From Marathon, N.Y., Oct. 1st, 1887, William E. Stockwell, aged 58 years.
He was a firm believer in Spiritualism, and his faith was a great comfort in his sickness. He lived to go, as he believed, to a brighter home. He was a constant reader of the BANNER OF LIGHT for many years. His spirit has gone to join the loved ones in the other life, the seeds of truth and kindness he scattered along his path will spring up and blossom, and his work will follow him.

From Monroe, Mass., Oct. 15th, Lucian L. Sumner, aged 55 years and 1 month.
He was a firm believer and worker in the cause of Spiritualism; was also a good clairvoyant medium. C. M.

[Obituary Notice not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line. Testimonials for an obituary notice on an average make a line. No poetry admitted under this heading.]

THE NEXT WORLD INTERVIEWED.

BY MRS. S. C. HORN,
Author of "Strange Visitors."

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the common articles (condensed or otherwise) of correspondence. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the various shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When we are unable to use a communication, we will return it to the sender, and the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication.
When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

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Before the coming light of Truth, Creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

Two Timely Discourses.

In two recent discourses of Mrs. Cora L. V. Richmond, at Chicago, on "The Enemies of Spiritualism," and "The Stupidity of Ignorance," there are numerous timely criticisms of those who affect to be over-wise in their day and generation, besides a broad and comprehensive survey of the truths of Spiritualism itself, such as it is just now peculiarly instructive to read. The first named discourse opens with a paraphrase of Job's exclamation: "Oh! that a commission had been appointed to make a report upon my shortcomings!" She rightly said that no one could be a greater friend to any truth than he who sought to do it harm. This is why the blood of the martyrs has been the seed of the Church. If mistakes and blunders have been committed in the name of Spiritualism, the cause is destined to survive and prosper under the handling of its enemies. For instance, was it necromancy, or sorcery, when Moses and Elias appeared on the Mount of Transfiguration? Was not Christ then a necromancer, and the angel that accompanied him? And were not Moses and Elias guilty of violating the Jewish law in that respect? Who was it that appeared to John on the Isle of Patmos, and bade him not to fall down and worship him? The angel appearing assured John that he was not God, but a fellow-servant.

What was meant by the question: "Are they not all ministering spirits?" If spirits cannot minister at all? If it is necromancy to have ministering spirits, then why say in Christian teaching that there are ministering spirits, thereby proving that Spiritualism is like the manifestations recorded in the Bible? Whence has Dr. Talmage received his information concerning what life is in the next world, if the gifts of the spirit closed with the inspiration of the Bible and he has had no message since that day? In the New Testament there is nothing said about what the people do in the other world, while in the Old Testament there is hardly any reference to immortality at all. Then how does he know what he so freely speaks about? Has he been borrowing from the works of Satan? Has he been taking some of the spiritualistic messages and weaving them into his sermons? For he openly declares that those who are intent on any science, or the pursuit of any knowledge, will doubtless have opportunity there for carrying it forward. He declares that they may feel an interest in what is taking place on earth. He says that those who were healers and physicians here will still be interested in healing, and may return and minister to man. If this is not necromancy, it is certainly Spiritualism. Dr. Talmage has turned "state's evidence" against himself.

The report of the "Seybert Commission" no less works for the advancement of Spiritualism. It can well afford to endure all the mistakes of its friends, when its avowed enemies make such blunders! This Commission was duly appointed, and such mediums as did appear, says the discourse, "were of course surrounded with the most unfavorable conditions; and instead of ascertaining under what circumstances the manifestations could be produced, they seemed to set to work deliberately to prevent them, if possible. So the investigation amounted to nothing. What they did not see they declared to be impossible. What they did see they declared to be fraud, because some sleight-of-hand performer told them so. And this is the combined wisdom of the Commission selected by the University of Pennsylvania." "Nobody cares what the opinions of these men are; people wish to know what they saw. Nobody cares what the conclusions are, so they only give something upon which the conclusions have been based." A man like William Crookes gives much valuable time from a life of busy scientific investigation to the subject of Spiritualism, in his own house, having the medium in the while under his observation, and

knowing that the possibility of fraud was precluded by the conditions. Does this Commission dare charge that he is a party to fraud, after such careful investigation?

Or in the case of Prof. Alfred Russel Wallace, who could devote a large part of his time for twenty years to investigating Spiritualism, and declare himself as the result a sincere Spiritualist—can this Commission, avowed enemies beforehand, with the feeblest sort of evidence, suppose that they can throw this gauntlet of foolishness in his face when they have investigated, comparatively speaking, only a few hours?

The same blunder was made by the committee appointed by the Dialectical Society of London, some fifteen years ago, only they were wise enough not to make a report at all. But the minority of the committee, including Mr. Crookes, decided that the manifestations witnessed by them ought to be made known; and they consequently made a report, which gives direct contradiction to the statements of the Commission of the University of Pennsylvania.

Another committee was appointed by Harvard College, consisting of its most learned professors, to investigate the phenomena. The mediums were subjected to all kinds of insults at their hands. But the world has waited some thirty years for their report, and those who should have made it are dead.

Mere denunciation, and saying that something is of Satanic origin, will never do away with the facts as they now exist in the world. The prejudice of the world is against the name, and not against the fact of spiritual ministrations.

