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THE REAL ORIGIN OF THE SPIRITUAL PHENOMENA.

A Review.

BY PROF. HENRY KIDDLE.

The last resource of the determined disbeliever in Modern Spiritualism, when he can no longer deny the actuality of the phenomena which form its basis, is to construct some seemingly-scientific hypothesis by the use of which he may be enabled, however absurdly, to controvert the fact that these phenomena are due to the agency of disembodied [excarnated] spirits, the existence and intervention of whom are particularly offensive to a certain class of minds. The proceedings and published reports of the London Psychical Research Society afford some very striking illustrations of this curious and suggestive fact. The latest is presented in a work by a French writer, the English translation of which was published in the latter part of last year under the title of "Posthumous Humanity: a Study of Phantoms." The author of the work is M. Adolphe D'Assier, a member of the Bordeaux Academy of Sciences, and the English translator is Col. H. S. Olcott, president of the Theosophical Society.\*

This work is of interest to Spiritualists, (1) on account of its recognition of the reality of the tific theory by which they may all be accounted for without calling in the agency of spirits at

The writer, D'Assier, is an avowed disciple of Comte, and claims that the theory, which he sets forth as original, is in strict consistency with the materialistic philosophy of Positivism. Thus he confesses and avoids: he accepts. even to what many Spiritualists would regard an extreme degree, the facts and phenomena usually classed as Spiritualistic, and explains away their real significance so as to retain his aversion to what he, with others, calls the supernatural. In this respect he is a type of that large class who are led astray by what we may call a superstitious idea—superstitious, because it is a lingering relic of a false system of thought or belief. According to that system, there can be nothing natural that is not the result of physical law; hence to those who have neither cognition nor conception of anything beyond the universe of matter, whatever pertains to the spiritual side of the universe—far grander, more profound, and more real (since nearer to

the absolute)—is supernatural. There is no more prolific element of progress in our age than the extension of the idea of immutable law to the realm of spirit, and the resulting extinction of the notion of miracle as an interposition of divine power for some special purpose not foreseen in the original scheme of the creation. Such an absurdity must be especially offensive to philosophic minds; and, therefore, it has led to that denial of spiritual facts and phenomena which prevails so widely among physical scientists, and, indeed, among

and narrowed by creedal fancies and traditions. The fundamental principles of the Positive Philosophy are not at all inconsistent with those spiritual laws which have been directly deduced from the facts and phenomena of Modern Spiritualism; and could M. D'Assier have freed his mind from the superstitious notion of the supernatural, he would have perceived at once the true significance of those occurrences the verity of which he so fully recognizes, instead of attempting to apply to them an hypothesis wholly untenable in regard to all but a very small class of them.

The basic idea of Comte's system is that we know nothing but natural phenomena and their are just the opposite of scientific, and a burinter-relations, the constancy and uniformity of which give rise to the conception of universal law. This principle is obviously true, but is not more true in respect to our knowledge of the material than of the spiritual side of nature. The Spiritual Philosophy in these times of enlightenment is fast becoming as "positive" in this regard as that of any branch of physical nature, since it is based upon, or deduced from, not metaphysical or theological speculations, but the phenomena of the spiritual or supersensual realm, which have been so copiously presented, observed, verified, and recorded, during the last forty years, and have been collated with similar phenomena described in the annals of every age. These already afford a broad basis for the generalization of cient Romans, who used the term umbra to principles, or laws; and, if the investigation is

Posthumous Humanity: a Study of Phantoms. By Adolphe P. Issier, Member of the Bordeaux Academy of Sciences. Translated and Annotated by Henry S. Olcott, President of he Theosophical Society. London: George Redway, 1887.

science on a plane as positive, exact, and ex- metaphor may do very well for the poet; but the contrary? If so, let him study the far- enough, adopts and imitates this nonsense in Newton.

much that is suggestive of valuable thought to the student of spiritual science, that we cannot but feel under obligations to Col. Olcott for laying it open to English-speaking readers by his excellent translation; though, were it not controverted, uninformed readers would necessarily, be greatly misled by its erroneous assumptions and absurd theory as to what the author variously styles, in his obvious mystification and uncertainty of judgment, the "mesmeric ether," the "mesmeric fluid," the "mesmeric aura," the "thaumaturgic fluid," the "vital fluid," etc., to the marvelous and inconceivable operation of which he refers all the various "apparitions" of which he treats, and to which he applies the peculiar designations of his newly-coined nomenclature, such as the 'mesmeric personality," the "fluidic personality," the "epigastric personage" [sic], etc., etc.; and all this to eschew the hated term spirit, and to subvert and utterly destroy the basic proposition of "Spiritism," which he calls the "grand mystification of the century," as well as to prove that the "evocation of phantoms by the medium is a mirage.

The wonderful personage thus variously designated will be recognized as analogous to the no less marvelous and equally fanciful "unconscious secondary self" invented by the psychical researchers of London, in order to rule out the spirits, and explain away the facts that rationally demonstrate their intervention. It is to be carefully observed, however, that in these ingenious efforts there is always an entire failure to show why, on these hypotheses, the intelligence that accompanies these phenomena invariably alleges that they are the manifestations of excarnated spirits, or the surviving personalities of deceased men and women. How comes it that the "epigastric personage," or the "secondary self," always makes

this curious mistake? Referring to the doctrine of spirit agency as the cause of the phenomena, D'Assier offers the phenomena of Spiritualism, and (2) because it following singular objection, which we will claims to afford a logical and satisfactory scien- quote as a specimen of his astuteness in spirit-

> "The advocates of this strange theory did not perceive the no less strange consequence which must follow. The perennial survival of shades would have The dead would occupy the place of the living; for the globe since the first geological epochs, would render the | ical scient ists are constantly guilty of this fault. ma. air irrespirable. We could not move save in a dense atmosphere of ghosts. Now chemical analysis has never shown in the air the presence of either of the immediate principles which enter into the constitu tion of a *fluidic phantasmal form* elaborated in an an-

How utterly impossible it is for a mind spir-

itually so blind, so clogged and darkened by materialistic conceptions, to have any true idea of spiritual entities and their conditions. must be obvious to any one who has made any progress in spiritual science. The "fluidic phantasmal form" of which the author speaks is but a chimera of his imagination, a mere speculative entity, the assertion of whose existence is totally inconsistent with the principles of the Positive Philosophy, for no phenomena described justify any such assertion; and, certainly, no discovery has ever been made of the "immediate principles [material elements?] which enter into the constitution" of such an so, experimentally by the very course of its manifestaentity. How then could chemical analysis resolve them? But this shallow materialism runs through the whole book, and, we are sorry to have to say, finds no rebuke or refutation in any of the annotations of its translator, although it is as much opposed to Oriental Spiritism as to Modern Spiritualism. On the conall thinkers whose minds have not been warped | trary, the translator, in his preface, is able to remark:

"By the quality of mind which Prof. Tyndall calls an 'educated imagination,' the author propounds a reasonable theory[!] to account scientifically for many

of the more striking phenomena of psychic action." Imagination, truly! And if educated, certainly not in the right direction. An educated imagination is, unquestionably, an important acquisition to the scientist, as affording a speculative hypothesis to be verified by subsequent investigation and experiment, such as is illustrated by the methods of Kepler and Newton; but unverifiable chimeras such as D'Assier's "fluidic being and mesmeric ether" lesque on Positivism. Indeed, it is but a revival, under another name, of the "psychic force" theory of Serieant Cox and others, now obsolete, having been abandoned by its invent-

The general title of this work. "Posthumous Humanity," is to some extent a misnomer, since it treats of two classes of phantoms-the "post-sepulchral" and what by way of antithesis we may call the ante-sepulchral, familiarly known as the double. The author presents to considerable variety, in both classes—the "phantoms" of the living and those of the dead Rath of those by these transfers of the dead of the classes. dead. Both of these he seems to be fond of calling shades, a term borrowed from the andesignate a spirit.

Thus in the Æneid Dido says:

be present as a shade.]

| permitted to go on, will ere long put spiritual | From the standpoint of gross mortality, the perimentally verifiable as that of any of the the term is scientifically, and in reality, abphysical sciences, none of which, even in this surd; and it is especially absurd in connection age of scientific advancement, can be said to with D'Assier's treatment of the subject in have passed very far beyond the rudimental which he speaks of the "fluidic structure of stage. Will any truly enlightened scientist say | the shade." And his translator, strangely sightedness and humility of the illustrious talking about the "shadow-world, and our relations with the same." To give an idea of this The book which we here review presents so treatment, we will quote the author's own summary of facts and principles:

"Innumerable facts, observed from antiquity to our own day, demonstrate in our being the existence of an internal reality-the internal man. Analysis of these different manifestations has permitted us to penetrate its nature. Externally it is the exact image of the person of whom it is the complement. Internally, it reproduces the mould of all the organs which constitute the framework of the human body. We see it, in short, move, speak, take nourishment; perform, in a word, all the great functions of animal life. The extreme tenuity of these constituent molecules, which represent the last term of organic matter, allow it to pass through the walls and partitions of apartments. Hence the name phantom, by which it is generally designated. Nevertheless, as it is united with the body from which it emanates by an invisible vascular plexus, it can, at will, lead to itself by a sort of aspiration the greater part of the living forces which animate the latter. One sees, then, by a singular inversion, life withdraw from the body, which then exhibits a cadaverous rigidity, and transfer itself entirely to the phantom, which acquires consistency, sometimes even to the point of struggling with persons before whom it materializes. It is but exceptionally that it shows itself in connection | if her faculties are ever restored." with a living person. But as soon as death has snapped the bonds which attach it to our organism, it definite- Parker. ly separates itself from the human body and constitutes the posthumous phantom."

materialistic assumptions. The "extreme tell to her." nuity of the constituent, molecules," of which he speaks, and "the invisible vascular plexus," are nothing more than figments of the imagina- come in again this evening." tion an imagination not properly educated, but, in fact, perverted by the cultivation of ma- | Did you know grandma was in trouble? terialistic ideas. We discern in this work an abuse of the nomenclature of physical science; for the "last term" of matter, organic or in-badly she will feel about her property!" organic [meaning the limit of divisibility], is, in \_\_\_\_ Doris, I\_don't\_think\_she\_will\_ever\_know the scientist's imagination, since there is no do nothing. I will stay and help take care of sensuous evidence of the existence of either as her at present." A positive philosopher, however, ought to be especially free from such an error.

Although the author recognizes so fully the if Mr. Wilkins calls." reality of all the phenomena of Spiritism, and the existence of post-sepulchral apparitions of rious functions of life, yet he absolutely destroys the force of all this as an evidence of what we call immortality. These posthumous phantoms have but little endurance. Like the kin, and they have gone off as missionaries." 'shells" of the theosophists, they are doomed to annihilation. Thus he says, still exercising

his imagination, for he affords no proof: "The molecules of its tissue [the phantom's] disintegrating from each other, there comes at last a day when it has no further consciousness of itself. Its personality has then disappeared; it has become but a vague form, which dissipates itself slowly and becomes lost in the universal medium. This slow agony of the posthumous being is verified, if I may venture to say tions: tumuituous at the beginning, they decrease gradually in frequency and power, and end in complete cessation; thus indicating the daily shocks which the shade suffers from cosmic agents until its defini-

tive annihilation occurs." And this the learned positivist makes the destiny of all humanity. The "troubled spirit" that haunts his former abode, or place to which he is drawn by some association, and causes disturbances therein (and our author gives wellauthenticated examples of this phenomenon), but who, as he progresses in spiritual knowledge, and passes from his earth-bound condition, abandons these useless manifestations and disappears from the earthly sphere, is conceived by this singular philosopher, as a mere disintegrating phantom tending to dissolution, instead of an immortal spirit, passing, by the law of progression in the upward pathway that leads from earthly passions, appetites, and associations, to the spheres of harmony and peacefulness. Such is the difference between the beautiful doctrine of Spiritualism, confirmed by the testimony of thousands of returning spirits, and the nightmare cogitations and theorizings of this materialistic philosopher, striving with forced logic and fallacious reasoning to interpret the undeniable facts that show a continuity of life beyond the grave, so as to make them conduct to the dreary gospel of annihilation. It is most certain that his pretentious volume will make but few converts, though it may lead astray some who pride themselves upon their scientific acumen and attainments, and vainly imagine that there is nothing beyond

We are such stuff as dreams are made of, And our little life is rounded with a sleep.

Jeff King, a colored man who died at Nannie, Ga., last week, was one hundred and twenty-eight years old, the old slave records of the King family of North Carolina proving his great age. He had wives without "Omnibus umbra locis adero." [Everywhere will I | number during his lifetime, and his children were so numerous that he never attempted to count them.

## Literary Peyartment.

## BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER X. RE-UNION.

Doris sat by the bed and held Mrs. Mason's hand. It was cold and lifeless. She could not realize that she was about to die. She looked at the white, rigid face. There was no answer, as she repeatedly called her name. For four hours she did not leave the bedside, and then Miss Parker arrived. She passed up the wide stairway and entered Mrs. Mason's room. Dr. Placent arrived at the same moment and followed her.

After a little examination and a few questions to Doris, he called them into the next room

"It is a very doubtful case. She may live only a few hours, or days; and it may be weeks that she may lie in this condition; but I doubt

"What could have caused it?" asked Miss

" Unusual excitement," replied the doctor "It began while we were at Creighton," said While observation and experience allow us to  $\cdot$  Doris.  $\ ^{\prime\prime}$  Mr. Wilkins sent grandma a telegram admit the correctness of this description of the to come home, and we came next day; and for spirit (sometimes called the soul) clothed in a week they had talks together most every day. what has been variously designated spirit hody, I could see that she was very much troubled. perisprit (by the French), or astral form (by the Then this morning Mr. Wilkins\*came again, modern Theosophists), a logical consideration and while they were talking she dropped right of the facts shows clearly that the positive as- away in her chair. He says she 'has lost everysertions of D'Assier as to its nature are mere | thing, and the announcement was a great shock

> "Undoubtedly Mr. Wilkins will call to confer with you soon," said the doctor. "I will

"You don't seem very much surprised, auntie. "I heard of it," said Miss Parker, evasively.

"How strange! But is n't it dreadful? How

accordance with scientific parlance, not the about it. I doubt if she recovers from this. I molecule but the atom; and both of these, we wish I knew just what to do, but until I can must bear in mind, are merely the creation of have an understanding with Mr. Wilkins I can reasons, I prefer to remain here a little longer.

long since rendered this planet unlinkabitable for us. an actual entity. How important it is, for all "How thankful I am! Auntic, perhaps I am the purposes of exact and positive science, that | wicked, but I am so glad to see you that I am accumulation of the specters of the different tribes of we never lose sight of the distinction between thankful for anything that will bring you back. the terrestrial fauna (ste), heaped at the surface of the | conceived theory and observed fact! Yet phys- Only, of course, you know I am sorry for grand-

> "Yes, yes. I know what you mean, Doris. I must go in again now. Be sure to let me know

Doris promised, and went to assist Katy in some needful preparations for the invalid. human beings, who possess and exercise the va- | When she returned Miss Parker asked, "Where is Miss Shallot?"

"Why, auntie! have n't you heard the good news? She has married the Rev. Ebenezer Tul-Miss Parker dropped into a chair in astonish ment.

"Married! That's good! And gone? That's better! How glad I am for your sake, child! Did you see him? What is he like?"

"Oh! he is a little, dried up, dark-complex ioned man, has squinty eyes, and looks fussy. I don't like him a bit, except for taking her

"Well! well! I never shall be more sur prised in my life! Really gone?" and she glanced furtively at the door of Miss Shallot's old room, as if expecting even then she would appear to her.

Mr. Wilkins did not call until the next day. Doris remained with Mrs. Mason, while Miss Parker talked with him. He gave her many details, by which she learned that Mr. Staines had swindled her sister out of everything. She really no longer owned the home which at

that moment was sheltering her. "Then I am to understand my sister has lost all? That she has not even a pittance upon which to depend?"

"Not a dollar left, madam. Of course, some one must settle up matters. She has trusted them to me, and I will attend to them at

"I am wondering what will be the end of it all," said Miss Parker, as she returned. "If your grandma lives she will be a poor woman; not even a roof over her head. And if she lives and is sick, mercy only knows what will become of her. I have got to look this squarely in the face, Doris, and make my plans accordingly, for Sarah is past planning.'

The day passed quietly. Doris saw that Miss Parker was in deep thought, and said little. She remained near her, satisfied if she could but touch her hand, and look into the face of one she loved so well.

While they were sitting there next morning,

Mr. Brooks called. "I will stay with grandma while you go

down, auntie," "Sure, it's meself as will stay, Miss Doris. The sight of him will do you good. Go down wid your aunt now." And Katy took possession of the easy chair by the bedside. Doris

gave her the fan and followed her aunt. She had not seen Mr. Brooks since the day her aunt left the house. Mr. Brooks had called during her illness, and Dorishad received flowers which she felt came from him. The re- tion to removing Mrs. Mason to Roseville.

membrance of their last meeting was quite lost in the pleasure of seeing him again.

"Miss Parker! Is it possible? I did not expect this pleasure!" Then a sudden fear possessed him. Was it possible Doris had retracted? He looked inquiringly at Doris.

"Grandma is very ill. We had to send for her.'

"I had not heard of that." A thought of Lydia's message came to his mind. Doris told him some of the particulars. "I am sorry. How strangely it has all hap-

pened!" He took Doris's hand for a moment. "How thin and pale you have grown! I wanted to see you so much while you were sick."

"And I wanted to thank you for the flowers." omething in his eyes reminded her of what occurred at their last meeting. He turned abuptly to Miss Parker.