Spiritualism can afford to wait, to bide its time. It can well understand the weakness, the moral frailty of those who do not wish to be considered eccentric, who are not ready to become martyrs to the cause, who do not know that all their neighbors are in precisely the same frame of mind. "Wise men," pursued the speaker, "are not wise for the future. They are only wise in the knowledge of the past. Wise men are not wise concerning spiritual things; they are only wise concerning the technology of the subjects they have studied during life." "Show us one truth in history that was not revised; whose advocates were not persecuted; and those who received it were not considered lunatics and outcasts." "The enemies of Spiritualism that are within the camp, like Judas of old, are also a needful element. Those who persecute mediums from within the ranks of Spiritualism, who deny the truths which they have thus received, are the only real foes that Spiritualism can have. . . . Not only can Spiritualism withstand the attacks of its enemies, the intention of its opponents to overthrow it, the vilification and slander of its foes, but it is also strong enough, true enough and grand enough to withstand the persecution of its supposed friends." It is a great privilege to enjoy communion with spirit-friends without any intervention of Church or State.

The discourse on "The Stupidity of Ignorance" opens with the saying of Montaigne that "there is no greater bigotry than the bigotry of ignorance, unless it be the bigotry of a little knowledge."

Supposed knowledge is the gauge of ignorance. We enter the more occult realm of invisible things, and presume to declare what may not be true; one studies theology all his life, and does not claim to be inspired, yet he declares inspiration impossible; but let a genius appear in poetry or painting, and every one makes haste to pronounce him inspired; the world worships at a fresh and new shrine; still the man of theology declares inspiration impossible. And so when a new teacher appears who rejects the accepted standards in the interpretation of the old creed, who sees the gospel in a new light, and seems illumined with the fervor of the Christ-spirit, there is no ray of inspiration for the purblind eye of the theological devotee, unless there is canonical authority to give it recognition. So, too, in the realm of scientific knowledge, the man of science cares for no other subject than the particular one which engrosses him. Offer him a proposition outside of his special line of study, and he is bigoted enough to declare it impossible. He refuses to give it credence. He says it contravenes natural law; that it ignores the established rules of science. But he has no satisfactory answer to make to the pertinent question, "Have you, then, discovered all natural laws?"

As a rule, scientific men really claim to have no actual knowledge of spiritual things. They frankly say that they have no such knowledge. They may have faith, have hope, have unbounded trust, but they assure us that anything like knowledge is not vouchsafed them. Many of them, however, are ready to assert that it is contrary to the laws of nature that spirit can govern matter. Still, there is proof enough that it is not contrary to human experience, and human experience is far more valuable than human theories. The power of spiritual truth upon mankind, and the evidences of actual spiritual presence, are to-day better attested than any entire line of human experience; yet men of science doggedly persist in refusing to investigate a fact that even borders on spiritual or occult things, giving for their reason that "it is impossible." Thus do they really deny the first principles of science, which make men accept at the outset the phenomena of the universe, and then attempt to discover their cause. The scientific man ought never to use the word "impossible," and he is a bigot the moment he does. And so, too, theological ignorance restrains the human mind from spiritual experiences by declaring revelation in these modern days impossible and hedging spiritual experiences around with ecclesiastical authority instead of the discipline of conscience.

We are to remember that truth is forever waiting for human recognition, nay, that it is even crying out for it; that the great heart that throbs toward the earth for the uplifting of mankind is forever thus meeting this existing wall of prejudice—this bare and barren, desolate and unpromising wall of ignorance. It is all described in a statement like this: because I do not know it, it cannot be true; because I have never heard of it before, I will not believe it; because it seems impossible and incredible, I will not accept it; because I know a little about it I think I know everything; and I do not hesitate to declare it impossible. The most barren kind of ignorance is that which possesses a little knowledge but refuses to have more; that supposes it has exhausted all knowledge in a certain direction.

Some people even deny the existence of spiritual things, of spiritual forces. They say that inspiration is sealed up; that there is no more revelation. Nevertheless, they continue to deny, invoke the presence of the holy spirit, holding prayer-meetings and revival meetings; and, kneeling at the altar, they expect by

transubstantiation that the sacrament will be administered by the living presence of Christ.

It is a fortunate thing, however, that the mass of mankind are not so ignorant as to be absolutely stubborn and bigoted, and have not the knowledge which makes them bigoted; but that the ordinary and average mind is receptive and teachable, and approaches in the spirit of a child to listen to and learn a new truth. The hope of the world lies in this seeking for knowledge. If it were not so, the little ego would come to be of more importance than the universe. It must needs be that egotism shall cease to be the centre from which man judges of the spiritual firmament. He will then, and not until then, know what it is to be ready to receive all knowledge, to declare nothing impossible, to place no barrier between himself and truth. While he is enslaved in the senses here, how shall he judge of the light and knowledge and wonder that are yet to come?

What is Going on at the Fountain.

Now it is the regulation Sunday School Library that is in danger. The fire is breaking out among the books that have been specially intended for the restraint and clouding of the infant mind and conscience, and the Orthodox fire inspectors are busy locating it in order to know just where to pull out the books and direct the hose. A New York correspondent of the St. Louis Globe has the courageous candor to write to that paper that a majority of the Sunday School libraries are filled with books that "are anything but good for Sunday reading, even to a liberal thinker on the subject." He said he was talking recently with a Sunday School Superintendent in a neighboring city of one hundred and fifty thousand population, who had come over to New York to procure a new library for his school, and who, after reciting the miscellaneous variety of books that were piled into his shelves, added that that was by no means the worst of it. He said that not long ago one of the teachers came to him and stated that her faith in Orthodoxy had been very much shaken, and she thought she could not conscientiously remain in the school any longer. A number of her class, she stated, were likewise losing their faith in the old creed, and she ascribed it all to the reading of one of the books in the Sunday School library.