"Mrs. Mason's illness and Miss Shallot's uarriage will make quite a change among you." "Yes. I shall stay here for the present, unil we see how it is with my sister. According to all Mr. Wilkins says, she has lost all her property, and I shall have to plan accordingly. think she is going to recover a little from this, but not fully, and in that case it will devolve upon me to take care of her, and of Doris, too"; and she clasped her hand affectionately. \*Everything looks in a tangle, now, but I have no fears but it will all be straightened out for

"You may be sure I will do all I can," said Doris; "but oh dear! What am I good for? I do n't know anything."

Mr. Brooks looked very much as if he wanted to speak, but it was evidently a dangerous subject. He changed it to another.

"I expect Dr. Packard will return next week, and then my engagement here will be con-

"I hope you will not leave the city at once?" said Miss Parker.

To tell you the truth, Miss Parker, I am interested in matters progressing at Dr. Carroll's, and wish to continue my investigations with Lydia. Upon this result will depend my future action. I do not wish to act hastily. I want time for earnest thought."

Doris looked at him gravely. He smiled, as he said to her :

"My first thought, when I came in, was that ou had retracted, Doris."

"No, indeed! I don't think I could ever do it. I can't help believing my mother comes to me, and other friends, too. "Yes, and the Spiritual Philosophy teaches

so much that is hopeful and comforting. I wish it were all true. I may yet be forced to accept "I wish you would go over to Dr. Carroll's and

tell them what has occurred here," said Miss Parker, as Mr. Brooks was about to leave. "I am going directly there, and will take vour message.

Doris felt much pleasure in this call. "I hope he has forgotten all he said to me that dreadful day," thought Doris, as she returned to Mrs. Mason's room. An hour after, when the familiar face of a certain little boy appeared with more flowers in his hands. Doris doubted that he had.

She put them in a vase near her, and began to wonder if it would not be a great trial to Mr. Brooks not to continue in the ministry.

Days passed, during which Mrs. Mason seemed to gain a little in strength, but she did not recognize any one about her. She muttered short, broken sentences, words they could hardly understand. Sometimes she seemed to fancy herself a child, and again she talked of her husband. Sometimes she spoke of her daughter Mary, or rather seemed to speak to her.

Miss Parker and Doris nursed her faithfully. "We must prepare for a change, Doris. This is the last week in August, and by the first of October we must leave here. Sarah may live a long time in this condition, but she cannot live here. The house is passing into other hands. I don't see any way except to take her out to my place in Roseville. She has nothing to support herself with, and you and I must take care of her. I can do it there with less expense. What do you say to it, Doris?"

"I suppose we must go. I am willing to do anything you think best. I will do all I can to help. One thing I can do-I can sew. And, auntie, I am willing to live plainly and get along with a little if I can only be with you."

"Yes, dear child, I know it. We can be happy if we are poor. But I have faith to think the way will open for us somehow. I must talk with Dr. Placent and Mr. Wilkins at once. We must make the move while it is warm and pleas-

She turned to Mrs. Mason and gently smoothed her gray hair back from her face.

"Poor soul!" she said. "It is a comfort to me to know you will not realize the change that has come to you. We will not let her suffer for anything, will we, Doris?"

"No, I'll do all I can," she replied hopefully. Dr. Placent thought there could be no objecSome of lar personal property was at once re-moved. Has room was made ready for her—the beat and pleasantest room in the house—and one Ane morning in September James drove her over carefully. Doris was already await-

Mrs. Mason gave no sign that she could distinguish between her own home and Roseville. The change was great to Doris, she had lived so long where there were so many apartments, each spacious and handsome. She missed the

large halls, the wide, easy stairs, and numerous little conveniences with which Mrs. Mason's

house was filled. She missed the service of James and Katy. Still she was content to do with her own hands all that was required of her, and cheerfully and patiently assumed her part of the charge of

Mrs. Mason. They rarely left her alone. Two days after their arrival they were sitting out on the piazza, while Mrs. Mason was

sleeping. "And now, Doris, comes the 'tug of war.' as the saying is. We are to buckle on our armor, and earn our bread. I will make it as easy for you as I can, but it will be hard at the best."

"Don't feel badly, auntie. I am ready for anything," and Doris smiled hopefully into her aunt's face.

"I do n't want you to go into the city to work, and the next plan is to have our work come out here. I have already quite an amount engaged, through the kindness of Mrs. Carroll. We will each do the most and best we can, and of giving up the ministry? Why, may I ask?" if we three can get a living and keep out of debt. it will be all I dare hope.'

"Keep out of debt!" repeated Doris; "how strangely that sounds, when we have always been accustomed to plenty of money.

"You mean you have, Doris. I have had many a hard lesson in poverty, for which I may be thankful now, for I shall know so much bet ter how to manage."

Perhaps it is well I should learn how to 'manage.' Who knows but I shall be poor the rest of my life?" Doris smiled, as if she thought poverty attractive. "I dare say I shall be very stupid about learning many things, but I know you will be patient with me. I really want to be a help to you, instead of a burden, and I am ready to begin this very minute. I think we shall need to use all the minutes.'

Miss Parker brought out a bundle of work. while Doris brought her little work-basket, which she soon saw must be exchanged for a larger one; and soon her needle was flying busily. They worked on in silence for a little time, and then Doris said,

'Is n't it most tea-time, auntie"" "Yes; but our tea must be bread and milk

"That is good. You know I like milk. But your favorite tea-must you do without it?' "Yes, I shall try for a while. Your grandma

must have it, so you may make it for her.' They chatted so pleasantly over their bread and milk they forgot what they were eating. Doris put away the tea things and sat down at once to her sewing. At nine Miss Parker said: "We must put the work away now. You

have done well to-day, child." Three days passed without much change. They were busy days.

"I most wonder that Dr. Placent has not been out here. He seemed to feel so much in terest in Sarah's case.'

"No doubt he is very busy," said Doris. She began to think of another physican she would be very glad to see, and, as if her thought were prophetic, Dr. Carroll stepped in through the a poor quarter in the city by that benevolent open door. She had not seen him in a long

"Dr. Carroll! How glad I am to see you!" Her face expressed more pleasure than words. He took the little hands, grown so thin, and held them closely for a moment,

"I would have come to you long ago if I had you I shall never stay away again, unless you

Doris could not answer him, for at that moment Miss Parker, who had heard her delighted | but you will have to explain that one to me, exclamation, entered the room. He received a for I don't know to what he alludes." He warm welcome from her also; but Doris had passed it over to Dr. Packard. suddenly taken refuge in a bile of snowy cloth which she was industriously sewing.

'It is always a pleasure to come here, Miss Parker; but my visit this morning is a professional one. Dr. Placent is quite ill, and has asked me to take charge of some of his patients. Mrs. Mason is one of them, I am happy to say. I don't mean I am happy that she is sick, you know," he added, laughingly, "but I am happy to have a good excuse for coming here every

day." "Sick or well, my door is always open to you,

doctor," she replied. "And now I will see Mrs. Mason."

She led the way, while Doris sat and sewed with trembling fingers. She wondered what was the matter with her. She thought Dr. Carroll's dark eyes must have looked through her and touched every nerve.

Miss Parker remained with Mrs. Mason a few moments after Dr. Carroll came out. He walked directly up to Doris.

"I want to ask a favor of you. Will you let mother know if Miss Parker needs anything at

You are very good! Yes, I promise for auntie's sake. We mean to do the best we can but trouble may come in spite of that."

"How glad I am auntie has such good friends," was her thought, as she turned away from the

"It will be nice to see the doctor every day, won't it, auntie? Perhaps he will bring Lydia ; out some day." He did bring her the very next day. She

could stay only a few moments. It gave Doris a hope of many pleasant meetings yet in store for them. And Lydia wrote her such a loving, comforting message from her mother! "Auntie, see! This is worth more than all the money in the world!"

"So it is, Doris. I am more and more thankful, every day of my life, that we are permitted to hold communications with the loved ones who have passed from earth. It makes all joys sweeter and all troubles easier to bear." After they had driven away Miss Parker was

thoughtful for some time.

Doris, I have been thinking about Morris for several days. I think we may find him and have him come home. It will make no difference to Sarah now, and may make it pleasanter for us. I think you had better write him soon.' "Oh! mayn't I do it this very minute?"

Doris dropped her work eagerly.

"Yes; the sooner the better. The letter was quickly written, and Doris hastened to mail it. Returning, she began to count the days before he would receive it.

"Don't be too anxious, Doris. You remem ber he spoke of going away from Rathburn. He may have gone and the letter may not reach ed my mental equilibrium. But, since you him readily."

The caution sobered Doris a little, but she felt glad she had written.

> CHAPTER XI. MR. DROOKS DEFINES HIS POSITION.

Dr. Packard had returned from Europe. He sat in his study, talking with Mr. Brooks, whose engagement was practically ended. He had warmly commended the young pastor for the manner in which he had discharged the various duties of the pastoral office during his absence.

"Have you a place in view where you expect to settle, Mr. Brooks?" "None at present, sir."

"Then I would like to mention the Meadsville parish. It is without a pastor, and is a desirable location. I have some influence with parties there, and should be pleased to recommend you to the church."

Mr. Brooks was silent a moment. He knew the time had come when he must define his po-

"I am exceedingly grateful for your interest and consideration, Dr. Packard. Whatever I may do or determine upon in my future I hope to deserve your respect." He hesitated a little. "I do not think you had better try to secure the Meadville Church for me. In fact, I think

seriously of retiring from the ministry. "My dear Brooks! what are you talking about? You, with your fine talents and ability to preside successfully over a church, to think

have changed so much that I do not feel it is at all my place.' "Views! Are you running away from the Or-

"My views in regard to the church and creed

thodox Church? To what? Unitarianism? "No, sir. To Spiritualism."

The words were quietly spoken, but they fell like a bomb at the feet of Dr. Packard. There was a long pause, during which Mr. Brooks's clear eyes met Dr. Packard's steadily.

"Spiritualism! Brooks! I would n't have thought it of you! A man of your judgment and sense!

"But what if that very judgment and sense compel me to accept it?" Dr. Packard did not reply. Mr. Brooks con-

tinued 'You may be sure I would not have done this without honest and earnest investigation." "But, Brooks, when you found yourself way-

ering from the faith of the church. I do believe if you had prayed hard enough and long enough. the Lord would have restored you safely.' "And did I not? Could I tell you, or any man, how many days were one long prayer?

How many nights were sleepless nights of agony? I have suffered all the torments a conscientious, sensitive nature can suffer. And in the midst of it all I was determined to know the truth. I had believed the creed of our church was a truth. I said if there was a truth beyond that, I wanted it: so I searched for it.'

"Oh! there 's the trouble. I never knew of a nerson, or heard of one, who investigated Spiritualism but got led into it at last." said Dr. Packard.

'Yes. And now I ask you honestly, isn't that fact worth your consideration?'

Dr. Packard did not seem ready to reply Mr. Brooks continued:

"I want to say to you that I have pursued my investigations in such a manner that no deception could possibly have been used.

"Through the hand of a young, ignorant girl only fourteen years old, poor, and taken from lady, Mrs. Carroll, even while she was teaching her to write, that girl, I say, has written me messages from friends who passed away years ago, and of whom she could have had no knowledge.

Dr. Packard sat like one stupefied. "See here!" said Mr. Brooks, drawing a large

not been forbidden. Doris; and now I warn envelope from his breast pocket, "here are some messages from my mother, and in my mother's own handwriting. And some from my father. In one of them he mentions you,

"Here are messages from my sister, and my cousin. Here is one from M. Boulanger, Frenchman, who was a friend of mine. It is written in French, and excellent French, too Remember, sir, that Mrs. Carroll had to teach this girl to write even English. And I did not even know M. Boulanger had died. I wrote to Paris to inquire, and here is the letter his brother wrote me in reply, and it corresponds with the facts stated in the message:" and he placed the letter with the message.

"And here are messages from Herr Lightmann, written in good genuine German. Licht mann was my father's friend as well as mine." "Yes I knew Lightmann" Dr. Packard

nicked up the German message and held it daintily in his hands, as if he were afraid i would burn him. Then Mr. Brooks said: "Dr. Packard, you knew my father." "Yes; he was a good man, and a faithful min-

ister of the gospel. I had hoped to see his sor follow in his footsteps." There were tears in Mr. Brooks's eyes as he

urned toward Dr. Packard. "Here, please look over some of these. Seif you think they are like my father.'

In one of them the father had alluded to Dr Packard, for they were close friends. It spoke of a matter of which Mr. Brooks knew nothing, but which Dr. Packard understood. He leaned

"Brooks! nobody knew that but he and I I don't know as I wonder you think they came from him!"

back in his chair and gasped:

diligently studying the lesson Mrs. Carroll had marked for her. Frequently they were written

upside down. Dr. Packard began to pace the floor. "I would give worlds, if they were mine, to know the truth, but I am not sufficiently composed to criticise these at present. I would like to examine them again, if you will please leave

them for a little time." "Certainly," replied Mr. Brooks. "To me nothing can be more comforting, more natural, more self-evident than these facts."

"But think a moment. Think how many

people go crazy over it!" "I don't see that, sir. I have seen or heard nothing, as yet, which has in the least disturbspeak of that, you and I both know there are

those in insane asylums who have gone crazy aver religions!

Dr. Packard continued his walking.
"Do you remember Mrs. Somes, the lady whose child died the day you left the city?" "Perfectly. I had forgotten to inquire for her."

"She is in an insane asylum. Through the loss of that child she became insane. And yet, you or I cannot deny but that she was a good, exemplary and consistent member of your church."

"Yes, that is true," he assented.

"I attended the funeral," said Mr. Brooks. nothing touched her. If I could have said to October resident at Onset, Mass. her then, as I can now. Madam, your child I have spent the summer at this pleasant restill lives,' could have taken her where she sort, and have found much to admire. do you suppose she would, now be an inmate of that asylum?"

Dr. Packard was overcome with emotion. Spiritual Philosophy. There is in all churches. and all professions, and in all walks of life. I which will help me to be a better man, and to help others to be better. I have learned some new truths, and have accepted them. Come what will, I must stand by them. I can only ask that my friends may believe I am honest in my convictions, and mean to do rightly."

"I believe you are sincere, Brooks. I should like to talk more with you about this. Meanwhile, may God bless and keep you!

> [To be continued in next issue.] Written for the Banner of Light. THE UNBELIEVER.

> > BY ROSE MAXIM

They are having a revival, wife; I just stepped in to-night; It seems all other faiths are vain And theirs alone is right. They say 't is not the good deeds done That bring eternal joys, But that belief alone can save.

While unbelief destroys. Their heaven has still a great, white throne And angels wearing wings. And streets of gold, and gates of pearl. And harps with a thousand strings; And life-long sinners enter there If dving they repent. While for one wrong unpardoned.

There's endless punishment. That hell of theirs has had repairs. (Much needed, I'll allow.) The infant lining is not there. They use less brimstone now But still it is an awful place. And sad the sinner's fate, And though the souls are burned as long.

A place of future woe, For if the Lord is everywhere, What matter where we go? He said, "Though ye descend to hell, Behold, there I shall be " And if it's good enough for him It's good enough for me.

But I'm not troubled much about

The heat is not so great.

I don't believe the devil has Quite all the power there is, Nor that man's love and mercy Exceed God's tenderness: I don't believe I could rejoice As endless ages roll. Beholding others' agony Of body or of soul

But I believe God made the world, And all that dwell therein. And that by his creation came Both holiness and sin, And to be free from pain and fear. From want and sorrow free, With peace of mind, and conscience clear That's beaven enough for me

San Bernardino, Cal., Camp-Meeting.

The Spiritualists of Southern California came together in camp-meeting on Friday, Oct. 12th. In numbers earnestness of purpose. The meeting was called to order by Mr. William Heaps, President of the local society, who in a very pleasing manner welcomed the and tendered the camp-meeting the use of their hall and grounds during the term of camp. Mrs. E. P. Thorndyke, Vice-President of the local society, ex-tended a cordial welcome to the lady visitors, closing her remarks with an original poem—which was sung by the abole.

by the choir.

Mrs. Ella Wilson, of Santa Anna, responded in beMrs. Ella Wilson, of Santa Anna, responded in be-

by the choir.

Mrs. Ella Wilson, of Santa Anna, responded in behalf of the Spiritualists of Southern California. Remarks were also made by Dr. T. B. Taylor, of Los Angeles, and Dr. J. R. and Mrs. Edith E. R. Nickless, of New York. The services closed with tests by "Sanfower," the messenger spirit of Mrs. Nickless; she giving many messages of comfort to mortals from their loved ones of the other shore.

The hall in which the services were held is owned by the local society of San Bernardino, and has a seating capacity of between three and four hundred. The handiwork of the ladies was seen in the tastefully decorated walls, with appropriate mottoes. Over the rostrum, in golden letters, were these words: "The Temple of Truth—Dedicated to Progress, Liberty, Love and Fraternity—There is no Death," In the rear of the hall, in evergreen letters, surrounding a large anchor, "Spiritualism the Hope of the World."

On Saturday afternoon at the Conference Meeting, J. V. Mansfield, of New York, gave a lengthy and interesting account of early day Spiritualism.

Evoning—Mrs. Edith E. R. Nickless, of New York, occupied the platform, the controls taking for their subject. "Spiritualism—What Good Has it Done for the World During the Past Forty Vears?" The words that came from the lips of this gifted speaker were listened to with marked attention. After the lecture a man in the audience said he had been intemperate all his life until three years ago, when he became convinced of the truth of Spiritualism. When he was assured that his dear mother and darling little ones knew every act of his life, and saw him every time he entered a dram-shop, he said, "I will never touch another drop of spirits again," and he has not up to this date. This is one good Spiritualism has done.