And pray what was the name of this mischievous book? It was a story by Rev. Mr. Savage, a Liberal minister of Boston, entitled "Blunt," and told how a young Presbyterian minister had gradually become converted to rationalism, and finally carried his congregation with him over to Liberalism. "The book," added the Superintendent, "is a remarkable one, and even made me feel uncomfortable, as I have been in Calvinism as I supposed I was." He also stated that on investigation he found that a score of the older scholars and several of the teachers had been very much impressed by the story, and had been seriously talking the subject over. He thought the book all the more effective because, as he understood, it is a faithful portrayal of the author's own experience. He confessed he could not tell how it got into the library, unless some clerk in the publishing house where they made their regular purchases saw that it was by a minister, and therefore thought it all right for any Sunday School library. It is in a number of such libraries, he added, and "is doing deadly work to Orthodoxy." "Of course," concluded he, "this sort of thing must stop. We may be placing antidotes to all our instruction in the scholars' hands." He said he did not doubt that "these objectionable books" were being sent out to scores of schools this fall. And so works the yeast in the old Orthodox meal.

A Conclusive Defense of Zollner.

In the November number of *Sphinx*, published at Munich, Bavaria, Dr. Hubbe-Schleiden reviews the Report of the Seybert Commission, closing with remarks upon Prof. Fullerton's attempt to lessen the value of Zollner's testimony on the ground of mental unsoundness. These remarks, as given in *Light*, we shall place before our readers next week.

Dr. Hubbe-Schleiden writes bravely in defense of one who is not present to defend himself. To do this he felt it his duty to write to each of the gentlemen Prof. Fullerton cited in support of his charge, and received replies that convinced him that neither of them endorses Prof. Fullerton's conclusions.

C. E. Watkins.

So well known as a legitimate independent state-writer, who went to Michigan recently on private business, has returned to this city and taken rooms at 4 and 5 Clarendon Hotel, Tremont street. He intends to remain in Boston until April 1st, 1888.

MAGIC AGAIN "TO THE FORE."—A late issue of the *Herald* contains a quarter-column account of a new magical sketch in London, whereby, through the use of stage properties and a secret of his own, Maskelyne, it says, has "given one more blow to the quackery of Spiritualism." It is astonishing what scanty material is needed, in the mind of the daily press, to make up one of these "blows," but the past history of the cause which these artful tricksters have utterly failed by their attacks to injure or destroy, has demonstrated that this "blow," log by magicians, who depend for success on paraphernalia, etc., confessedly unknown to others, mediums included, has been on the plane of gaseous distribution rather than physical and appreciable result!

Prof. J. W. CADWELL's lecture in this city last Sunday, mention of which is made on the eighth page, was the last of a series delivered by him before the Spiritualistic Phenomena Association, that has attracted great attention. His mesmerio illustrations of the operations of occult laws have diverted thought into new lines, and led many materialistic thinkers to the conclusion that there may be much of truth in what they have hitherto deemed fabulous. Spiritualist Societies will find it greatly to their advantage to engage Prof. Cadwell to occupy their platforms. His Spiritualism and Mesmerism combined constitute a drawing card.

At the urgent request of many friends, both East and West, Colby & Rich have brought out a new edition of W. J. Colville's admirable little work entitled, "WITHIN THE VEIL," which will be found a valuable help to all students of Theosophy. The pamphlet contains 62 pages, in excellent type, and costs only 15 cents per copy.

Walden Eddy, Greenwich, N. Y., on renewing his subscription writes: "I was eighty years old on the 7th of November, this day my subscription expired. I have read your paper the last twenty years or more, and hope to read it a few years longer."

"Materialized Apparitions."

The *Theosophist* (Madras, India) for October says of the above:
"Mr. Brackett adds another unit to the long list of those who have recorded the results of their spiritualistic investigations for the benefit of the public. As the title implies, the book treats solely of what are called 'materializations.' The writer seems to have conducted his experiments with great thoroughness, and there can be no doubt of his good faith. His accounts of séances show very careful observation of small points, and he has wisely confined himself to one class of phenomena. Those interested in this subject will find in Mr. Brackett's book a very candid account of some remarkable manifestations."

THE SIXTEENTH TRIENNIAL FAIR, held in Boston at the fine building of the Massachusetts Charitable Mechanic Association—and under its management—since Sept. 26th, was brought to a highly successful close on Saturday evening last. Some idea of the immense attendance at this magnificent display may be gleaned from the announcement made in the *Official Catalogue and Journal*, that "up to the close of Thanksgiving Day" (two largely attended days being yet to be heard from) "the number of full price single admission tickets sold was 298,608." "For this measure of success," say the managers, "our thanks are due the newspaper press of the entire country."

J. J. MORSE gave a Spiritualist's view of Thanksgiving at the Metropolitan Hall, San Francisco, on the evening of the 20th ult., to which we shall revert next week.

14 Came Too Late!

Although a double-headed announcement that the BANNER OF LIGHT would be put to press one day in advance (Monday), on account of the Thanksgiving Festival, appeared conspicuously in our columns for Nov. 19th, the reports of some fourteen local societies arrived as usual on Tuesday, and of course failed to gain insertion. Quite a number of the senders thereof have already remonstrated at the suppression of their matter, but such parties should read the paper and conform to the conditions necessary for the appearance of their reports, as we have no power in the premises to change the present arrangements. We gladly insert such notices, free of expense to societies, but we earnestly request that as many as possible will have their reports at our office on Monday of each week. Tuesday is rather late.

W. J. Colville's

Sunday services, which are now held in Irving Hall, Post street, San Francisco, continue to attract large and deeply interested audiences—so we are informed. A class for the study of theosophy has a regular membership of over one hundred and fifty; it meets every Saturday at 8 P. M., in Friendship Hall, Old Fellows Building. Private classes in spiritual science are also well attended.