The Camp-Meeting was duly organized, with pream-

done. The Camp-Meeting was duly organized, with preamble and constitution, but the election of officers was

"And then I wrote a long list of questions. I folded the paper, placed it in an envelope and sealed it. I carried it to this girl several times. The envelope was placed on a table. She wrote answers to those questions. The envelope was not removed from my sight at any moment, and it is still sealed. You may examine both."

Dr. Packard took the papers like one who has a disagreeable duty thrust upon him.

"Some of these messages were written while the girl held a spelling-book in the other hand, diligently studying the lesson Mrs. Carroll had

Afternoon.—Mrs. Ella Wilson lectured, taking for her subject, "What is Truth?" Mrs. Wilson is a new lecturer on the spiritual platform, and bids fair to become one of its brightest lights.

Evening.—The hall was crowded to overflowing to listen to Mrs. Edith E. R. Nickless. The controls spoke in reply to that old, old question, "It a man die, shall he live agala?", After the lecture many interesting and convincing tests were given by "Sunflower," the messenger spirit of Mrs. Nickless.

The weather is fine; figs, grapes and other fruits are abundant. The Southern California Camp-Meeting's first season will be a success.

CYRENUS.

"One-and-a-quarter street," "Three-and-a-half street," "Ten-and-three-quarters street"—these are the pretty names a "Board of Survey," proposes to give to certain small streets in Philadelphia. This system of fractional nomenclaturelt is proposed to extend all over the city, supplanting such excellent names as Walnut Place, Lancaster, Crosby, Rye and Corn streets. If the Philadelphians can stand this, they have no sense of the ridiculous left.—The (Springheld) Republican.

Spiritual Abenomena. Under the above seading the Barnan or Licely reliables from time to stone sommon leating any tributed by reliable pecualty the testing seading the special property of the special property that the special property the special property that the special property the special property that the special property is not common, steply those we have in important the special property in the speci

#### Experiences at Onnet. To the Editor of the Banner of Light:

campiground I still linger, that I may catch a 'I tried to point her to a source of comfort, but few of the autumnal rays which come to the

would have had indisputable proof that the I have taken quite broad and extended obchild was still near her, and loved her, that it servations of the place and of the people, both was conscious of her continued remembrance, residents and non-residents, permanent and casual visitors, stockholders and cottagers, and I am fully convinced that Onset is blessed with as much honesty, intelligence and virtue as the "Very likely there is much to choose in this old Commonwealth can show on an average throughout her whole territory. So, under this conviction and within the atmosphere of want the good, the pure, the true. I want that such environments, I have lingered at Onset to enjoy a few weeks since the summer crowds have gone, and, with my family, I breathe the pure air and partake of the fullness of health and happiness which this section of the State affords to its residents.

There are, however, some associations of midsummer still lingering here, which have until within a few days allowed every earnest seeker for the great truths of immortality to see and experience their phenomenal evidence. Many of the mediums remained until late in the season, so that I have not been entirely alone, or without opportunity to study spirit phenomena, and turn my research to the deeper problems of spirit-life and its manifestations on the physical plane.

The prevalent and general accusation of fraud in the scance-room, echoes from Boston's experience and modes of expression for the last few years, led me to an earnest and critical review and examination of that which I have seen and the scance-room and in my own sittings with mediums, and the result has been to confirm my convictions of the truth of our spirit phimanifestation, from the "rap" to materialization and its mediums.

The materializing medium is the most abused public or private benefactor of the present time. No instrument, man or woman, which the hidden and unseen forces of truth and its science have used to present to men new knowledge, has ever been so unreasonably accused of dishonest intentions and fraudulent results, as has this class of the community. Old and well rooms with us all of the time, and the other. tested and absolutely truthful mediums have been accused of the gravest crimes, both by the community and the public press. This it was that led me to a renewal of the study and observation which I have above spoken of. Such investigation was extended to various mediums, and in no one instance have I seen anything which partook of the nature of fraudulent manifestation, coming from the various cabinets; and not a sign of an accomplice has made 'its appearance to me, or in any scance I have attended. My experience in spirit-research, as well as the medium's honest effort, has been highly satisfactory, and finding no "frauds" among the mediums who have come under my eyes at Onset this season. gladly bear my testimony in their behalf.

There are two mediums who have been here this season, who have been prominent public mediums in the past, who have now left public work, and are to devote their labors to private individual research for scientific and historical purposes, who I think deserve special mention, and a word of commendation, for their past labors and their present faithfulness to the cause of Spiritualism, as well as their excellent mediumship. Yet I would not select these two for special mention were it not for the fact there were not many, in comparison with our Eastern | that they have been attacked, with many meetings, but they made up their lack in numbers by others, in the press, as impostors who have been "exposed" the last winter in Boston, at the public raids made on mediums, when one of them has not held a public scance for more than two years, and the other has never yet been detected in fraudulent manifestations. I refer to the well-known Berry Sisters, Helen

and Gertrude. It is well known in the spiritual community that Miss Helen withdrew from public mediumistic work over two years ago, and now that Mrs. Gertrude has done the same, and will give no séance save to private sitters, I wish to render to them, as faithful and honest mediums, my earnest word of approval for their past work; and I do not know of a more convincing or forcible way of putting such before the publie than by relating my experience in a late private circle held in my house at Onset last September.

After all was quiet here these two ladies were visiting in my family, and one evening it was proposed that we hold a dark séance. We did so, and no manifestation I ever witnessed gave me greater proof of the truth of spirit-return or the potent force in their mediumship than the results of this séance.

It was then arranged between ourselves and the spirits who manifested to us that they would hold a materializing séance. One or two evenings later I draped the door between our dining-room and parlors, and converted the dining-room into a cabinet and the parlors into a séance-room.

Mrs. Gertrude went into the cabinet, and Miss Helen acted as the manager to announce the names of the spirits when they material-tized. These mediums had no apparatus nor man Question." "The Second Mayflower," by Alex. opportunity to manipulate anything connected Black, recites the early history of the State of Ohio. with the scance, had they desired to do so. We A paper relating to the "Jugglers and Snake-Charmhad strict and positive test-conditions, and did ers of India" is replete with interest. Gustave Kobbe not intend to deceive ourselves.

In the course of the evening twenty-one different materializations took place, and the presentation of twenty-one well-organized physionl beings was the result. These forms came into physical life from the cabinet, and in the room where we were in full view when they were coming from the invisible to the visible condition, and they were as much human, in telligent beings as we ourselves

Many of the forms or spirit-beings repeated their coming twice, while a few returned the third time. They staid with us from one to twenty minutes, holding conversation and performing other acts, as people do when making such visits. There were as many as three out with us at a time, and this number came, in several instances, at one time during the sé

There were several instances where the me

woman by the side of a book blac on the shady end from the light and where it was some darker than in/the middle of the room. She came to me, gave me her name, and talked about the plotures in the liouse, and about crayon drawings in pastel, and then went and opened a drawer wherein I keep paper, and selected some soft crayon paper, and brought it to me, saying, "This is the kind of paper I wish you to put on the table when you hold scances or linye sittings; and I will try and make you a ploture." Thus she showed a knowledge of Amidst the solitude of an almost deserted my oustom and practice in pastel work, which was unknown to either of the mediums.

She afterward took a crayon and made a fine and artistic drawing of a woman's face, about the size of a cabinet photograph.

Before she dematerialized she led me to the extreme end of the rooms, from the cabinet, and taking me to a picture which was the result of my own study, said, "We made this." The light then came through a window, from the street lamp, where no curtain obstructed its rays. I said, "You cannot stand so much light." 'Oh! yes, I can," and she took my hand and led me direct to the window, and put her face close up to the glass, that she could view the surroundings which the street lamp brought into view. I then had a full and complete view of her face and clothing, for she stood there for several minutes. She then returned to the parlor nearest the cabinet and demateralized, while entering the cabinet, but soon reappeared with another lady, my own deceased daughter.

My mother came to me on this occasion, as did also a deceased sister, and the latter told me what my living sister had been doing in the earlier evening in Boston, which I verified the next day when I called to see my sister living in that city.

There is no better established fact in my physical life and personal experience than the fact that these visitors were in form, appearance and intelligence, like unto ourselves, having physical bodies, with the appearance of perfect human beings. They walked, talked, sung and laughed, and did all these things in our presence as naturally as we ourselves. They seemed to enjoy their calls, and had as pleasant experienced during the summer, both within a time as any persons who have honored us with their presence this season. They seemed to enjoy the life on our side, and were happy in their visit. Now if those visitors were not relosophy in all of its various departments of turned spirits, our former friends and relatives. and others, as they purported to be, who and what were they?

There is one fact of which I am sure, and of which I can assure all readers of this letter: There were no trap-doors, no side entrances and no accomplices nor any assistants at this séance, save such as came from the invisible world, and were spirit operators for these two mediums. One of the mediums was in the entranced, could do nothing to bring such beings to us without our observation, except by and through their mediumship and mediumistic powers and environments.

Believing in Jesus's maxim that the "laborer s worthy of his hire," I would not refuse nor neglect to render this tribute to those who have so fully earned it by their honest service to the angel world for the elevation of mankind, and bringing to men this evidence of immortality. Fraternally your brother in the study of spir-

tualistic science. Onset, Mass., Oct. 10th, 1888.

Quarterly Convention of the New Hampshire State Spiritualists' Association,

Held at Washington, N. H., Oct. 12th, 13th and 14th Held at Washington, N. H., Oct. 12th, 13th and 14th.

From first to last it seemed as if Dame Nature, like another John, intended to baptize us with water, while the spirit-world, as if in rivalry, accepted the challenge, and gave us an outpouring that more than compensated for the discomforts to the physical.

Naturally the attendance was limited, but if I were to give you the most meager outline of the intellectual and spiritual feast, I fear it would occupy more than our fair above of your sugge.

and spiritual feast, I fear it would occupy more than our fair share of your space.

Prof. J. W. Kenyon of Worcester, Mass., was our only speaker from abroad. Though a stranger to most of us, he won a warm place in our regards by the profound and searching analysis he brought to bear even on the most hackneyed themes. He seems to have an almost unifnified ability and desire for work in the cause, and we are confident that as his talents become known, he will not lack for calls to labor in the harvest field.

known, he will not lack for calls to labor in the harvest field.

Mrs. S. B. Craddock of Concord gave us some of her best inspirations, and "White Feather," her Indian control, by her quaint and anusing conceits gave a variety that should be heard to be fully appreciated. Mrs. Craddock's time is mainly occupied by her medical practice, and if that fact is any indication of fitness, she needs no further recommendation.

Mrs. Addie M. Stevens, of Washington, whose long and faithful service in the cause entities her to the respect and affection of every brother and sister in our ranks, gave essential aid in various ways. The sorrows and trials of this world, of which she has had a full share, have but refined a nature previously noble, and the sentiments uttered by her controls are always in harmony with the medium.

A cordial letter was received from Miss S. Lizzie Ewer, of Portsmouth, expressing her interest in the Convention and regretting her inability to be present. We hope to see her at our next meeting.

Saturday evening a varied entertainment was given. Instrumental music was skillfully rendered by the Mellin Ennity, and recitations by transcent fails.

Saturday evening a varied entertainment was given.
Instrumental music was skillfully rendered by the
Mellin Family, and recitations by two young ladles
whose names I falled to get, but whose services were
greatly appreciated. "White Feather" was bright
and witty as usual. Prof. Kenyon gave a himorons
reading, also a phrenological examination. Mrs. Stevens read a poem, and two or three songs were sung by
the Secretary—all forming a programme the performance of which was pronounced very enjoyable by those
present.

At the close of the meeting Sunday evening the usual vote of thanks was passed: to the railroads for reduced fares; to the press, speakers, mediums, singers, and all who had in any way contributed to the success of the Convention, which was then adjourned without date.

GEO. D. Errs, Sec'y.

Late October Magazines. THE COSMOPOLITAN.-Base-Ball as "Our National

Game" is the subject of the leading article by John M. Ward, illustrated with nearly twenty-five engravings, portraits of prominent players. Following this the "Pranks of a Pet Lemur" are described by Olive Thorne Miller, and the story of "Jim" is pathetically gives, with remarks thereon, specimens of political campaign songs from that of 1840 to the present. Other articles of interest are "Zulu Warriors at Home," new chapters of "Miss Lou," and the conclusion of "The Heart of Colorado." and "Millionnires of New York." The Cosmopolitan Magazine Co., New York.

THE THEOSOPHIST .-- In the October number "Two Curious Experiences" are related, somewhat similar in their character, but with different endings. "Atmagnyan," a Knowledge of the Atma, the spirit of man, is treated upon in a summary of lectures recently delivered in Bombay by Pandit Nirbhyanand. The first two chapters are given of a translation having reference to the Hindu and Jaha versions of the "Ramayana," one of the greatest eple poems of India. Of the remaining contents are "Hindu Marriago," "Social Relations, Among the Brahmans," "Experiences of a Student of Occultism," "Influence of the Moon on Vegetation," and "A Study of Tornadoes," Madras, India: The Proprietors, Boston: For sale by Colby & Rich.

THE BIZARRE, NOTES AND QUERIES, for October, contains a disquisition, occupying ten pages, upon the There were several instances where the materializations took place in the parlors and did not come from the cabinet or return to it. One instance of this kind was the materializing of a For sale by Colby & Rich, Boston.

## Bunner Correspondence.

New York.

YONKERS. - Alfred Andrews writes: "Mr. and Mrs. (lale, of this city, have been stanch Spiritualists for over thirty years. Several years ago Mrs. Gale yas developed as a magnetic healer. Her first patients were those of her own family and friends. A few years since one of our liberal-minded physicians had a case of paralysis that baffled his skill—a boy of ten years, who, through an accident, was fast losing control of body and mind. The doctor, knowing of Mrs. Gale's power, suggested to the parents to try her treatment. They did so, and in a few weeks the boy had so far recovered as to go out of doors as usual. Since that time Mrs. G. has cured many cases of paralysis physicians have tried for years in vain to cure. One of these was Mrs. K., of New York City, who had been a bed-ridden invalld over twelve years. She is now well and strong. A remarkable feature of this case is, that the patient became developed as a fine medium and healer, and before she was fully recovered began to treat her own family; and on several occasions since she has treated Mrs. G. with great benefit. Mrs. K. is now a powerful healer, and her daughter a fine medium. In another family attended by Mrs. G. the mother and two daughters became developed as mediums, the former showing good healing powers. About three months ago my oldest daughter became ill. After a few visits the doctor in attendance very frankly said he did not know what the trouble was, and advised a visit from a New York City specialist. Upon my suggestion he consented to my trying Mrs. Gale. The case had progressed to paralysis of the right foot and hand, and was beginning to affect the brain. Mrs. G. treated her about a dozen times, and my daughter has now recovered her usual health.

Hundreds of cases can be given of the cure of chronic diseases; also of acute attacks of pneumonia, diphtheria, etc., of patients in various places on the Hudson River from New York City to Peekskill.

Mrs. Gale's method of reducing and securing hernia has been adopted by some of the physicians of this city as being simple and efficacious.

While some of the more liberal doctors recommend Mrs. G. in some of their most baffling cases, others speak of her work with sneers, and try to ridicule it; but they only bring contempt upon themselves, for most of her patients are fearless and outspoken in her praise. Among her patients were two of our oldest physicians, and one clergyman's family of this city; one physician in New York City; two clergymen ir Tarrytown, N. Y. In some of the best families in this vicinity Mrs. Gale is employed in preference to any doctor, and has had as many as seven patients in one house.

Another remarkable feature of this lady's work is, that she is not now, and never was, a strong and vigorous woman. Two or three times within a few years she has had an attack of heart trouble; about a year ago she was so very low as to be given up by her family and not expected to live from one hour to another But she soon rallied, and with the help of her former patient, Mrs. K., recovered, and has done more healing the past year than ever before. This proves that it is not physical power that does the work.

There are not less than a dozen mediums and healers in this vicinity who have been developed under Mrs. Gale's treatment, and although there are but few outspoken Spiritualists in this place, the work of this healer has impelled the community to look with more respect upon the cause than heretofore.

So the good work goes on. Let others go and do likewise, for magnetic healing is one of the most practical and convincing phases of the spiritual movement. Mrs. Nellie J. T. Brigham has favored us for many years with lectures about once a month, and her ministrations are doing great good in a quiet way."

### Pennsylvania.

PHILADELPHIA .- "A Student of Nature" writes: " I notice in the October number of the Esoteric magazine an article in reference to 'The Healing of the Nations,' with quotations therefrom. This book, from the inspired pen of Charles Linton, with a lengthy introduction of Ex-Gov. N. P. Tallmadge, was published in 1855. In 1864 a second series was published by the same author. The first has become very scarce, and copies are difficult to obtain. The second series it is almost impossible to find a copy of. After some months' search. I succeeded in obtaining one at the cost of ten dollars, and I would not sell it for ten times that price.

H ever man on this earth was inspired, Charles Linton, the writer of these volumes, was. Thirty-three years ago he gave to the public a book wherein was set forth nearly all the information one can desire, or need, to make his path clear toward spiritual development. The second series is even more beautiful than the first-if such is possible. Any one who will take these books, and read them carefully, will find no oc easion to look toward the East for instruction in spiritual development-for the masters inhabit our own country, and have been in our midst, yet we have known them not. If there ever lived a master-a true adept so far as giving spiritual food to the hungry i concerned - he lived in the person of the writer of 'The Healing of the Nations.' For in these books (the first and second series) all the truths are taught which are being struggled with at present by many Theosophical writers. I say 'struggled,' for it is indeed a struggle with many of them to attempt to explain what they do not themselves understand, and in the attempted explanation using obscure terms which make it a difficult and laborious undertaking for the average person to read intelligently. In 'The Healing of the Nations great truths are taught in simple language-language which all can understand. There are no perplexing mystifications-no secret symbols. The instructions for reaching the highest goal of human attainment are all to be found in these books, and yet the humble writer is scarcely known in name to the present generation of Spiritualists or Theosophists. Perhaps som of the latter would rather grope along for years, gathering here and there a few crumbs, as they are doled out to them by some unknown and perhaps unknowa ble 'Master of Wisdom,' living far away in the East, than to have the teachings of a writer of their own country. For myself, I candidly say that I prefer the plain teachings of these books to any teachings which are supposed to have been sent us by the Eastern adepts, or their pupils. They contain all the higher spiritual truths now being taught by Theosophists, and a great deal more; and the language is far more spiritual than that in any of the books on Theosophy l

have read. To many they would prove a signal light-a guide to peace and happiness, and it is much to be regretted that it is almost impossible to obtain them at any price Is it not possible to reprint the work, and place it is the hands of the people? Will not some enterprising publisher reproduce the work?"

## New Hampshire.

KEENE.-A. C. Hardy writes: " Prof. J. W. Kenyon delivered two lectures here Sunday, Oct. 21st. In the first he instituted a comparison between Christianity and Spiritualism. He said Christianity was the result of a union of Paganism and Essenism as consummat ed by Constantine. The dogmas, forms, and ceremo monies of Christianity came from Pagualsm; but its ethics from the Essenes. Jesus never taught dogmas, but othics. Paul was made to father the Pagan doctrine of salvation through blood and faith in the merits of another, while Jesus taught that the kingdom of heaven came by forgetting self, and devoting the whole life to the good of others. Spiritualism is doing both a negative and a positive work. It is showing what is false in the creeds of the past, and building up a more perfect faith founded on knowledge gained by demonstration. In place of total depravity it gives us development from all lower conditions; in place of eternal punishment it shows us that the effects of inisdirected lives are to be overcome by doing good to those we have wronged. It ignores the existence of evils and shows us there are none worse than ourselves; God ceases to be anthropomorphic and be comes the intelligent cause of all being, living, breathing and thinking in all of nature's forms. Heaven be comes not the abode of a few elected from all eternity to sing songs and play on golden harps, but the spirit- lateral.

unt home of all, adapted to their needs and capacities,

where all functions of mind shall be expressed. In the evening, Prof. Kenyon discoursed upon the good in Releituation. For an hour and a half he held the close attention of his audience, while he pletured the great blessing the world has received and the good displayed in the curing of disease and the exercise of other spiritual gifts. It is impossible to give an adequate idea of the beauty and power of Prof. Kenyon's discourses in a brief report as this must necessarily be. This is his second visit, and we hope it will not be his last."

#### Maine.

WARREN .- Mrs. Cora G. Fowles writes: "A company of Spiritualists and others held a meeting at my ome on the evening of Oct. 5th. Mrs. Jennie K. D. Conant conducted the services. The circle was opened by singing, with organ accompaniment. After an invocation Mrs. Conant made interesting remarks upon the philosophy and phenomena of Spiritualism. Twenty or more articles were psychometrized, they having been placed on the table before she entered the room, the readings being correct. Many spirits made themselves known by giving their names in full and the causes that led to their passing to spirit-life. It was impossible for Mrs. Conant to know anything about the matters referred to, as the readings and communications were given to strangers, nearly all of whom were skeptics. Every one present received convincing evidence of spirit-return. Having proved Spiritualism true by communications through my own organism, I was anxious to convince my intimate friends of the same; hence this meeting, which was very satisfactory. Mrs. Conant made a good impression. She left the following morning to fill engagements in Portland. I recommend Mrs. C. to all investigators and seekers for truth."

[From the Wide Awake.] THE RAMONA INDIAN GIRLS' SCHOOL

As it Is at Present. BY HORATIO O. LADD.

Under the shade of a group of sturdy old cotton-woods, on the banks of the Rio de Santa Fé, in the midst of a spacious plot of seven acres, stands a small cluster of adobé houses and a long, plain, light-colored wooden dormitory. An orchard of pear, peach, apricot, cherry, plum, quince and apple trees, makes a bank of fruit blossoms behind this group of Mexican and American buildings, in brilliant contrast with the dark green of the grove.

Here in the gay sunlight of a cloudless New Mexican morning are children running from one building to another clad in work aprons,

one building to another clad in work aprons carrying brooms, dusters and baskets of wood or coal, or freshly washed clothes to the lines: or in neat school garments with smoothed hair and clean faces, approaching the door of the schoolroom. Soon there are gathered around a dark-eyed teacher, with a gentle look and man-ner, twenty or thirty little North American Indian girls, from five to thirteen, with black eyes, ruddy checks, trim figures, and slender

hands and feet. An open grate fire is burning in the center o An open grate the is burning in the center of the schoolroom; the walls are plain, but bright-ened with reading and singing charts, and the mottoes and pictures above the long black-boards. A kindergarten table on one side with low chairs and numerous groups of material make a cosy corner. Half-a-dozen Apache boys, writing for that cover a proper to the conwaiting for their own government school to be erected near by, form a background to the pic-

This is the Ramona Industrial School for Apache Girls, the Indian department of the University of New Mexico, whose large brick building, Whitin Hall, stands in sight on higher ground on the other side of the river.

These Apache girls were brought a fev months ago from camps three hundred miles away to the queer old town of Santa Fe. They have been transformed in this school from dirty, thin-faced, unkempt girls in moccasins, buckskins, blankets and paint, into eager putils. pils who are dressed and can read, count, write,

pils who are dressed and can read, count, write, draw, sing, sew and work like the American white girls in our own homes.

These children are all genuine Apaches, yet show traits which surprise those who have despised the Indian. They are not inferior in capabilities to white children. They learn quickly, are apt in number-work and imitative studies like drawing weiting and singing. They ies, like drawing writing and singing. They readily catch hold of the forms of words, and at once associate with them their objects or ideas. They learn the letters without any particular effort of teaching. They have to learn everything, as we learn a foreign language, as English is to them a foreign language. They under-Racended. Resulting language are waiting is to them a foreign language. The stand it more easily than they speak it

Their interest in domestic occupations is marked. They prefer their sewing-classes to play, and their trained eyes and muscles make accurate stitches. At the age of ten or eleven they cut and make their under-garments, aprons and plain dresses, and do every kind of sewing that is required in the hems, gathers, sleeve-fitting, overcasting and button-holes. Those of twelve make excellent bread, cook plain food, work a believe to the cook plain food. wash dishes, do laundry work, make beds, set and wait on tables, sweep, dust and arrange

The work of the school is so divided that it falls lightly on each one of these little girls, who are thus learning, in a three years' course, to become capable mistresses of homes. Those who take a longer course, of six or ten years, will be trained to become skilled cooks and housekeepers, designed to take places in American households, whence they will carry established habits into their own homes, perhaps with husbands trained in the Government

These Apache girls appear to have strong mimic powers and to be fond of using them. The evenings in the dormitory are devoted to games of their own invention. Their charades are vivid personations. Their naturally keen are vivid personations. Their naturally keen observation seizes upon the peculiarities of persons and animals. They "play school" with accurate imitations of their teachers, commending and correcting the pupils with good judgment. They watch the scenes in different church-services to reproduce them. The tall, sedate, long-bearded singer in the choir is desirted with most of the control of the choir is desirted. picted with great truthfulness in the act of singing. The Bible is pounded with vigor, with a squint to their companions, when a certain preacher is personated.

They detect and remark on bad acting. Their imitations of a trained bear are wonderfully good. Once the bear began to talk English. Immediately one of the girls among the spectators exclaimed with critical surprise: "Why, how well that bear talks!"

how well that bear talks!" A favorite play is "tourist." The Ramona School is most generally visited by numerous tourists. They are usually astonished at the attainments of these savage children, and often express themselves before the pupils, who sit with demure faces. But Nature has been lavish in her skill at making eyes and ears for the Apache. The American tourist is there ore vividly impressed on their minds. Her remarks are treasured up and her peculiarities appropriate the demands of the complexity of the demands.

marks are treasured up and her peculiarities remembered. In the dormitory, at evening, the visit is reproduced. The pupils are in place. The tourists enter, walk about, look about, and talk with the "teacher."

"Is that girl all Indian?" says one. "That is a muchee bright boy." "She reads well."

"Our children would not learn so muchee in so short time." "Is it true these are Apaches?" "Where are their parents?" They never forget to praise the reading or spelling, especially if the teacher is present at the play, thus advoitly reminding her of the propriety of commending her pupils.

ing her pupils.

They have commonly a sense of value which many white children lack. One evening a group of girls in the dormitory were, talking of their little matters, and about going up town for candy, where they are allowed to purchase to some extent what they like with money they have earned by industrial work. Some declared that candy was good, and their favorite thing to buy. One of the older ones was heard to say in reply: "Candy eat, no come back. I buy scissors, have now."

[Concluded next week.]

Chong Kee is the richest Chinaman in San Jos', Cal. He has made a large fortune by charging his countrymen five per cent. per month on unquestionable col-

#### Now Publications.

CHOICE SOUVENIES FOR THE HOLIDAYS .- Lee & Shepard of to Bilk street, this city, have issued three publications designed as holiday gifts of peculiar style and beauty. The first is "All Around the Year," an illustrated Calender for 1889, by J. Pauline Sunter. 1t. consists of original designs on heavy bristol board, in seplatint and gold, gilt edges, ornamented with rings and chains in sliver, with slik tassei. The illustra-tions are of the flight of time, the dates of the months being given on twelve tablets, one month on each. with an appropriate design. The second is "A Christmas Carol," by Dinah Maria Mulock, and the third is a New Year poem, "A Friend Stands at the Door," by the same author. Both are of similar style to the first, in sepiatint, glit edges and ribboned. All of these are dainty tokens of remembrance and good wishes, and undoubtedly will be popular as such. Each is enclosed in a box.

CASSELL'S NATIONAL LIBRARY.-Nos. 137 to 143 of this dime series of standard books are "The Existence of God," by Fénelon, "The Merry Wives of Windsor," by Shakspeare, "The Schoolmaster," by Roger Ascham, and "Plutarch's Lives of Dion, Brutus, Artaxerxes, Galba and Otho," Translated by J. and W. Langhorne; "Tour Through the Eastern Counties of England," by Daniel Defoe; "King Henry V.," by Shakspeare; "Complaints," by Edmund Spen ser. New York: Cassell & Co.

#### Banner of Light,

The oldest spiritual journal in the world, now entering its sixty-fourth volume, is a journal of entering its sixty-fourth volume, is a journal of rare merit and worth. The Banner is a paper not only for Spiritualists to read, but the world in general. It is a large, eight-page journal, and always full of those things which give to the soul a rich feast. The spirit messages alone are without price, and no reasonable human being can doubt the genuineness of these beautiful communications. In No. 1 of Vol. 64 is commenced a new story by Mrs. Emma Miner, of Clinton, Mass., entitled "Bars and Thresholds." Mrs. Miner is a true and noble woman. Do not miss of reading her beautiful story, friends. That alone is worth many years' subscription to The Banner will be received at the office of Twilight. Colby & Rich, Publishers, No. 9 Bosworth street, Boston, Mass. Terms \$3.00 per annum.—Twilight, Augusta, Me.

ITALY AND THE PAPACY -It is said that the Holy See regards as a fresh affront the new penal code which the Italian Chamber adopted almost unanimously. Article 173 declares punishable by a year's imprisonment, and a fine of one thousand frances, any minister of religion who, in the exercise of his function, shall publicly censure or vituperate the institutions or laws of the State, or the acts of the authorities. Article 174 prescribes imprisonment for from six months to three years, a fine of from fifteen hundred to three thousand francs, and permanent or temporary interdiction from his functions. tions for an ecclesiastic who, "abusing the moral force derived from his ministry, shall excite others to ignore the institutions or laws of the State, or the acts of the authorities, or otherwise to transgress the duties owed to the State, or those attaching to a public office, or who shall prejudice legitimate patrimonial in-terests or disturb the peace of families."

#### Spiritualist Meetings.

ALBANY, N. Y...-First Spiritual Society meets in Van Jechten Hall, 119 State street (first floor), every Sunday at 95 A. M. and 8 P. M. Admission free. The Ladles' Aid meets ame place every Friday at 3 P. M.; supper served at 6 P. M. I. D. Chism, jr., Secretary.

NEWARK, N. J. Meetings will be held every Sun-lay evening at No. 139 Congress street, commencing at Celock, Mrs. H. C. Dorn, Secretary. ST. LOUIS, Mo. - Meetings are held Sundays, 3 P. M. by First Spiritual Association, at Brant's Hall, 9th and Frank Ilin Avenue. Samuel Penberthy (at Hotel Westeran), Sec retary

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INDEX Ready to go.
| Shall we know each other there?
| Sweet hour of prayer.
| Sweet meeting there.
| Sweet reflections. Angel Care. A little while longer. Angel Visitants. Angel Friends. Almost Home. Sow in the morn thy seed. Star of truth. She has crossed the river. Summer days are coming. They'll welcome us home. There's a land of fadeless beauty. They're calling us over the Beautiful angels are Bethany. Beautiful City. Beautiful Land. Bliss. Beyond the mortal. By love we arise. Come up thither. They 're calling us over sea.
Tenting nearer home.
Trust in God.
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The ery of the spirit.
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They are coming.
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The sharpest.
The sharpest.
The happy by and-bye.
The the region of light.
The stilent restrictions of the happy by and-bye.
The baryest.
The bearing us on.

Come up thither. Come, gentle spirits. Consolation. Come, go with me. Day by day. Don't ask me to tarry. Evergreen shor Evergreen side

le 's gone. lere and there. shall know his angel name I long to be there.
Looking over.
Looking beyond.
Longing for home.
Let men love one another My home is not her My guardian angel. Not yet. No weeping there. No death. Not yet for me.

The harvest.
Time is bearing us on.
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Voices from the better land.
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etc. We shall meet on the bright, etc.
Welcome angels.
Waiting 'mid the shadows.
When shall we meet again?
We welcome them here.
We'll meet them by-and-bye.
We'll anchor in the harbor.
We'll gather at the portal.
We shall know each other
there.
We'll dwell beyond them all.
Waiting to go.
Witting to ghts shore. Waiting to go.
Waiting on this shore.
We're journeying on.
What must it be to be there'
Where we'll weary nevermore. Whisper us of spirit-life. Waiting at the river. Ontside. Over the river I 'm going. Oh, bear me away. CHANTS. Come to me. How long? I have reared a castle often. Invocation chant.

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varied shades of opinion to which correspondents give atterance.

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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 Pight.

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

#### An "Exposure" of Spiritualism.

The Boston Transcript made a very recent exposition of its ignorance and bigotry on the subject of Spiritualism, in an article which it felt called upon to concoct by reason of the public demonstration attempted to be made by Margaret Fox Kane in New York. The Transcript plainly betrays its satisfaction at having so coveted an opportunity to vent its dislike in one direction and pay its court in another, at one and the same time, little knowing, or perhaps caring, that it is not by such efforts on any subject of wide interest that it can help either in the formation or the guidance of public opinion. It likewise chooses to forget the fact, well remembered of so many, that one of the most accomplished, able and versatile editors it ever had, the late Epes Sargent, Esq., was a full and firm believer in the phenomena of Spiritualism, and an invaluable contributor such an association.

It makes haste to characterize the Margaret Fox demonstration as an "exposure" of Spiritualism, which it could not be proved to be by any existing evidence. She is to day as much a medium as she ever was. Otherwise, how could it have happened that the raps, in The Transcript's own words, "seemed to come from all sorts of places, and were heard all over the great hall"? Suppose "the doctors," as reported, did say then (as they did forty years ago) that "there is no doubt that they came from her [Mrs. Kane's] toes "-are we to take for granted what one person wishes us to believe. while rejecting as worthless what another person simply reports of his actual knowledge! Who is to set up the standard of evidence that shall be accepted, and what is that standard to he? It is also very true, as The Transcript asserts, that "other exposers of Spiritualism have done precisely the same thing"; but in all such instances they were mediums in the first place, and merely employed their gifts in an attempt to make some people believe the actual phenomena to be only an "exposure" of the phenomena.

Experience has shown that there are such mediums, willing to sell themselves and their natural gifts where they hope to make the most money. Even The Transcript felt compelled to say on Mrs. Kane's behalf that "she is now exceedingly poor," and stated that it was too key which readily unlocks the secret of so ability. They are thorough materialists withmany of these exposures. They invariably turn out knowing it. When phenomena that conout to be exposures that do not expose. Yet it stitute the varied vehicles of truth are conis instructive to note the hungry eagerness displayed by the enemies of Spiritualism who, while bidding high to be fooled and defrauded, so that their prejudices be but ministered to, are so ready to charge everybody else with credulity and a constitutional incapacity to weigh evidence addressed to their senses. Such people, instinct with desire that the new shall be put down for the benefit and continuance of the old, are ever found haughtily pointing the finger of contempt at others who differ from them, as being below the reach of common sense, incapable even of faithfully reporting what they actually see and hear, and dupes from choice on a matter affecting their whole lives and happiness.