In San José every Wednesday, and in Oakland every Friday, Mr. Colville's work is fully as much appreciated as in San Francisco.

Arrangements are now being made for the institution of a Spiritual Science College, temporary premises having been secured (so writes a correspondent) at 111 Mason street, a pleasant and central location.

Spiritualist Meeting.

We are informed that the meetings which were conducted with so much success last season by Mrs. M. E. Wallace at her residence, 219 West 42d street, New York, have been resumed. On the opening Sunday the beautiful parlors were well filled by an appreciative audience, to listen to an admirable lecture and poem on "Life," by Dr. F. L. H. Willis, of Brooklyn. Dr. Willis was to speak again at the same place on Sunday evening, Nov. 27th.

Mrs. Colby-Luther

Has for four weeks past acceptably occupied the rostrum of the Boston Spiritual Temple Society, meeting at Berkeley Hall. She closed her present engagement with that organization on Sunday last. Her audiences increased from the first discourse, and so well satisfied was the management that the lady has been re-engaged to speak for the Society during the Sundays of March.

ALFRED B. HALL, whose decease occurred in Dorchester District, Nov. 10th, at the age of seventy-three, was one of the earliest promoters of Spiritualism in this city and vicinity. His wife, who preceded him a number of years since to the higher life, was a finely developed medium, and Mr. Hall's residence, then at West Roxbury, formerly that of Theodore Parker, was the resort of the most intelligent investigators of the newly-revealed philosophy of immortality, among others Judge Edmonds, who was often a visitor, and who related some of his experiences with Mrs. Hall's mediumship in the large work in two octavo volumes entitled, "Spiritualism," by himself and Dr. Dexter. Mr. Hall, at that time cashier of a State street bank in this city, is to be credited with having espoused an unpopular cause, when others thought it politic to pass by on the other side; for all of which he is to-day, undoubtedly, reaping an abundant harvest of good things.

THE FREETHINKER'S MAGAZINE.—Under the caption: "Where?" A. L. Rawson presents the problem of finding a geographical basis for Bible stories in which a long retinue of mythical personages are the chief actors, remarking that "the monks of Palestine have made the task of correcting the map more difficult by their arrangement of the 'holy places' to suit their convenience." Lyman C. Howe gives No. 6 of his series of papers upon Spiritualism, his specific theme this month being "Mediumship vs. Jugglery." A portrait of Courtland Palmer is accompanied by the full text of his address before the Secular Congress at Chicago last October. Buffalo, N. Y.: H. L. Green, Editor and Publisher.

BUCHANAN'S JOURNAL OF MAN.—"The World's Neglected or Forgotten Leaders and Pioneers," is the caption of the opening article of the December number, in which interesting memoranda are given of reformers, inventors, discoverers, and others who have in past ages met with persecution and martyrdom, the collection being suggested by the address of Prof. Horsford at the unveiling of a statue in honor of Lelf Erlson, the Scandinavian, in this city, Oct. 26th. "Outlines of Anthropology" reach their tenth chapter, and much that is entertaining and instructive is given in the departments, "Social Conditions," and "Progress of Discovery and Improvement." Published at 6 James street, Boston.

A correspondent writes to the *Medium and Daybreak* (London) that, being desirous of having Henry Slade visit Liverpool, and fearing it he did so, Mr. Ray Lankester would review his attack upon him, he wrote to Lankester asking for an assurance that if Slade came to Liverpool he would not prosecute or move against him. To this Lankester replied that he would give no such assurance. Mr. Slade was therefore compelled to enter and leave Liverpool under an assumed name, embarking for New York in the "City of Chester," Nov. 15th.

Mr. John Tarbox, familiarly known in Worcester, Mass., as "Uncle John," and an efficient worker in the field of spiritual progress and reform, passed to the higher life last week. The obsequies, Nov. 26th, were attended by Jennie B. Hagan. Further mention by a correspondent will find place in our columns next week.

Prof. Kiddle's Review of the Seybert Commission Report.

To the Editor of the Banner of Light:
When offering some comments in your paper of June 26th, last, upon the newspaper advertisements of the above-named Report, it was my intention, after the full document should appear, to prepare a more complete analysis and criticism of it. But before circumstances permitted my undertaking that labor, I found that it had been done by others quite sufficiently and satisfactorily. The elaborate review prepared by Prof. Kiddle, and put forth by the American Spiritualist Alliance, first in your columns, and subsequently in pamphlet form, is so searching and thorough—so merciless in laying bare the dishonest pretensions of that document and its signers, and withal so candid and just—that little more needs be said.

There is one point, however, on which further light seems to be desirable, in order to a perfectly just estimate of this Commission's performance, and indeed of the good faith of the University in its appointment. What was the "condition" imposed by Mr. Seybert in making his donation to the University, and accepted by that institution?

Mr. T. R. Hazard, who was the intimate friend and chosen representative of Mr. Seybert, appears to have understood that this condition was that expressed in Mr. Seybert's will—namely, "that the incumbent of the chair [to be founded by the intended bequest] should, either individually or in conjunction with a commission of the University Faculty, make a thorough and impartial investigation of all systems of morals, religion and philosophy, which assume to represent the truth, and particularly Modern Spiritualism."

The Commission, in its Report, however, says nothing about the will or its terms—nothing about the prescribed constitution of the Commission, and nothing about making a "thorough and impartial investigation"; but only states that Mr. Seybert "before his death presented to the University of Pennsylvania a sum of money sufficient to found a Chair of Philosophy, and to the gift added a condition that the University should appoint a Commission to investigate all systems," etc.