But this is the point which it is the aim of The Transcript to make, and constitutes the nub of the whole matter: "These Fox Sisters,' it breaks out at the last, "are certainly a strange sort of apostles for a new religion.' There is where the shoe pinches the phenomenally religious mind of The Transcript. It perhaps never heard of the old and ever true saying, that the small and humble things are expressly chosen for the purposes of confounding the wise and mighty. Possibly it may be able to specify some one of the accepted historic religions of the world that originated in the seats of learning or authority, and so worked its way down among the poor and unlearned of the earth. It is plain that The Transcript, for one,

sanhedrim than from the solitude, from pomp and power, than from the hills of Bethany and the shores of Ciniliee. But truth is not given to men always in the manner they expect or even approve, and the lesson therefore has to be re- widely established in New England, delivered peated again and yet again.

so unconscious a display of ignorance and bigtrick, that the great mass of the popular acceptance of Spiritualism—so far as it is accepted-rests," it digests a solid chunk of wisdom an age when everything must be proved, must submit itself, if it expects to be accepted, to long as it cannot bear tests which exclude the people" of the world and the only undoubted

It is absolutely needless to traverse the familiar ground that the one thing which Spiritualism invites is a rigid examination by the rules of evidence, not excluding, however, the testimony which it is ready to present itself. Science, which stands responsible for the spreading materialism of the age, refuses to test its evidences simply because they transcend both the limits and the conditions of its it with all the emphasis possible. Nothing, he mysterious relations of the human spirit it openly professes to have nothing to do. Yet the overwise Transcript and others like it demand that Spiritualism shall be tested only by such rules of evidence as science shall frame and operate. It is only asking that the less shall include the larger; that matter shall judge spirit; and that the reporter of the laws | bishops there may be in the books, there is no of the universe shall become the legislator. The dogmatic spirit displayed in such a demand itself betrays the need of a new baptism in the waters of spiritual truth.

If it requires, as generally believed, spiritual rather than wholly material discernment to discover spiritual things, then it assuredly follows that something more than the fixed rules the rest. In this direction he said tersely of material science is not only applicable to the investigation of spiritual phenomena but is to submit on behalf of its phenomena is to be studied and weighed by rules that must diverge in many essential respects from those laid down for judging evidence wholly material, or certainly so up to a limit which they do not yet presume to pass. A being partly spiritual, and destined to become wholly so, will necessarily concede that in estimating spiritual facts the first and obvious necessity is to search diligently for the spiritual law by which those facts are governed and regulated. To do otherwise is to display only the conceit of selfsatisfied ignorance.

Now Spiritualism notoriously invites science to assist in this great and new search. And science answers, always with a greater or less. show of scorn, that this is not its province, and declines to engage in any such quest. But the dogmatists in religion and smatterers in science continue to insist that spiritual truths, however transmitted, shall be subjected to the rules laid down by science for investigations of a wholly different character. These latter, in fact, affect to be the patrons of science and religion together. What headway the world would make in the future if it entrusted its doctrine. I should tell you that the Catholic doctrine to its best literature. The arricle referred to work to a class that does not dream that all of purgatory, an intermediate state in which men who comes with the worst possible grace from a pa- things needful to know have not yet been dis- are not great saints yet not great sinners are purified per whose repute is so largely bound up with covered! That, however, is just the attitude and educated for the higher life, is, to my thinking, a assumed with such a 10fty air by the Boston better and a truer doctrine than the sharp Protestant Transcript, when it would dictate the rules of evidence by which all spiritual phenomena are to be investigated and judged. It has yet to learn that the discovery of truth is not an aft nial power of God in the Church, as able to manifest fair of social, sacerdotal, or scientific favor.

But while Spiritualism is thus opposed by both press and pulpit in respect to its simplest claims, it is steadily and silently making its way through all the recognized ranks of society and among all classes of people. It is more and more inspiring--rather than honeycombing -the churches, finding a resting-place in the bosom of the family, illuminating solitude, and establishing a life-companionship. If it were but a superstition, appealing only to human ignorance and credulity, it would not be the foe to all superstitions which it is. If it did not offer the consoling and satisfying responses to human questionings that it does, it would never have attained the foothold it has attained in human belief and affections. It brings to this latest and newest age of the world the very messages which have been sought by the pilgrims of earth with groans and tears all through the centuries of mortal existence. No mere superstition can set up any claim that

can compare with this. They who profess to be content to traduce and reject such an evangel of blessed truth must be also content to be the losers. They are willing to deny themselves the true riches from apparent that "her necessities rather than her a wholly mistaken view of values. They dress will consented to the exposure." That is the up the religious conception with ideas of respectvincing people the world over of the priceless reality of their meaning, they think to stem the resistless tide with puny sneers and haughty contempt, and by the dragging into the arena, as in this latest instance in New York, of some fallible and weak instrument of the invisibles that such may become, for wholly personal reasons, mayhap, a swift witness against the real facts. But silently and grandly the influences of the new revelation to the kuman race continue to work and to advance, and promise not to rest until the earth is fitted for the habitation of an exalted and spiritualized race. Perfection here is of course never to be expected, but it certainly may begin here and indicate the way toward the final destiny. This is the real "exposure" which Spiritualism invites, and is entitled to have made on its be-

> Mr Newspaper slang against Spiritualism and its medial instruments cannot injure it or them. Its grand teachings are based upon Truth, and all the efforts of bigotry and superstition cannot impede its progress. The best men and women in the world are its adherents, being blessed by a knowledge of the facts of immortality, and of direct spirit communion.

Raphael's Almanac for 1889 has been received from England, and can be found on sale by Colby & Rich, at their bookstore, 9 Bosworth street, Boston. See information regard. Haverhill, Stoneham, and elsewhere having street, New York, and may be addressed for and extends to nearly seventy large sized pages, in would much sooner take its religion from the ing its contents, etc., on fifth page.

Boston Woman Suffrage Lengue.

At the regular meeting of this organization held on the evening of Oct. 1st, Edwin D. Mend, whose standing as a thinker and lecturer is a fine address in the line of the current discus-The homiletic style which The Transcript af- sion on public school matters in this city, in fects when it finishes off and distributes its the course of which he uttered many senti- far and near, by reason of his having been counsels with such a disregard of economy, ments that were worthy of repetition for their would be enough to excite mirth if it was not breadth and capacity. As evidence of this fact -and that there is a public demand for it-we otry. Swallowing the assertion without even are in receipt of a neatly printed brochure. a bite, "that it was upon these mysterious rap- wherein this entire discourse finds embodipings, now confessed to have been a paltry ment, in connection with liberal additions and ing any knowledge of the Christian gospel. emendations by Mr. Mead.

He said he was more solicitous than for anything else that Catholic captiousness and unin declaring that "Spiritualism, coming up in fairness, where they exist, shall not be met with feverish unfairness, but rather with justice, and even with magnanimity. "I trust there of Mr. Noyes on the subject in question since the most rigid rules of human evidence. So is no woman and no man here present," he said, "who did not read with indignation and possibility of fraud, it cannot be accepted by shame the charge of one of our university procareful people as truth." Which is as much as | fessors to one of our large congregations, last | aut excitement. to say that all those who prefer "exposure" to Sunday, that Protestant men and women who the phenomena themselves are the "careful have Catholic servants in their employ should say to them on the eve of election day, that if they intended to vote at the dictation of the priests they must look for work elsewhere. You know what that means," said Mr. Mead. 'It means the boycott and the inquisition. No Catholic word has been so bad as this."

> The speaker added that we had heard altogether too much in these days about its being | neeted with the Berkeley-street church of impossible for a man to be at once a good Catholic and a good American He protested against patriotic man. Whatever criticism is to be parochial schools, he asserted that the lack of the patriotic element in them cannot be recorded. Many of these books ring with patridemocracy. However much "divine right of divine right of kings. Toward this American republic there is especially a feeling of gratitude for a toleration such as Roman Catholics have enjoyed in no Protestant country in Europe.'

He however deprecated the educating of the children of any one class of citizens apart from

"We do not want, any of us. Catholic reading-books nor Quaker spelling-books, nor Jewish geographies absolutely required for it. Therefore the evi- nor Baptist histories, nor Presbyterian grammars, nor dence which Spiritualism is at all times ready | High Church cook-books, nor Unitarian geologies, nor Trinitarian arithmetics. I have beard a story of a little girl who belonged to a Presbyterian family coming home from school in some distress because one of her young Jewish friends had claimed that Jesus was a Jew. 'Rachel says, mother, that Jesus was a Jew.' Yes, dear, Jesus was a Jew.' But how could be be Jew, mother? Was he not the son of God, and is n't God a Presbyterian?' I wonder sometimes, when I note the sectarian atmosphere that pervades many homes, that God is n't thought to be a Presbyterian or a Baptist much oftener than he is. And our danger: will grow much graver than they are if we extend this sort of thing into our schools and set our boys and girls to studying Episcopal histories and Catholic ge ographies. My good friends, we cannot afford, any of us to live and breathe in these provincial atmospheres."

> In relation to the Roman Catholic Church Mr. Mead said that while there is much in it that he dislikes, and while he was always willing to be considered a member of a vigilance committee to stand sentry on it, he would also always stand sentry for it when it is unjustly besieged:

> "Were I engaged in an apology for the Catholic Church, I should go further. A should enter the great domain of dogma, and declare on how many points 1 deem the Catholic doctrine superior to Protestant division of all men into celestials and hellians, turned either to eternal beatitude or eternal torment upon the accident of death. I should tell you that the Catholic doctrine of miracle-a doctrine that asserts the perenitself upon occasion at the hands of Ambrose and Francis or of the plous Boston parish priest as at the hands of Peter and Paul and Jesus and 'them of old time '-is a vastly nobler doctrine than that of our Protestant churches, which recognizes a superannuated supernaturalism and no other. And I should tell you that the Catholic doctrine of Inspiration, the doc trine of a Holy Ghost that is living and not dead, a Didue Spirit whose authentic utterances are still to be heard among men and not simply to be sought for in a book in the library, a Spirit not local, historical, Palestinian, but throbbing, ounipresent, in the Church of God-I should tell you, if you are Protestants, that this doctrine is a sublimer and diviner doctrine than

yours.' In summing up the case for the public schools as they are, Mr. Mead rightly holds that just so long as they are made the prize in a contest between ecclesiastical greed of any sort on the one hand, and plain secular possession on the other, just so long will this contest grow fiercer and hotter, and be certain to draw into its raging vortex a multitude of other interests which are esteemed precious in the sight of their present ossessors. The public schools should teach nothing connected in the remotest manner with creed or church. The education they bestow should be only fundamental, and of no recognized religious color. So far as it is moral, it should carry its morality with it without specialization or distinction, the practical character of the instruction given being synonymous with practical morality itself.

We close this notice of a stirring addresswhich covers many points, of necessity not here reverted to-by the following extract wherein Mr. Mead gives sound advice to the Woman's League, and the general public, regarding the city election in December:

"Upon you, the women of Boston, there has suddenly come a very great and a remarkable responsibility You are suddenly called upon to exercise political power under the most trying of conditions, when polltics is mixed with religious animosities and the most violent appeals are made to prejudice and passion. The enemies of woman suffrage will be quick to point to every extravagance and indiscretion on your part. in the brave performance of a trying duty, as an inipeachment of your cause as women. That cause can only be advanced by this experience, whatever the vote may be this year or next. It is not the less important that the coming vote be sober and intelligent minfluenced by the violent partisanship of either Protestant parson or Catholic priest. I do not say this to the women of this league-I sincerely wish that the voting of the men of Boston would be as just and careful as yours is sure to be-but I say it to the hundreds of women whom it is in your power to reach."

\* The Roman Catholic Church and the School Question By Edwin D. Mead. Boston: George H. Ellis, 141 Franklin

street. 1888.

MRS. ADA Foye has during her present visit Eastward awakened the most profound interest on the part of Spiritualists and general public alike - her mediumistic labors in Boston, been crowned with the most flattering success Ordination at Last.

The recent ordination of Rev. W. II. Nove of Boston by the council of Congregational pastors and delegates, called for the purpose of ordaining him for the foreign missionary field, Japan being his chosen destination, was an event of notable interest in religious circles openly refused ordination by the prudential committe of the American Board last year, at its session in Springfield, Mass., on the ground of his enlarged views in relation to future probation for the heathen who died without hav-This case was purposely made a test case by the prudential committee, which was determined to suppress all such tendencies to heresy in a summary manner. No change has been known to have taken place in the views the date of the former trouble, but he has improved a waiting policy to secure his object when it could be accomplished without attend-

Being finally ordained for his chosen work by a council of the churches instead of by the American Board, it now remains to be seen whether the Board will continue to refuse an application made by him for an appointment which would clothe him with the character of a regular missionary sent out by the Board. If it should so persist, then he will be supported by the personal contributions of parties con-Boston.

The examination of Mr. Noves as a candidate for missionary work was all the more interestown aims and methods. With the subtle and said, could be so offensive to an honorable and ing from the fact that the same parties who subjected him to an unfavorable test last year passed upon some of the text books used in the | were some of them participants in the recent examination, and were obliged to look on and see the consummation of what they before refused to do. It was all a struggle then for the otism. And they ring, too, with the spirit of | integrity of the doxies, which has finally taken the form of an open defiance of the American Board by an individual church, which no such board possesses the power to discipline. This is the hottest possible fire in the rear for the American Board, which may perhaps engage other churches and thus make the condition of the Board so precarious as to bring its prudential committee to a sense of prudence which they have not heretofore recognized.

> The Ideas Prevalent about Marriage. People differ as widely on the subject of mar-

riage as on any other, as seen in the discussion now going on in the daily press, based on the query: "Is marriage a failure?" We have before us clippings from the editorial opinions of four papers of world-wide repute. The firstthe London Telegraph - remarks on the enlarged independence of the female sex in respect of their ability to maintain themselves. and argues from this fact, that women are able to take their own time and make a wise choice. perhaps preferring to remain single all their lives. The second—the Montreal Post—emphatically responds to the question whether marriage is a failure, that it is not; although many men and women as husbands and wives are failures. The third-the New York Herald says that common sense is at its best in marriage, and the truest marriages are based upon it. It says there are no marriages so uncertain as love unions, because love is apt to be the enthusiasm of selfishness. The fourth—the New York World-- asserts that marriage is not a failure, but a great many married people are failures of the most malignant type. The amount of the matter is, therefore, that the fault, or the contrary, is to be looked for in the parties to marriage rather than in the institution of matrimony itself. But inasmuch as the individuals in their character constitute the whole thing, of course marriage is a success or not just as they are.

Ba A writer in the Boston Daily Globe of a recent date says, in referring to a paragraph to the effect that "Consumption in its early stages can almost always be cured by strengthening the lungs with pure air, and pulmonary complaints can be warded off in the same way," that it reminds him that he is quite well acquainted with the author of the above statement. And then the writer goes on to say that he came to New England about four years ago, from a climate where heavy winter overcoats are unnecessary. The first December he was in Boston he went, at the earnest solicitation of a friend, to the agency of one of the biggest life insurance companies in the world to get his life insured. He was suffering from a very slight cold at the time, and the medical examiner of the company, a well-known and highly respected Boston physician, rapped on his chest, thumped on his back, felt of his pulse, looked at his tongue, took a telephone, or some such instrument, and listened to his heart, and went through all the customary and impressive formalities of a medical examination. At its conclusion the wise doctor shook his head gravely and informed the writer that he had incipient consumption, and that the greatest precaution would be necessary if he expected to pull through the winter. He was, of course, rejected as a candidate for insurance. But the way he pulled through that very severe winter may be seen by the fact that, although he was unaccustomed to the rigorous climate and the sudden changes of temperature, and was engaged in night work, taking a half-hour's ride in a cold horse-car every morning at three or four o'clock, he found his chest measurment increased nearly four inches within six months, and his general health better than for years, a chronic catarrh having entirely disappeared, all without any remedy except the practice of filling the lungs with pure air and holding the breath as long as possible. Every time they meet on the street the wise doctor throws a homicidal glance at the humble newspaper man, as much as to say: "Aint that fellow dead yet?" and the latter feels like thumbing his nose at the doctor and replying: No, but he would have been if you could have had your way."

This writer then goes on to say that we have more doctors to the square inch than any other city in America: Three medical institutions turn them out by the score upon a defenseless and unoffending community every year, and they go about, as the old lady said, "Like roaring lions, seeking whom they may devour somebody."

THE WORLD'S FAIR AT PARIS will open on the fifth of May next, continuing until the thirty-first of October. It is desirable that the industries of the United States be fairly represented, and that they may be so no charge will be made for space occupied, and goods will be forwarded and returned free of freight charges by the Commission, whose office is at 35 Wall further particulars.

#### A Spirit Relates un Experience of Its Earth-Life.

The following, which we copy from More Light, published at Greytown, Wairaraps, Now Zealand, is said by a Dunedin correspondent of that paper to have been written by a spirit who, when on earth, was a seer. The events are said to have occurred to horself and others of her friends in Germany, and the account she has given of them is now published at her

request:

One day my sister was walking through a lane near home; she had been for an afternoon stroll; I believe there was no one with her at the time, but there were many people passing and repassing. As she was about to emerge into a meadow at the end of the lane, she heard a voice say, "Come with me." She looked round, thinking it was some boy, but the voice again said, "Marte, come with me." She recognized the voice of our grandmother, who was then residing in Denmark. ing in Denmark.
She was much startled by the voice, and was

at first unwilling to take any notice of it, so, thinking it was a mental delusion, she hurried thinking it was a mental delusion, she hurried on; but she had proceeded only a few steps when she was taken hold of by the shoulder and turned half-way round, facing the other part of the field, the voice again saying, "Come with mc." My sister mustered up courage to say, "What are you, and what do you want?" The voice then seemed to rush past her, for she heard a noise, she said, as of some one passing a few yards in front of her, when it again spoke, saying, "Come on, Marie, I will not hurt you." My sister went on for some distance, the voice saying, "Come on, Marie, I will not hurt you." My sister went on for some distance, the voice always in front, and as if it were walking backward. Still following—for she meant to see if there was really anything in it—she went on till at last she came to a large well, having bricked sides, without a lid, it being used to water the cattle in the summer time. The top was about five feet high, with steps, which she was made to ascend to look into the well. She protested, saying it would daze her, and she would fall in, but still the voice said, "No. come on."

On the water, to her utter amazement, as in a picture, she saw our grandmother lying on a bed, as white as death, and some one standing bed, as white as death, and some one standing at the foot whom she could not recognize. She appeared to see a door open, and a man come in, dressed in black, apparently a doctor; he took grandmother's arm to feel her pulse, and did something or other she could not understand. The man said, "No; life is extinct." Mind you, my sister heard this and saw this picture all in the water. She said nothing sounded hollow or ghostly, and she appeared to be as an invisible person in the room; she was taken no notice of. The person at the foot of the bed, whom she supposed to be a nurse, said, "Is she dead, doctor?" He replied, "Yes, I can do nothing." He talked for a few minutes, and then left the room, the woman following. The voice then said to my sister, "Tell nobody, for none but those you know will credit what you say. Tell no one out of your own family; do not be disturbed in your mind at all, but I could not do without telling you. Now go home

what you say. Tell no one out of your own family; do not be disturbed in your mind at all, but I could not do without telling you. Now go home quietly, and do n't make a bluster about it, but be just as quiet as you can."

My sister went home, and followed the directions given her; when she reached her bedroom, she called me in and said, "Grandma Rode is dead!" I replied, "Oh, rubbish! we only got her letter yesterday, saying we might expect her on a visit next week." She said no more just them, and we went to tea; after which she again began to tell me about her afternoon adventure. Next morning a telegram came, saying that at half-past three on the previous afternoon our grandmother had died of heart disease. She had just come in from her afternoon walk in the gardens, and was about to change her bonnet for a cap, when she said to the maid in attendance, who was not really a servant, but an old nurse, "I feel very queer; I hope I am not going to be ill." Being fatigued with the walk, she lay down on the bed for a few minutes, the nurse going out of the room for a cooling draught. On her return, she found her as I have said, and immediately sent for the doctor, who was not ten minutes in arriving; but when he came life was extinct for the doctor, who was not ten minutes in arriving; but when he came life was extinct. Our grandmother often afterward appeared to my sister and myself, and she told us that as Marie was out walking and she also, that gave her strength, and she wished us to know that she was no longer on earth, though how she was able to do it I could not then understand. was able to do it I could not then understand, for if you, on earth, read in any book, you will find that if it is possible for us to appear again on earth, three days after death or passing over is generally fixed. I do not yet know why, but I used to notice this when on earth. This occurred in the little village of Wiezolf, in Germany to my sixter settless when the little village of the property of the little village of the little village of the little village of the little village of wiezolf, in Germany to my sixter settless when the little village of wiezolf, in Germany to my sixter settless when the little village of wiezolf, in Germany to my sixter settless when the little village of wiezolf, in Germany to my sixter settless when the little village of wiezolf, in Germany to my sixter settless when the little village of wiezolf, in Germany to my sixter settless when the little village of wiezolf, in Germany to my sixter settless when the little village of wiezolf, in Germany to my sixter settless when the little village of wiezolf, in Germany to my sixter settless when the little village of wiezolf, in Germany to my settless when the little village of wiezolf, in Germany to my settless when the little village of wiezolf, in Germany the little village of wiezolf, in Germany to my settless when the little village of wiezolf, in Germany the little village of wiezolf, in Germany the little will be with the little will be many, to my sister, and our grandmother lived hundreds of miles away.

## Women Registered.

Eleanor Kirk thus cleverly paragraphs the recent registration of Mrs. Cynthia Leonard, chairman of the equal rights party campaign committee, and the secretary of the same body. Miss Anna Johnson, in New York City:

"What is to be done with the women who "What is to be done with the women who succeeded in registering the other day in New York, or perhaps, what is more to the point, what will become of the Board of Registry? Mrs. Leonard and Miss Johnson simply walked into the proper office and up to the proper officials, and requested to be sworn in. 'We have n't any right to register ladies,' the chairman replied. 'Have you any orders not to register ladies?' Mrs. Leonard inquired. Well, no, they had n't, and someway this settled the matter. The ladies were duly registered, and went away rejoicing." went away rejoicing.'

WT. W. S." forwards a letter-which we shall print next week—giving details of a pleasant visit made Oct. 24th, by a large number of members and friends of the Worcester (Mass.) Association of Spiritualists, to Miss Jennie B. Hagan, at her home in South Framingham: The occasion being an informal celebration of the first anniversary of her occupancy of a new house which herself and her mother have caused to be erected in that place.

Don't fail to read THE BANNER'S local reports this week.

## In Advance of the Telegraph.

At a séance held at the house of John R. Furlong, in Arkansas City, Kansas, a short time since, a Mr. Binkley was informed by his spirit-father, in reply to an inquiry he made respecting his mother, whom he thought was in Ohlo, that she died on the morning of that day at 3:30 o'clock, and that he would hear of the fact the next morning. It is needless to say that the recipient of the information was greatly surprised.

The next morning Mr. Furlong called on Mr. Binkley to ascertain whether the prediction of the spirit had been fulfilled. It had not. Regarding what followed we give Mr. Furlong's own words: "Going upon the street, I met the telegraph messenger boy. I inquired if he had a message for Mr. Binkley and he replied that he had. I then, to his great surprise, told him the contents of the message. The only discrepancy is that the time is stated in the telegram at 1:15, while the spirit-communication fixed it at 3:30. As the exact moment of death is often uncertain, the chances are that the spirit was correct."

An interesting fact in connection with the above is that, after the circle had been formed, Mr. Binkley "happened to drop in." He was invited to join, but declined to do so, saying he knew nothing of Spiritualism and was merely actuated by curiosity in calling; that he would sit aside as a spectator.

The attention of our readers is called to a very interesting little work entitled "CONSOLED," which W. J. Colville has supplied to us at wholesale, so that we can offer it at the low price of five cents per copy. The work is a translation from the French of Antolnette Bourdin, a talented and charming writer. It is an interesting narrative of experiences in spirit-life,

#### To Correspondents.

Unite a number of persons-the majority evidently new to the spiritual movement-have written us for an opinion as to what is to be the ultimate result of the recent public denunciations of Spiritualism by two of the Fox girls. We say now to the movement, as the older Spiritualists know how often the New Dispensation has been "wounded in the house of its friends," and how triumpliantly the Higher Intelligences having it in charge have in each instance brought safety and honor out of seeming disaster.

in reply to these correspondents we would state that we consider all the harm has already been done which can result from this "exposure"—and that harm has been wrought not upon the cause but upon the two persons who, for reasons best known to them-selves, have claimed to have acted as impostors and charlatans for the past forty years. This burden they have themselves voluntarily bound upon their own shoulders, and can carry it where they like. - Spiritcommunion-founded on ever-present experimental knowledge, and not on a past belief in any thing, person or event-remains a grand fact, and would so remain, demonstrating its truth through new instruments, were every medium now known to the world to become recalcifrant.

Mrs. A. Leah Underhill, of the Fox Family, (a thoroughly respectable and reliable lady of New York) still remains true to the stofy of '48, and those who wish to knowthe real experiences met with at that period should read her very interesting book—" The Missing Link in Modern Spiritualism."

The following editorial from The Saratoga (N. Y. Eagle (a paper which speaks its own mind freely at all times) so succinctly states our own view of this case-with the added value of coming from a secular journal-that we transfer it to our columns:

journal—that we transfer it to our columns:

"Probably Spiritualism has been 'exposed' more than four thousand thues during the last forty years. Now the Fox sisters, who were perhaps the earliest mediums conspicuous in the mevement known as Modern Spiritualism, are causing a sensation by making another 'exposure.' Like previous 'exposures' the stories of the Fox sisters, who are reputed to have become very intemperate, will be satisfactory and convincing to those who know mothing of the marrelous phenomena of Spiritualism, which have so far baffled every scientist who has attempted to explain them upon other grounds than those alleged by the mediums.

Where science fails, these dissipated and degener

Where science fails, these dissipated and degener ate mediums will scarcely be able to influence intelli gent people.

It requires but little thought to foresee that a movement which extends to every quarter of the globe, is rich in literature and talent, and numbers many millions of adherents, cannot be seriously affected by any action on the part of two weak-minded women, even with the aid of a sensation-seeking press."

#### Impromptu Materializations.

San Francisco papers add one more to the rapidly increasing number of cases of a similar nature, in an account they give of the unexpected occurrence of events corroborative of the fact that "all houses in which men have lived are haunted houses."

The residence of Mr. Liebenbaum and family at 1421 California street, has for some time, it is stated, been the scene of such incidents as locked doors being suddenly thrown wide open. Sometimes the front door would be noiselessly opened, and a forr, enter and walk up stairs. These demonstrations became so frequent and annoying that the family vacated the premises. After removal Mr. Liebenbaum, who is a practical business man, determined upon making further investigation. He sent two of his employés, who it was said and believed "all the spirits, ghosts and goblins In creation could not scare," to watch. These young men, well armed, took their position in the parlor soon after dark. They watched for hours; but nothing came, and they partook of refreshments, and were having quite a merry time, when suddenly there stood before them in the hallway, in full view through the opened door, the dreaded figure of which they had heard so much. The spirit was in their presence, and they were so panie-stricken that neither of them dared approach it. Every door in the house was locked, and the keys lay on the table before them. Silently the parlor and front doors opened. After staring at the young men the spirit walked upstairs. Ascending a few steps it stopped, leaned over the railing, and stared long and steadily at them, and then disappeared in the direction of the second story. The watchers sprang through a front window, and ran to the street.

The New York Journal in closing its account says: Two suicides have been committed in the house. The former owner of the property is said to have killed himself there, and Herr Mueller, book-keeper for Liebenbaum Brothers, likewise took his life within the 1 to be finer than any yet made by an instrument. building. It is said that the strange figure is very ng Mueller and some persons believe that it is his materialized spirit

#### Passed to Spirit-Life. Oct. 29th, from her home in East Boston, Mass., Mrs.

Flavilla E., wife of Charles F. Whittaker, aged 33 years 8 months 17 days.

The deceased was born in Rockland, Me., and was seven years ago last June united in marriage to Mr. Whittaker, who for years has been a valuable and efficient member of the BANNER OF LIGHT household. The many friends drawn to him in mercantile and soclal life by his kindly services and genial manners will,

mortal, from a true and loving companion. Funeral services took place at the late residence of the deceased, 220 Lexington street, East Boston, on Tuesday afternoon, Oct. 30th, after which the remain were removed to Rockland. Me., for interment

we feel, unite with us in expressions of the deepest sympathy for him in this hour of his separation, in the

## 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:

From Dividend No. 4, Paine Hall, 50 cents; Mrs. E.

Mason, \$1.00; Mrs. F. B. Woodbury, \$1.00; L. Jacobs, \$1.75; Mrs. H. M. H. D., Northampton, Mass., 40 cents Lizzie Richards, 50 cents; M. W. Waitte & Co., \$5.00; Contributed at Banner Free Circle, 75 cents; H. C. Dorn, \$1.00; A. G. F., \$2.00; Helper, \$5.00; J. D. An-

## Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment From Chas. A. Boger, M. D., \$1.00; J. G., Phornix Arizona, \$2.00.

## Mrs. Hyzer in Detroit.

Augustus Day writes us that Mrs. F. O. Hyzer comnces a month's engagement Nov. 4th at Fraternity Hall, Detroit, Mich. An effort-which we hope will be successful-will be made to continue her presence there till June next.

(II) A foregleam of a new year reaches us in the form of an artistically designed and illustrated card calendar for 1889, copyrighted and issued by the Chicago and Northwestern Rallway Company, from the art bureau of John A. Lowell & Co., of this city. The lithograph "Who's Afraid?" represents a scene familiar to seashore visitors, and will serve during the coming winter as a reminiscence of the past summer's experi-

A. SHUMAN & Co., manufacturing retailers, 440 Washington street, corner Summer street, Boston, call attention in another column to their boys' department, where may be found tweed suits for children and young lads. These goods have proven substantially to be the best known substances for hard service available for wearing apparel. The goods are so flexible as to conform easily to the figure and are woven so as to make it tough and durable. Yet beauty is not sacrificed for utility, and parents will be certain to find something which will please in price and kind.

It is an unfortunate fact that the great subject of the origin of the races is, and is likely to be, in a miscrably chaotic state. The cranlologist, the philologist and archaeologist agree only to disagree; and the student of general anthropology cannot yet, it is quite certain, blend the strong arguments of these specialists and reach to a plausible conclusion. The stronger the argument of any one phase of anthropological science, the more decidedly contradictory is it of the assertions of the others.—Ex.

#### ALL SORTS OF PARAGRAPHS.

ELECTION TIME!

Now the ears of night are startled with the rolling of the drum. And the campaign bands are firing off their hearse and fearsome toots, And in glittering togs accounted the smug paraders

And the air is red with rockets, and deaf with the And through the proud procession the grinning gamin

Sound alond, enr-shattering trumpets; ye drums, go rat-a-tat!

Sputter, ye kerosene torches on the edges of the night;

Hope, betters uncontrollable, to win to you a hat;

Fight, soldiers of politics, manfully the lung-depict-

Whoever loses or wins, be sure the country is all right: The intelligence that the diadem of the Empress Eugenie is now on exhibition in a New York dry goods

establishment, leads a press correspondent to ex-

"It was Carlyle who said that the evolution of Eugenie's character was the most marked and symmetrical of any known to history. Eugenie was a vain girl. Her beauty has faded, but physically and spiritually she is to-day one of the most beautiful women in the world."

"My friends," said a temperance lecturer, lowering his voice to an impressive whisper, "if all the grog shops were at the bottom of the sea, what would be the result?" For answer came: "Lots of people would get drowned!"

[Thought Transference?]—Husband (absent-mindedly): Because he makes up forms.— Wife: What is that, John?—Husband (rousing himself): Oh, I've not a commorum for you, my dear. I originated it myself, and you could n't guess it in a month. Why is an undertaker like a printer?— Wife (promptly): Because he makes up forms.—Husband (crushed): How did you guess it?—The Epoch.

AT THE HOLLIS.-M. Coquelin and his troupe ap peared for the first time in Boston at the Hollis Street Theatre on the evening of Monday, Oct. 29th. The audience was large in numbers, and of exceptional distinction and refinement, and the artist clearly proved his claim to eminence. On Tuesday night Mme. Jane Hading faced a Boston audience for the first time, and scored a marked success. This week ends the engagement of these celebrities. Frederick Warde is to

The "Regulars," we understand, are "moving heaven and earth" (in secret) to prepare the next Massachusetts Legislature for the passage of their pet "Doctors' Plot Law." Which leads us to exclaim in the language of one of old:

"For physic and farces
Their equal there scarce is,
The farces are physic,
The physic a farce is,"

"I don't say marriage is a failure," said Adam, candidly, as he sat down on a log just outside the Garden of Eden and looked hungrily at the fruit on the other side of the wali, "but if I had remained single this would n't have happened."—Chicago Tribune.

At Norwalk, Ct., a little muskrat strayed into a hencoop from a neighboring field, and tried, to get under a nen with a brood of half-a-dozen chickens. Biddy objected for some time, but finally yielded, and the waif slept under her wing that night with the chicks, and the arrangement pleased all concerned so well that it has been continued nightly ever since.

It is the bellef in some parts of China that the souls of very atrocious criminals, who have either been executed or died in prison, are sent back from hades by Yenlo, the judge there, to undergo a further term of imprisonment, one death not being enough to explate their crimes. When the second term is supposed to have expired, the ghost is released by burning in the juli an order supposed to come from the tutelary delty of the city.—Ex.

The fund to defray the expenses of the defense of Mr. Parnell and his associates in meeting the charges brought by the London Times amounts to \$55,000.

> AN AUTUMNAL WAIL. AN ACTUMNAL WAIL.
> The flend who carries an umbrella
> Beneath his arm,
> So that its point will poke a "feller,"
> Inflicting harm.
> Should, by a fist right on his smeller,
> Be fiercely smote,
> And have his ugly, old umbrella
> Rammed down his throat.

Some of the lunar photographs taken at the Lick Observatory, near San Francisco, in August last, were sent to A. A. Common, F. R. S., of London, who has just acknowledged their receipt. He pronounces them

NEW MUSIC.-We have received from White, Smith & Co., the following: For plano forte-"Thine Is My Heart," Paul Keller; "The Dearest Spot on Earth," "Ah! I Have Sighed to Rest," "Say Once Again!" and "Home to Our Mountain," arranged by Paul Keller. Vocal-" Mother's Dear Old Face," Theodore A

The Lynn Bee says that the general public care as much about Dr. Mackenzie's row as they do about last year's weather reports. The New Orleans Picagum thus sums up the matter-and is about right, we think:

The word battle now going on between German doctors and Mackenzie seems to be about an absecss in the cavity of the trachea which was aggravated by a canula. If Bergmann has a chance to lance Mackenzie before he is cauterized by the queen's subject, all may be well. They all admit one fact, and that is that Emperor Frederick is dead. The cock robin who killed him has not yet claimed credit for his work."