Now which of these statements is true? The good faith, if not the legality, of the University's proceedings, and the right of this Commission to act at all in the matter, depend upon the answer to this question. It is due to all who take an interest in the inquiry, and to the honor of the University itself, that it furnish a conclusive answer.

The undersigned, being resident in Philadelphia at the time this Commission was originally appointed, and having reason to believe that it was designedly constituted not to make a "thorough and impartial investigation," but rather to "attack" and if possible overthrow the claims of Spiritualism—since some of the members were known to be strongly committed in advance against it—took pains, after ascertaining the exact terms of the will, to interview the Provost of the University upon the subject. This official (Dr. Pepper) distinctly stated that the University was not acting under the authority of the will, but that Mr. Seybert had anticipated the intended bequest, and had donated the money before his death. What conditions, if any, attended the gift, the Provost did not explicitly state, but I derived the impression from him that the terms of the will had not been insisted on.

Prof. Kiddle, in his Review, however, speaks (probably on the authority of Mr. Hazard) of this gift as having been offered to the Trustees of the University in "a letter" from Mr. Seybert, stating conditions, etc., and says that the Trustees accepted the liberal gift, "subject to the conditions mentioned in his letter," which were identically those named in the will.

Now, what are the facts? Was such a letter written? It is scarcely probable that Mr. Seybert, if in a sane and competent condition, would have parted with such a sum of money, for such a purpose, without some explicit directions as to its use—especially when his well-known earnest belief in Spiritualism and the strongly-drawn terms previously incorporated into his will are considered. It may be fairly presumed that he intended and understood that the conditions named in his will should be regarded—unless he explicitly named other terms. Did he do so, either verbally or in writing? If he did, some evidence of the fact ought to be produced. None has been offered to the public that I am aware of. The Commission, surely, has adduced none, though it has assumed to give a very different version of the "condition" from that expressed in the will; and it must have known that the matter was in question. If any evidence of a change on Mr. Seybert's part exists, it should be brought forth, else the University and the Commission must rest under the strong suspicion—nay, probability—of having acted in bad faith, if not illegally, in this whole business—since but half of the Commissioners who sign this Report are of the University Faculty, and no "thorough and impartial investigation" of Spiritualism, as a "system of morals, religion and philosophy," has even been attempted. What was done was merely the investigation of a few professional mediums, or at best some of the unessential phenomenal phases of the great movement, as presented by these mediums—phases which were not so much as mentioned in the "condition," either as expressed in the will, or as stated by the Commission. And this investigation, as Prof. Kiddle has conclusively shown, has been done only in a very superficial, unscientific, and obviously prejudiced manner.

True, the Report claims to be only "preliminary." But had the Commission any moral right to rush before the public with so fragmentary a report, presenting conclusions based chiefly on hasty inferences, which further inquiry may totally reverse—inferences which experienced investigators know to be mistaken or very liable to mistake?

Tender-hearted readers can hardly refrain from feeling some commiseration for the distinguished members of this Commission—whom all would gladly honor for their valuable services in other departments of research—commiseration in view of the sorry plight in which Prof. Kiddle's pitiless *staying office* leaves them. But it should be remembered that these gentlemen were fully and kindly warned against the very mistakes they have made (see Letter to Chairman of Seybert Commission, printed in BANNER OF LIGHT, 19th, '86, and appear to have given no heed to the warning, nor even an acknowledgment of its receipt. Confident of their own intellectual superiority and self-reliance, they have rushed forward and pilloried themselves as a laughing-stock for the discerning in all coming time, and will thus stand out in all minds that desire to know the truth, the poison of ignorance, misrepresentation and untruth pervading that has been so widely disseminated by a "holy" power.

THE LYCEUM FAIR.

THE PROGRAMME
Will consist of the best musical and dramatic talent procurable.
MR. EDGAR W. EMBROSE, MR. and MRS. F. H. ROSECO, W. A. MANSFIELD, DR. H. B. STORER and others will represent the spiritual department.
MISS LUCETTE WEBSTER, with her pupils, will give the entertainment on Thursday evening; while the pupils of Prof. LECHE will assist at all the sessions.
On Friday evening MR. J. W. FLETCHER will give his "Spiritualism Illustrated," showing over one hundred views.
MR. CHAS. W. SULLIVAN will be in the Gypsy tent.
LIST OF DONATORS.
The following are the names of the contributors, up to date, for the benefit of the Grand Lyceum Fair:
New York: Zilmer & Feldstein, \$10.00; Messrs. Passarot, \$5.00; Wormser, Feldheim & Co., \$5.00; F. Bianchi, \$5.00; Mills & Gibbs, goods; George Borgfeldt, goods; Goldenburg Bros., goods; D. J. Held, French flowers; Thomas Legg, flowers; R. Richter, goods; Morel, French flowers; R. Isaac, Japanese goods; Thomas H. Ward, goods; Thomas H. Woods, goods; F. Barnett & Co., goods; Lazarus & Rosenfeld, goods; Kurehecht & Co., goods; H. L. Judd & Co., goods; C. P. Sellers, goods; Veith & Nelson, goods.
Kibbe & Chaffee, goods, Philadelphia.
Riley & Osborn, goods, Newark, N. J.
Colby & Rich, large number of books; Mrs. S. W. Fletcher, six copies of "Twelve Months in an English Prison"; Miss M. T. Shelhamer, two copies "Outside the Gates".
Mrs. James Wilson, Bridgeport, Ct., goods.
Mrs. J. W. Wheeler, Orange, Mass., sewing machine.
Mr. and Mrs. Charles D. Cowan will hold a séance for the benefit of the Children's Lyceum Fair on Friday afternoon, Dec. 7th, at 3 o'clock, at their parlors, 219A Tremont street. Tickets can be purchased at Mr. Cowan, and as the number is limited, early application will be necessary.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit friends bring to our notice for relief:
"Baggywatha," 50 cents; A. G. F., 50 cents; F. Gardner, 40 cents; S. B. Kames, \$2.00; John Horn, \$5.00; I. B. Hicks, 50 cents; Sol. Eagle, \$4.00; Charles E. Watkins, \$10.00; Helper, \$10.00; J. O. B., Boston, \$5.00.
REV. J. H. HARTER, pastor of "The Church of Divine Fragments," Auburn, N. Y., records in print a pleasing incident auxiliary to the domestic felicity of his household on Thanksgiving Day. Not being able to supply himself with the usual concomitants of his noon meal on that occasion, he philosophically resigned himself to his state, following which what happened is thus related by him:
"After Mother Nature had dropped the curtains of night a loud rap called one of our family, when, lo! at the open door stood an angel or messenger in human form, bearing not only a large turkey, but celery, cranberries, etc. Attached to these articles was a note reading as follows:
To Rev. J. H. Harter, with the compliments of his friends of the Morning Dispatch and their wishes for a happy Thanksgiving at the house of Rev. J. H. Harter.
The viands were duly despatched with a feeling of thanksgiving not easily translated into language.
THE SOUL makes its first appearance from the press of The Facts Publishing Company at an hour too near that of publication to allow us to more than incidentally mention its receipt. Judging from its table of contents, to be found in another column, it will prove of interest to readers everywhere. For sale by Colby & Rich, 9 Bowditch street, Boston.
Read the Card of Dr. Towne, fifth page.