A Syracuse dentist furnished a horse with five false teeth, but had only begun to brag about it when the old sorrel swallowed them with his oats.

JOHNNY'S COMPLAINT. Our preacher says-an' course he's right-Our preacher says—an' course he's right
It's very wrong to tell a fib
(So mother taught me ever since
She rocked me in my little crib);
That's why I can't just understand
Why in his sermons he will run
Along like sixty, when he's said,
"But one word more and I have done."

A Spanish general of Barcelona has bequeathed million francs to found a refuge for the orphan daugh ters of poor officers, a proviso being that each must be beautiful in face and form, "because the more lovely a woman is, the more she is exposed to danger in this

Johann wants the difference between an optimist and a pessimist defined. An optimist, Johann, is a woman with a new fall suit. A pessimist is a woman without a new fall suit. An optimist is a man with a baby one day old. A pessimist is a man with a baby one hundred and eighty-three nights young, and teething—Songerille Journal ng.—Somerville Journal.

The borrower of trouble is on hand on all occasions. A clever writer says of him when met with in Christian concerns: "He is always drawing on the future always a bankrupt future in everything but sorrow; and even when it comes to death, the borrower illustrates the future life with the lurid light of the flames of the bottomless plt, although more often concerned in that light for others than for one's self, it may be

The London police seem to go from one absurdity to another in their efforts to discover the Whitechapel murderer. Starting out with the theory that the perpetrator of the erimes is an American, they have put on rubbers that he may not hear them approach, and are now training bloodhounds to track him. Whether they will place rubber overshoes on the feet of the hounds is not yet known, but it is understood that they are educating the animals by reading to them long accounts of the atrocities committed by Americans in various parts of the world. They are also rousing the antagonism of the dogs against everybody who wears a slouch hat and uses the verb "guess." They are great men, those London bobbies.—Saginaw (Mich.) Eventing News. Evening News.

DISASTER IN THE ARCTIC.-The whaling bark J. 4. Howland brought to San Francisco, Cal., Oct. 27th, the news of a terrible disaster to the American whaling fleet in the Behring Sea. When the Howland left dea Horse Island, on Sept. 17th, thirteen whalers were shut in pack ice about twenty miles from Herald Island, almost the identical place in which the ill-fated Jeannette was first caught, On board these vessels are from five hundred to six hundred men. The vessels caught are the barks Andrew Hicks, Lancer, Mars, Ocean, Ohio, Secord, Reindeer and William Bayless, of New Bedford, and the burks. Ilisial Hunter, John West, Sea Breez and Pasano of San Francisco. With

their catch, they represent five hundred and twentyfive thousand dollars. The catch was very poor until the latter part of August, when the whalers, becoming de perate, took great risks in running up the little coves in the ice, and suddenly, before they could escape, thirteen were firmly bemined in. The fleet was provisioned only to the early part of November.

Heed how thou livest. Do not act by day
Which from the night shall drive thy peace away.
In months of sun so live that months of rain
shall still be happy. Evernore restrain
Evil and cherish good, so shall there be
Another and a happler life for thee. —Whitter.

SHORT SERMON .- Such as are thy habitual thoughts such also will be the character of thy mind; for the soul is dyed by the thoughts .- M. Aurelius Antoninus,

I never told my own religion, nor scrutinized that of another. I never attempted to make a convert, nor wished to change another's creed. I have ever judged of the religion of others by their lives. It is in our lives and not from our words that our religion must be read.—Thomas Jefferson.

Over one-fourth of the Indians now living are included in what are known as the "five civilized tribes," which live in the Indian Territory.

THE CHANGE.—A Yale graduate, who was a student about thirty years ago, said, in speaking of changes that had taken place since his time: "I never knew whether to attach any significance to it or not, but when I was there the law school adjoined the jail, the medical college was next the cemetery, and the divinity school was on the road to the poorhouse."—

Hartford Post. Hartford Post.

A postal card sent from London around the world da Hong Kong and San Francisco, returned to its des tination after a tour of seventy days. This is forty days less than the time taken ten years ago

#### Movements of Mediums & Lecturers.

(Notices under this heading must reach this office Monday's mail to insure Insertion the same week.)

Frank T. Ripley, lecturer and platform test medium, has December and January not engaged. Societies desiring his services can address him at once for those months in care this office.

months in care this office.

Miss Jennie B. Hagan will lecture at the Phenomena Rall, 1631 Washington street, Boston, Tuesday evening, Nov. 6th, at 7:30 P. M.

Abby N. Burnham spoke in Chelsea, Mass., Oct. 21st and 28th, and in East Cambridge, Oct. 25th.

Mrs. Emma Miner, of Clinton, will lecture in Meolian Hall, Augusta, Me., Nov. 4th, and in Hallowell and Gardiner during the week following. Her lectures will be followed with platform tests and messages by Dr. H. F. Merrill.

Dr. H. F. Merrill.

A. E. Tisdale closed his engagement in Portland, Mc., Oct. 28th; he is to speak in Troy during the month of November. Societies wishing his services in surrounding towns may address him at Troy, N. Y. Mary L. French of Townsend Harbor, Mass., has recently accomplished good service for the cause (so we are informed) at Groton, Mass.

Miss Jennie Rhind has returned to Boston, and can be found at her old quarters, 33 Boylston street, where she will be pleased to meet all her friends and patrons. Mrs. Clara A. Field is stopping at 33 Boylston street, Boston, where she will be pleased to meet her friends. 'orrespondents should address her care BANNER OF

J. W. Fletcher lectures in Willimantic, Ct., the firs two Sundays in November. J. Frank Baxter lectured this week at various places

in Connecticut; on Sunday next, Nov. 4th, and succeeding Sundays of the month, he will address audiences in Norwich, Ct.

Norwich, Ct.

Edgar W. Emerson's engagements for the remaining Sundays of 1888 are as follows: Nov. 4th, Dec. 30th, Spiritualistic Phenomena Association, Boston; Nov. 11th, Portland, Me.; Nov. 18th, 25th, Dec. 2d, 9th, Pittsburgh, Pa.; Dec. 16th, 23d, Portsmouth, N. H.

Prof. J. W. Kenyon is ready to make engagements for camp work in the months of July, August and September, 1889. He has just filled very satisfactorily his second engagement at Keene, N. H., and is reemployed there for January, 1889. He opens his work next Sunday at Bridgeport, Ct., for the month of November. Would be pleased to answer calls for weekday evenings in the month, anywhere in Connecticut, and in New Hampshire for December and January; in Connecticut for April, as he will be in Stafford. Address him at any of the above-named places during the dates specified, or at 40 Woodland street, Worcester, Mass. (his home address).

Prof. George Chainey has settled in New York—No.

ter, Mass. (his home address).

Prof. George Chainey has settled in New York—No. 141 8th street—where he will edit a new paper called "Psyche" and a quarterly called "The Gnostic Library." He is open to engagements to lecture in New York State and New England. Is engaged for first three Sundays in March by the society in Lynn.

Mrs. J. Francina Dillingham is still located at Lynn, Mass., 57 Howard street. She reports the meetings of the Lynn society and Lyceum to be well attended and successful.

successful.

J. Madison Allen is still at work in Peorla, Ill., being now on his fifth month in that city since April 1st. Mrs. M. T. Allen, who has been meeting with excellent success in St. Louis, has returned to Pecra. A Children's Pregressive Lycenum has just been organized also, with Mr. Allen as Conductor, Mrs. M. T. Allen Guardian of Groups, John W. Palmer Librarian, Miss Angie Widmeier Musical Director. The address of Mr. and Mrs. Allen is 225 Moss Avenue, Peorla.

Peoria.

Dr. Dean Clarke spoke in Lowell, Mass., Sunday, Oct. 21st, with great success. He is disengaged for the next three Sundays. Spiritualists should see to it that this able speaker is not driven from the field for want of adequate support. Address him in care this office.

Mrs. Ada Foye can be addressed during November at 2209 Thompson street, Philadelphia, Pa., and during December at Cleveland, O., care of Thos. Lees. J. Clegg Wright made a pleasant call at this office on Monday on his way from Haverhill—where he has spoken the past month—to his New Jersey home. He speaks in Cleveland, O., during November, and Chicago is Domanie.

W. A. Mansfield, the well-known slate-writing me W. A. Mansheld, the well-known slate-writing me-dhum, who spent the summer at Cassadaga camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 566 Colum-lus Avenue, and will devote a portion of his time after-noons to the exercise of his gifts as a medium.

## Acknowledgments.

Since my last, acknowledgment of receipts from the BANNER OF LIGHT office. I have received one dollar from Clark Irvin, of Eric, Pa., and one dollar from Wm. Foster, jr., of Providence, R. L-each of those friends about my age, their letters accompanying the sums are highly appreciated testimonials.

This makes receipts to date \$128, and as my spirit riends assure me the necessary amount will come. I it completed early in the spring. That, however, will depend on my friends I ments. send me a dollar which will deprive him (or her) of any needed comfort in this life. WARREN CHASE Cobden, Ill., Oct. 26th, 1888.

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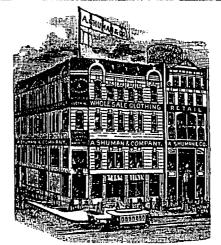
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## Message Department.

Spiritual Free-Circle Meetings Are held at the Hannes or Liour Greios, 9 Bosworth street (formerly Montgomery Place), on Tursday and Fat DAY APPERION of each week.

On Tarsday afternoon Miss M. T. Biteliament occupies the platform for the purpose of movering by her spirit rudges such questions as may be introduced for considerations.

the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On Friday afternoon Mns. B. F. Baitti, trance medium, inder the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Ifall (which is used exclusively for these scances) will be open at 2 o'clock; the acryless commence at 3 o'clock precisely, at which time the doers will be closed, allowing no ingress or egress. The public is cordially invited.

The Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the Chairman of the Circle, who will present them to the Banner of Light office by mail, or haud them to the Chairman of the Circle, who will present them to the byond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

Lewis B. Wilson, Chairman.

#### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Oct. 2d, 1888.

Questions and Answers. Ques.-[By C. V. N. House.] Can the spirits give a cure for neuralgia in the sciatic nerves

and through the general system?

Ans.-Neuralgia in any form is produced by an unequal distribution of the nervous forces of the system, either by depletion in certain parts of the nerve aura, or a surplus of the same in other portions of the body. Neuralgia is also attended by a depletion of the vital fluid; the blood needs to be enriched and equalized in its circulation. We know of nothing so good for the cure of neuralgia as the application of vital magnetism imparted by a healthy, congenial, assimilative human being through the hands, and for the manipulation especially of the sciatic nerve. The application of electricity is beneficial to certain organisms, but not to all; there being a difference in constitutions, one general rule will not apply to all, and it is wise for each case to be experimented upon by itself. However, we believe that the application of vital human magnetism, if imparted by one who is congenial to the patient, will prove of more or less value, although, of course, it will be more beneficial to some natures than

Q.—[By R. G. Dawson.] It was said that in the course of long ages the human form will have changed so materially that it will bear but slight resemblance to that of the present time. Now are those in spirit-life who perhaps have resided there for thousands of years any different from those of to-day?

A.—It has been said that, through the various

a.—It has been said that, through the various gradations of spiritual advancement, the human form becomes so changed that it may eventually bear but little resemblance to the external form of man upon this mortal plane of bearing the spiritual particular. ing. This does not mean that its outlines will be lost, that its general features, its symmetri-cal proportion and stature will be changed; it means that as the spirit advances, gains knowledge, power and intelligence, all these characteristics display themselves in the external features and through the general form; therefore the human body of the spirit advancing be the human body of the spirit advancing be-comes more refined, less made up of the grosser particles, which may properly be called of ma-terial nature, and by-and-bye, as the spirit who has dwelt perhaps for centuries, for thousands of years in the spiritual world, grows more ethe-realized, his form begins to shine even as the light, seems to be almost transparent, yet there is the general outline of height, of stature, of proportion, of symmetry of feature, of figure, and much else that combine to make up a human form. We are told that man was created in the image of God-and while we do not accept and advocate the thought of a personal God, yet we may believe that man has been fashioned in the likeness of divine intelligence, the omnipotent over-soul of all life; and man shows these likenesses, these qualities, as he advances in spirit-uality, grows more intelligent, and gains not only knowledge but wisdom, or the power of ap-plying that knowledge in useful ways to serviceable ends, and he shows this likeness, and puts forth these characteristics through the appearance of his outward form, which we see grows more etherealized in appearance, brighter, more like unto the light, filled with power and ac-

tivity, with electrical strength and motion.
Q.-{By A. B. L.} If so-called tests, given through trance mediums, are not the result of telepathy, why are the mediums not able to give the date on a coin held before them in the closed hand of an investigator?

A.—A medium clairvoyant, one who posse

spiritual sight, independent of the material or physical eye, however blindfolded he may be externally, or however dark his surroundings, would be able to see the date of a coin while in the hand of the investigator, in the pocket, or in some hidden place toward which the clair-voyant mind and sight had been directed. But all mediums are not thus clairvoyant, have not their spiritual vision opened to this extent. There are mediums who are acted upon by attendant spirits who have no such occult powers of their own in development, and one may have his brain power and nervous organization ma-nipulated by an attendant spirit so that there may pass through his mind, or be uttered by his tongue, a message from some unknown spirit in the other world; and this same spirit, unknown to the medium, by the message delivered, proves its own identity, and brings the internal evidence of the truth of its claims; there is that imparted in the message which the medium could not possibly have known, and perhaps that which the person receiving the message does not know or understand at the time, but he may learn to be authentic at a

This is not telepathy, in one sense, although it may be in another. It is true, there is a transmission of thought from the mind of the spirit operator to the mind of the medium he controls, and this transmission of thought, pass-ing through the brain of the subject, is deliv-ered to the receiver just as it is understood by the medium who has gained it from the operator

Spiritualism deals with all the occult forces which belong to humanity, or which are allied to the universe, and it claims its methods operate in connection with every one of them. Thought may be transmitted from mind to mind on earth, even at a distance, under proper mind on earth, even at a distance, under proper conditions. Those who are in sympathy with each other may, if they experiment, learn to so operate their thought as to have it imparted, one, from the other, and to establish a comminication in that way. This is true of mortals; may it not be true of spirits? May it not be true of spirit, and mortal interchangeably? Weisfirm that it can; that the transmission of thought from a decarnated spirit to an embodied mind is not by any means an impossibility; indeed it has been proven a fact for many years. It is constantly occurring, and those

diumistic organism those experiences and advantages denied him on earth, perhaps, or which possibly he may have ignored while in the body, but which he finds essential to his unfoldment and advancement now that he has become decarnated. Very often a little child will be drawn into contact with a medium and take possession of that organism and manifest itself to mortals. Perhaps it will become a messenger, bearing messages to those of earth whom it visits from their friends in the spiritworld. Those friends may not be able to personally control the medium which this little child can control, and so the little one is chosen as an instrument for the impartation of this influence and these messages, which are not only of service to mortals, but also of benefit to the spirits who convey them. Now, such a child will pass through a period of discipline and instruction in contact with its medium which will be advantageous to it by-and-bye; it the winter which its little period of the printer which will be advantageous to it by-and-bye; it the winter which its little period of the perio and instruction in contact with its medium which will be advantageous to it by-and-bye; in the spirit-world it will gain a knowledge of physical life and its environments, of the earth-ly plane and its varying conditions, of the very atmosphere you breathe and the life you live, atmosphere you breathe and the life you live, which will be very useful to it in expanding its mind and awakening a thirst for knowledge within it. Such a spirit will come in contact, through its missionary work, with all classes and phases of human life; it will study these, become familiar with them, and so be able to learn more of humanity than it possibly could do through begies or through my of the water. do through books, or through any of the exter-nal methods of education; therefore by taking up its position by the side of a medium as a guide, attendant, or personal control, the spirit really gains value for itself, and receives an im-petus in its upward development in the spirit-world. And as with the child, so with more world. And as with the child, so with more matured spirits needing a discipline or an experience, or wishing to learn human nature as displayed through the external senses and avenues of life, they may gain it in this way, just as is claimed by some spirits they are doing from day to day. from day to day.

#### By the Controlling Spirit.

We wish now, Mr. Chairman, to answer a brief question which has come to us from a mind on earth seeking knowledge concerning the conditions of spirit-life and of spirit communication. This mind has frequently inquired: "How can we best prepare ourselves to meet our friends when we pass from the body, and how can we best prepare a reception for our spirit friends when they approach our homes and desire to enter into communica-tion with us?" It seems to us that the best manner of preparation for meeting your friends on the other side is that of self-improvement and growth. Those who believe that their deand growth. Those who believe that their departed friends are pure and good—and very few are willing to admit their ascended friends to be anything else—will desire to occupy a like plane of purity and goodness when they too pass from the body. To do this one must watch his daily life, must seek to express his spiritual qualities in external ways, by cultivating a beautiful spirit, by trying to grow in grace and purity of thought, as well as of action, not by citicising one's friends and neighbors, or those with whom he comes in contact, adversely and harshly, but by seeking to find that which is good within his fellow beings, and to excuse the fault, if it can be excused, to gloss it over with the mantle of sympathy. Give sympathy and helpful feeling to those who are unhappy or unfortunate, and certainly you will find your spirit growing in sweetness and purity, and all or unfortunate, and certainly you will find your spirit growing in sweetness and purity, and all things that are lovely. By such growth the soul rises in power as well as in thought; it gains strength to understand the things that come to it in life, as well as to cope with its difficulties. Spirit friends watch over and smile upon it, and are glad that the soul is thus justing forth its powers of asympton and vice putting forth its powers of expansion, and ris-ing in spirituality, and they are made happy by this state of improvement, and will be very sure to welcome you to their own plane of purity and of goodness, even though your spirit rises to it through such avenues as these of

which we speak.