Hon. A. B. Richmond's New Book.

A WORK ON SPIRITUALISM ADDRESSED TO THE SEYBORT COMMISSION, PHILADELPHIA.
The letter written by Hon. A. B. Richmond, on the subject of "Modern Spiritualism," and published in the *Tribune-Republican*, some weeks ago, has been reproduced in papers all over the country and even in England, in nearly every instance, we are pleased to say, properly credited. Papers containing a reproduction of the article entire have been sent the author from California, Massachusetts, Ohio, Illinois, New York, Georgia and several other States, and also in the *Medium and Daybreak*, of London, Eng., a copy of which, accompanied by a personal letter from the editor, has been received by Mr. Richmond. The letter compliments Mr. Richmond on the article, and says the paper would be pleased to publish any other articles on the same or other subjects from the pen of the same author.
Many letters have been received by Mr. Richmond from all over the country, all highly complimentary to the author. The only reply received from the *Seybort Commission*, to whom the letter was directly addressed, was a simple recognition of its receipt. Mr. Richmond expresses himself as perfectly satisfied with the conduct of the Commission regarding the matter, and believes he will be able to more fully attract their attention through the medium of a book, which he has just completed, and which, like the letter, is addressed to the same Commission.
Mr. Richmond's book will contain about 300 pages, being somewhat larger than the book published by the *Seybort Commission*. It is what may be termed an exhaustive handling of the subject of Modern Spiritualism as it is now understood, and cannot well be ignored by the Commission to which it is addressed. The work is now ready for the press, and will probably be published in Boston.—*Meadville (Pa.) Daily Tribune-Republican*, Nov. 10th.

We extend thanks to Prof. Henry Kiddle of New York for a copy of his brochure, "A Review of the Report of the Seybort Commission, to Investigate Modern Spiritualism." As is well known, the late Mr. Seybort of Philadelphia, a wealthy Spiritualist, bequeathed to the University the sum of sixty thousand dollars, to be devoted (as to income) to the examination of Modern Spiritualism, and to ascertain, if possible, whether its phenomena were founded on fact. Mr. Seybort was a zealous Spiritualist, and chose this method of disposing of his money for the spreading abroad of his belief. The University appointed a Commission of five professors, who investigated (?) for two years, and who, as they desired to find nothing of value in the premises, were successful in their quest. They "had ears to hear," but heard not; had eyes to see, but saw not. Finally, feeling they must do something for the sixty thousand dollars, they issued a preliminary report; but as the report contained so many inaccuracies and intentional misrepresentations, the Spiritualist Alliance of New York felt called upon to reply to the same, and selected Prof. Kiddle, a prominent member of the society, for the task. The Professor's Review is clear, solid and convincing, and cannot fail of making a deep impression on all unprejudiced minds.—*Deutsche Zeitung*, Nov. 24th; printed in the German language at Charleston, S. C.

This valuable brochure was but recently issued from the press of Colby & Rich, Boston, and will be found for sale at specially reasonable rates by the BANNER OF LIGHT Bookstore, 9 Bowditch street.

ALL SORTS OF PARAGRAPHS.

TWO LITTLE ANGELS.

BY LUTHER COLBY.
Two little darlings I want to see,
Who were so happy as happy could be.
One was a two-year-old, the other three;
Two little darlings, joyous and free.
Bright were their blue eyes
Flaxen their hair,
Done up in ringlets
Quite decorous.
Gracefully walked they—
Sweetly they chatted—
Anon their fond mamma
Gently they patted.
Then into papa's lap
The elder would climb,
To list to his heart-throbs
In exquisite rhyme.
They were two little angels,
Pure pledges of love,
Divine emanations
From the Godhead above.

The disappointed foreign class in our large cities should go to work, mind their own business, practice habits of industry, economy and cleanliness, and educate their children in our common schools, if they have the least desire to become thrifty American citizens, contented, happy and respectable.

The chief event of interest in the Woman Suffrage movement of late was reported at a meeting last week in this city as being the decision of Judge Winslow of Racine, Wis., that the law passed by the Wisconsin Legislature last winter, entitling women to vote "at all elections pertaining to school matters," entitles them to vote for mayor and the city and town officers, thus virtually securing municipal suffrage to the women of Wisconsin, unless the decision be reversed by the Supreme Court.

FREE FOR TWO MONTHS.—ALCOX, a monthly journal, devoted to the philosophy and phenomena of Spiritualism, without religious controversy. Sent free for two months to any address. Fifty cents a year. Issued by the Star Publishing Co., 90 Sherman street, Springfield, Mass., H. A. Badington, editor.

A Kansas paper publishes the following unique reminder to delinquent subscribers: "There is a little matter that some of our subscribers have seemingly forgotten entirely. Some of them have made us many promises, but have not kept them. To us it is a very important matter—it is necessary in our business. We are very much obliged to you to speak about it." It might be called a matter of \$5 and sense.—*Ex.*

A young man from the country, on Saturday last, paid his "quarter" and entered the Mechanic's Building. After inspecting many things he finally gravitated to the further end of the large building, and inquired:
"Is this the meter test?"
"Yes," replied the man in charge.
"Is it most thorough?"
"Yes."
"Which meter is ahead?"
"Meet her by moonlight, as far as I can say," was the reply.

New South Wales offers American inventors \$125,000 for a process which will exterminate its pest of rabbits.

The African explorer Stanley is said to be in severe straits through the treachery of his native allies.
"Is this the meter test?"
"Yes," replied the man in charge.
"Is it most thorough?"
"Yes."
"Which meter is ahead?"
"Meet her by moonlight, as far as I can say," was the reply.

A missionary to the Indians in British Columbia took a keg of whiskey and poured it over the heads of the young people. It destroyed all the herbage. The chief then told them that just as it had the grass it would burn them if they drank it. The experiment has become a yearly ceremony with the Indians, and there has been very little trouble with the liquor question since.—*Carleton (Pa.) Star*.

"EVACUATION DAY."—The Old Guard of New York observed Evacuation Day, Nov. 25th, by a parade in the evening; subsequently the veterans had lunch and some speech-making at the armory. Gen. Sherman and Sickles were present and made addresses.

"Ah, Biddy," said Pat, as together they sat, and gazed at their Thanksgiving meal.
"There's many a sliver who'll not get a dinner as good as our own; I feel as if I ought to thank him for that."—*Chicago News*.

THE FRENCH SITUATION.—A conscientious scribbler for the press thus sums up the joint and present troubles of good President Grévy, his vicious son-in-law Wilson, and the fiery Gallie nation in "fraud and corruption":
"He was a naughty son-in-law.
And nothing can be done with him.
It looks as though his cake is dough,
And he has spilled his Grévy."

Unlike Beecher, who severed his connection with an Orthodox organization because it became too creed-bound to retain his respect, the great English divine, Mr. Spurgeon ("Spurge-on"), the "funny" papers used to call him) has withdrawn from the Union of the Baptist denomination, because, as he clearly and unequivocally asserts, it has become too liberal in its interpretations for him. Well does the *Christian Union* characterize this bigot as "a seventeenth century man with nineteenth century training."

BRINKING UP THE INDIAN TERRITORY.—"Webb" telegraphs from Washington to the *Boston Journal* of Nov. 29th:
"There is to be an earnest effort made in this Congress to open a portion of the Indian Territory to settlement, and to legalize public entry upon the vast tract of unoccupied land known as 'No Man's Land.' One of the propositions is to divide the Indian Territory by a north and south line, and to throw the western half open to settlement, retaining the eastern half for the Indians; the other is to divide the Indian Territory into 'No Man's Land' and a Territory under the name of Cimarron."

ALBANY, Nov. 29th.—The Court of Appeals has reversed the decision in Jacob Sharp's case and ordered a new trial.

WHEN THE HEARSE COMES BACK.
In Three Stanzas.
NO. 3.
The idyl wadin' round here over shoe-mouth deep in
vow,
When they're a graded pile o' joy and sunshine, don't
you know
When evenin' strikes the pastur', cows'll puff out for
the bar,
And a little like from out the dark'll prance the
happy stars.
And so when my time comes to die, and I've got my
friend
At wants expressed my last request—I'll mobby rick-
omond
To drive slow, if they have to, goin' long the outward
land
But I'll smile and say, "You speed 'em
When the
Hearse
Comes
Back!"
—James Whitcomb Riley.

The loss sustained by the destruction of two cotton compresses in Memphis, Tenn., Nov. 17th, is said to be \$750,000.

Education is the leading of human souls to what is best, and making what is best out of them.—*Ruskin*.

Messrs. CASELL & COMPANY, Limited, New York, announce for immediate publication, "Yule Tide," their Christmas Annual for 1887. In order to still further increase the great popularity of this Annual, its publishers have this year made arrangements for an exceptionally attractive issue of high literary and artistic merit. The Annual for 1887 will contain a magnificent large presentation plate, suitable for framing, entitled, "Nelson's First Farewell," printed in the highest style of chromo-lithography in fourteen colors. Other attractions, too numerous to note, will also be found in its pages. The price will remain as heretofore, fifty cents per copy. The International News Company, New York, has secured the entire American edition of "Yule Tide."

The late Flus IX., some twelve or thirteen years ago, speaking of the public schools in this country, said:
"Public schools should be made the control of the church, and not subject to the civil power, nor made to conform to the age."
Is there any American citizen that will second this doctrine of the Pope?—*Penobscot (Me.) Reporter*.

Thanksgiving at Boffin's Bower.

Since the decease of Miss Jennie Collins, who accomplished so much during her life on earth for the benefit of the working-girls, the First Independent Club of Boston has secured a lease of "Boffin's Bower," which will be made the Club's headquarters, and in which this charitable work will be continued much in the same way as before.

During the week Mrs. W. S. Butler, one of the prominent members of the Club, sent out invitations to more than a hundred working-girls of the city to come to a Thanksgiving dinner at "Boffin's Bower" in their old "home." Boffin's Bower, which was opened at three o'clock in the afternoon, and from that hour until five more than seventy-five of the young women having had come in. At 5:30 the dinner was served, but so liberal had been the donations to the tables that there was enough and to spare for a hundred more. So the committee in charge sent to the Young Women's Christian Association asking if there were more than could be cared for, to send them to Boffin's Bower. But few came, however, and, as a last resort, nearly a hundred men were brought in through the aid of the temperance lodging-house next door.

No one could ask for a better dinner than was given, and everybody who partook could tell how careful Mrs. Butler and her assistants for the kindly interest they took in making the day truly a day of thanksgiving for themselves, the needy and homeless.
Among the guests were Mrs. F. E. Butler, Mrs. F. E. Butler, Mrs. Wood, Mrs. Torrey, Mrs. Falls, Mrs. Seales, Mrs. Daislee, Mrs. Barlow, Mrs. Russell, Mrs. Bradford, Mrs. Marie Falls and F. S. Butler. Among the liberal donors were Mrs. S. Butler, Mrs. C. Butler, Mrs. X. Butler, Mrs. H. O. Torrey, Mrs. Mann, Mrs. Jewett of Jamaica Plain, Mrs. Daislee, Mrs. Seales, Mrs. Hayes, Mrs. E. E. Butler, Mrs. Russell, Mrs. Barlow, Mr. Henry and Mr. Kramer.

Popular Sunday Evening Lectures in Cleveland, O.

This admirable course of lectures on Spiritualism now being given in Cleveland at the Columbia Theatre, in which Rev. Samuel Watson, Walter Howell and Charles Darnham have so far taken part, has attracted many persons to whom the Spiritual Philosophy was an unknown one in all but name. Each of the above speakers has presented the subject in a forcible way and from a completely different standpoint—yet displaying unity in diversity.
The coming of Mr. J. Frank Baxter, the talented and versatile medium, is now looked for with much interest; he usually supplements his lecture and spiritual vocalisms with numerous and well defined tests from the rostrum. This phenomenal feature in a course of lectures designed for the general public will be a fitting sequence to the philosophy advanced by the speakers named. Mr. Baxter commences next Sunday (Dec. 4th), and continues through the entire month.
THOS. LEXA, Chairman.

Movements of Mediums and Lecturers.

(Notices for this Department must reach our office by Monday's mail to insure insertion the same week.)

J. Frank Baxter was to speak on Wednesday evening, Nov. 30th, in North Collins, N. Y., on Thursday and Friday, Dec. 1st and 2nd, at the Y. M. C. A. hall, and on Saturday, Dec. 3rd, at the Y. M. C. A. hall, and on Sunday, Dec. 4th, at the Y. M. C. A. hall, and on Monday, Dec. 5th, at the Y. M. C. A. hall, and on Tuesday, Dec. 6th, at the Y. M. C. A. hall, and on Wednesday, Dec. 7th, at the Y. M. C. A. hall, and on Thursday, Dec. 8th, at the Y. M. C. A. hall, and on Friday, Dec. 9th, at the Y. M. C. A. hall, and on Saturday, Dec. 10th, at the Y. M. C. A. hall, and on Sunday, Dec. 11th, at the Y. M. C. A. hall, and on Monday, Dec. 12th, at the Y. M. C. A. hall, and on Tuesday, Dec. 13th, at the Y. M. C. A. hall, and on Wednesday, Dec. 14th, at the Y. M. C. A. hall, and on Thursday, Dec. 15th, at the Y. M. C. A. hall, and on Friday, Dec. 16th, at the Y. M. C. A. hall, and on Saturday, Dec. 17th, at the Y. M. C. A. hall, and on Sunday, Dec. 18th, at the Y. M. C. A. hall, and on Monday, Dec. 19th, at the Y. M. C. A. hall, and on Tuesday, Dec. 20th, at the Y. M. C. A. hall, and on Wednesday, Dec. 21st, at the Y. M. C. A. hall, and on Thursday, Dec. 22nd, at the Y. M. C. A. hall, and on Friday, Dec. 23rd, at the Y. M. C. A. hall, and on Saturday, Dec. 24th, at the Y. M. C. A. hall, and on Sunday, Dec. 25th, at the Y. M. C. A. hall, and on Monday, Dec. 26th, at the Y. M. C. A. hall, and on Tuesday, Dec. 27th, at the Y. M. C. A. hall, and on Wednesday, Dec. 28th, at the Y. M. C. A. hall, and on Thursday, Dec. 29th, at the Y. M. C. A. hall, and on Friday, Dec. 30th, at the Y. M. C. A. hall, and on Saturday, Dec. 31st, at the Y. M. C. A. hall, and on Sunday, Jan. 1st, at the Y. M. C. A. hall, and on Monday, Jan. 2nd, at the Y. M. C. A. hall, and on Tuesday, Jan. 3rd, at the Y. M. C. A. hall, and on Wednesday, Jan. 4th, at the Y. M. C. A. hall, and on Thursday, Jan. 5th, at the Y. M. C. A. hall, and on Friday, Jan. 6th, at the Y. M. C. 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