How can you best welcome your friends who come to you from the other life? By cultivating a harmonious disposition of your own, sending out a sweetness of thought and a magnetic influence which is cheerful and inspiring to mortals as well as to unseen spirits. Make those who come about you in physical life comfortable and at ease; be sympathetic; and in fact send sunshine throughout your homes to the best of your ability; instead of repining because of the things which are impleasant to you in life, because of its painful experiences, seek to make the best of what comes, not by sitting down beneath your load of perplexities, but, by doing all you can to overcome ading out a sweetness of thought and a magnetic ties, but by doing all you can to overcome adverse conditions, and looking upon the brightest side that is yours. In doing this you will open your hearts to the approach of spiritual influences. open your hearts to the approach of spiritual influences; you will send out a magnetic aura bright and beautiful, which will shine upon you and your friends, and which the angels will delight to gaze upon in approaching your life. These same angels whom you desire to welcome will then be able to enter its atmosphere of light; it will not present crude, dense elements to them, which they cannot penetrate, therefore they will come more readily to your side to assist you in the hour of trial, to bring helpful influences in the time of need, to bring helpful influences in the time of need, to

bring helpful influences in the time of need, to shower upon your heart that peace and blessing which is uplifting and beneficial in an external sense, in spiritual ways.

While it is true that returning spirits are pleased to be welcomed by the incense of flowers, by the harmonies of music, and that they delight to gaze upon beautiful objects in this external world when they come in contact. this external world when they come in contact with this life and its conditions, all these are not essential to their happiness or to their approach; but there may be sent out from a humble, lowly spirit, whose circumstances and surroundings on earth are in the midst of want and poverty, a beautiful light, which sheds a radiance throughout the dwelling and gives delight to those spirits who come to it; there may be generated by that life a most glorious element, which is attractive to returning spirits, and a perfume may go forth from it sweeter than the fragrance of flowers in summer-time. From the depthse of flowers in sammer-time. From the depthse of that heart may come up pure thoughts, loving aspirations to do good, in strains of sweetness such as are indeed welcome to angelic ears, and strains more refined and beautiful than those evoked by skillful fingers from the finest instrument on earth; therefore it depends upon that which you send out from your own life, from your own spirit, to your re-turning friends, whether they will delight to come to you and take up their place by your side to watch over and guard you and give of the tendersympathy of their natures, or wheth-er they will be repelled and unable to approach very closely, because of the density of the magnetic elements which you send forth.

#### SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

#### Report of Public Séance held Oct. 5th, 1888 Daniel S. Flagg.

I feel that it is a privilege to enter this room to-day, Mr. Chairman. This great touth was no stranger to me while I dwelt upon earth, for I stranger to me while I dwelt upon earth, for I felt that dear ones came into close communion with us, and I now know that it was true.

Although my old home is far away from this hall, I found I was able to come as quickly as if it had been close by. I am happy in my spirit home. My seventy years of mortal life seemed a long time. In boyhood's days I well remember that I thought a man of forty was quite old.

Many dear ones will be glad to know I am able to speak for myself, and would wish me to tell them of my home beyond, which is beauti-

Unich Packard.

boys.

We are happy together in our spirit home. I have dwelt there some fourteen or fifteen years. I have much more to learn. There is always something to learn on the spirit side, and we lead a life more active, if that were possible, than in the mortal. We are all anxious, too, to

One dear one cared for me long before I was called to the life beyond, who made my home happy—my dear daughter. How good it is to feel that you are not in anybody's way after you get into years! I lived for eighty-five years, and the dear child—how anxiously and tenderly did she watch over me. I well appresists now what was done for me, but could not ciate now what was done for me, but could not

as much at the time.

Before the spirit took its flight, in the still hours of the night I realized the presence of my dear ones, for I knew what it was to hold sweet

dear ones, for I knew what it was to hold sweet communion with those who had passed on before. Oh! this life is but a shadow compared with the eternal life. As I look back I see much that might have been done, but now we seek to go forward and try to do what we can to help mortals. We may shed around them something that is a part of our work.

How grand, how beautiful are the homes beyond the veil, where loved ones come together and understand each other fully. The question has been asked concerning the little ones: "Shall we know them there?" Yes; the children do not forget the parents; they visit them often, and keep the links of affection bright. My name is Clara Harrington. I hope this message will reach Lincolnville, Pa.

#### Georgiana Williams.

I want my mamma and papa to know that I do keep the promise that I made to them through another medium some time ago. I said if I could I would speak here, so it might be printed in your paper, for since I went away it has only been a few months, and dear mamma and papa feel they cannot be reconciled to my going; but, as grandpa says, the angels came for me, and the Great Father in Heaven knew best when he called me home. But, oh! mamma, I am not far away from you, and there's only a little time between my coming to the

I know you have not moved Dolly; you leave her in the rocker where I placed her, because it makes you feel bad to move the things Georit makes you feel bad to move the things deor-giana left. Mother, don't mourn me as lost or dead, for we are all so happy in the bright Summer-Land, where the flowers bloom. The beautiful white flowers- I love them. How beautiful white flowers- I love them. How many times I would feel that if I could only have a few flowers! And now I have all I want. Dear mamma, don't shed the tears for me. Aunt Etta sends greetings to Grandma Williams and to you and papa, for we come together in the home so often.

And, mamma dear, so many times do I come into the room where you sit, so sad, thinking of me and wondering, in your own spirit, if I do come there, as I have said, through the others are said. er lady, to you.

I don't want you to think me dead, but I want you to feel when I am out of your sight and you cannot behold me as you would if I had only gone a little way, perhaps to school, mamma. You know how I used to say to mamma, be a good girl while I am gone. I'd like to ma, be a good girl while I am gone. I'd like to have you feel as you did then, and not shed tears for me.

you, way down in grandpa's field? You didn't think they were there, but we knew the daisies were not all gone.

Now, mamma, I want you to listen for some little sounds, as we make them in the room, and I know you, and papa, too, would be happier if you could feel that the little girl was there, sitting in the little chair and holding dolly, as she used to. Oh! yes; for I do come, truly, mamma, and it is so nice that we can come. Grandpa, too, does try so hard to make Grandma Williams feel he is there, though when she knows it she do n't own it. She ought to, because it is wrong, when you do n't own what really comes to you and idn't all ook through the spirit of the medium, we can behold you as plainly as you can look at each other. I am satisfied, as I look upon this audience, that some one will understand who is speaking, but still the doubts will come a little for fear you may not be right. It is many years since I passed away—some thirty or forty—but they have gone very quickly.

Charlie is here to-day, and sends greetings to father, mother, sister and brother, who are yet left on earth. I would like to make some demonstration in the home, Uncle Eben, that you may feel some of the dear one. to, because it is wrong, when you don't own what really comes to you, and you know it. Grandma Marshall sends love, too. How glad

Grandma Marshall sends love, too. How glad I am that I can speak to mamma and papa! My home, where I used to live, was in Haverhill, this State. Georgiana Williams. I thank you, Mr. Chairman, and the guides, for the privilege of speaking to-day, it will be of so much comfort to mamma; and also that I can keep my promise through the other lady. I was ten years old when I passed away, only last spring.

## George Gleason.

All are permitted to enter here without money and without price. You hardly have a meeting that I am not one of the invisibles present. We have as much anxiety and as much interest in coming from the spirit side to these meetings as you mortals can have who sit

and listen to what may be spoken.

How many times I have thought, as I visited the old home so far away: Do they think for one moment that we who have crossed the portal called death are dead people? Not by any means. We are more alive to-day than we possibly could be in the old form. I am satisfied with my home. Do not think, friends, that we have not companionship on the other side. We form acquaintances even as you do. Then again, the veil is thin that separates us from you; we can go around among you, day by day, and listen to what you may be saying. Yet how little do you sense it. I have thought often that it would be well to give more thought to that it will be will here; but many are enwe can go around among you, day by the spirit side while here; but many are engrossed in business affairs, and feel there will be time enough for that by-and-bye. Little do they know how soon they will be called across the river. It is not long since I walked in the mortal form. I look back to that time, as you would count it, nigh on to twenty years, yet it seems to me but a little while. We do n't count time as you do; we often try to, but cannot correctly, because we have dropped the reckon

ng.
I would like this message to reach Oshkosh, Wis., that they may know George Gleason has spoken here to-day. Some will remember me; they are scattered; some have crossed over, and some have made changes. No relatives dwell there, nearly all have come to me: mother, father and brother. There is one, Susan by name, that yet dwells in the Western States, but I hardly could direct you just where, it is so long since I threw off the mortal form.

## Mrs. Sarah E. Weyburn.

I have wished, for it is a desire of the spirit, to communicate with mortal life. I hoped I might be able to give a few words to some dear one yet left here, and I assure you, Mr. Chairman, I appreciate the few moments given melt have often thought as I have come near one and another, and as I have drifted even across the water, whether they remember me? My earlien days were spent in Bath, Eng., and the latter part of my life in the West. I know I shall be remembered more where I passed away. How often have I thought what a privilege it was to come into your meetings, and for spirits and mortals to hold sweet communion together. Sixty/years I dwelt in the flesh and but a little while have I been in the spirit-life—some two or three years. I know there will be some who, as they read this message, will remember me. They will say my work is not done yet, for I was always anxious to be engaged in work who study it closely may become more intersected, day by day, as they learn more of its operations and of the delicate conditions which spirits must employ in order to reach intelligently their friends or associates on earth.

Q.—[By.E. H.] Spirits claim that it is to their advantage of an especial spirit to serve as a guide or controlling intelligence of a mortal or a medium of experience of in connection with earthly life, and by taking up its stand with some medium-istic organism upon whom he may operate, and be to speak for myself, and would wish me to tell them of my home beyond, which is beautiful to sure special spirit to serve as a guide or control or guide to mortal to serve as a guide or controlling intelligence of a mortal or a medium of experience of in connection with earthly life, and by taking up its stand with some medium-istic organism upon whom he may operate, and with whom he may come into magnetic sympathy, the spirit will receive through that me-intelligence of the higher life now, because it will net to think that life is ever progressive and active.

I have often been in this room as an earnest listener, for I enjoy hearing what others have to say. My dearest mother is with me, and mortal to hold sweet communion together. Sixty years I dwelt in the since to meet me. How warmly they greet who, as they read this message, will remember to meet me. How warmly they greet who, as they read this message, will remember to meet me. How warmly they greet who, as they read this message, will remember they in the wart of my life in the water, whether they ream they dearlied as a fall be remember gent in Bath, Eng., and the latter part of my life in the water in which is beautiful. Dear friends, you can be under the water in the water in the water and the was to come into was to come into was to come into was to come into was to my life in the water and the was to come into was to come into was to come into was to come into was to my life and the was to come into was to come into was to my life in the

#### Amos Perry.

About fifteen years since I threw off the old mortal garb and started out in the new life; and some three years since Lucy joined me in the happy home beyond the river.

My dear boys! how proud I am of them; they were so kind to their mother. But twelvo years after I passed away did she remain here in the form. How glad I was to welcome her! I cannot half express the happiness that was mine when I saw my dear one coming to meet me. Frank and Elmer were living with their mother when she dwelt here. I am proud of my boys.

Amos Ferry.

I have been in every meeting you have had here for more than twelve months, and I have been will paid for coming. We gain a great here am a calls it. We draw from each one of you amagnetism that makes us feel stronger; and let me say right here, Mr. Chairman, your meetings have been very harmonious, and that is a great help to us, also what we learn here enables us to control other mediums in different surroundings. Don't misunderstand me, and think the whole purpose of our coming is to benefit ourselves, for as we gain from you more surroundings. Don't misunderstand me, and think the whole purpose of our coming is to benefit ourselves, for as we gain from you mortals we give out to you an influence that makes you feel lighter in spirit even if we do n't speak

you led lighter in spirit even if we don't speak to you.

I would like the dear ones to know I have kept my promise, Addison, for I have promised you that I would come here in due time and give out a few words. Your mother, Hannah, is here to-day, and George. Seward is not here, for he has a mission to perform in other directions.

I lived in Troy, Kan. My name is Amos Perry. 1 shall be remembered, I think, by some there, and one in the audience will recognize me.

#### Annie Levi.

I want this letter to go way to Canada—to Montreal, to my mamma. She is Ellen. I want it to go there, 'cause that's where I went away from. I didn't know that I could come back from. I did n't know that I could come back and talk till I got to this meeting. Then an elderly gentleman, Mr. Taylor, said: "Come with me, dear; I will show you how the people send letters to their homes." Then I came right along with him. I wan't afraid. He told me this was the meeting-house where you put our names down and write the messages. That's what the gentleman called it

what the gentleman called it.

I want you to say to mamma, in the letter, that I am going to school, and I have grown to be quite a big girl. I was only five when I went away. Grandma has told me this so many times I do n't forget it now. Grandma says it is about five years since I went away. My name is Annie Levi.

#### Walter Adams.

The one thing uppermost in our mind that we want to impress upon the dear ones that are left is this—that we are not dead, and that there is no dying. I passed away some twenty to twenty-four years ago. I have sought in different directions to send a word of comfort to my own dear father and mother. They need not feel I am dead, or that they must wait until the judgment day before they find their boys til the judgment day before they find their boys

again.

I find that the judgment day is every day, as near as I can come at it. I was but a boy, of near as I can come at it. I was but a boy, of some nineteen or twenty years, when I passed away, and I would like them to know I have an active life, although not a soldier in the spiritworld, for we have no need of them there. I also would like them to know that I am satisfied with my home. Mother says it is heaven, but it is a life of progression, of advancement, and I find that I have a great deal to learn.

I have met many of the boys since I passed

and I find that I have a great deal to learn.

I have met many of the boys since I passed away. Charles and Moses, and also Jimmie, are with me. Jimmie belonged in the same family. I entered the army without any feeling of dread. Although so young, I felt it my duty to go. I looked forward in going to the time when we all should return to our homes; but in one memory way I sent of the physical states. but in one moment was I sent out of the physithe Third Mass. Cavalry.

As I look back I feel now that a good turn was done me in sending me out, for I found a

good home, where there are no aches nor ills. Grandmother Adams sends greetings. Some of my friends live in New Hampshire and some in this State. I passed out in Jackson, La. My name is Walter Adams. This is my first control of an instrument.

## George Chandler Spaulding.

vould be a comfort to you all, and we are work

ing for that purpose.

I know that some will remember me in Oshkosh, Wis. Father and mother are with me, but not present to-day. I would like you all to know we visit you often in your snug little home, and are only too glad to make some demonstration that you may know were there. that you may know we are there-not only once twice or thrice, but many times-and we still

keep trying.

I esteem it a great privilege to speak here to-day. My name is George Chandler Spaulding.

## James M. Sherman.

A number of years ago, Mr. Chairman, I was in your meeting and spoke, but did not accomplish what I was seeking for; some little business affairs came up which I did not wish to make public; and to-day I am going to repeat a part of what I said. I know I could be of benefit to some in the flesh if they would only listen to what a spirit might have to say. Don't think for a moment that you know a great deal more than we do, for we ought to have some knowledge on the spirit side which it is out of our power to gain.

I very often take a stroll over Cottage Hill by the paper mill, and also by the silk mill, and I enter many homes. I have tried, by means of one and another, to make myself known. The place that I am speaking of is Newton Upper Falls. I am still trying to come into communi-cation with two particular ones, for I know in will be of benefit to them as far as the materia goes, and it will be of benefit financially if they will only give me an opportunity of speaking

to them privately.

As I said, I asked this same favor from your platform a number of years ago. It has not been granted me yet. If they still hold out until the grave closes over them, I shall be ready to meet them on our side. James M. Sherman

## Joseph Dame.

I want to reach some friends in North Cambridge, to let them know that those who have passed on still live, and come to visit them as really as they ever did. I well remember many in the good old city of Boston, although a number of years have passed since I left the mortal life, and many changes have been made here since I went out. since I went out.

since I went out.

At one period my work was that of a hackman, long ago, when business was done on a smaller scale than it is to-day. The streets have been changed since then, and new buildings have taken the place of old ones. Things look very strange to me in some parts of your dity, while in others they look very familiar. Around the markets it looks very much, as it used to. As I come on the Common, and go out toward what I think you call the Highlands I find changes; where the water was I see now the land. So you must understand that we visit the earth quite often to note what is going on.

going on.
To-day I would like to reach George Gleason, who yet dwells in the mortal form. I think he sees the BANNER OF LIGHT, and will feel that Joseph Dame has really been speaking. He also will be glad to know I don't forget him, for we were young men together.

## Jeremiah Morse.

We come into your meetings, Mr. Chairman, and drift around, many times, where there are mediums, thinking, perhaps, we may come in contact with some dear one, for the laws of at-

lioping to come into closer communion with some dear ones. Jerry has come to dwell with us in spirit, the father and nother, and how gladly did we receive him. When you find that a dear one must leave you here, do try and be as calm as possible, for you hold the spirit to earth when it would soar upward. You know not how you bind the spirit by your tears, by the sorrow that you manifest when you find we must leave you. I know you will say: "How can we help it when we are mortals?" I did not say you could help it. I know you can learn much of spirit law by what we may give you in a few words.

Many times have I stepped in to what are called the grove-meetings, feeling very anxious to speak a word, but it was not in my power, for reasons which I cannot explain, and this is the first privilege granted me of talding control.

I would say to the dear ones that are left, we sympathize with you in your sadness, on account of what has come into the home and what has come to the dear one of trouble mentally, and having to be removed from home.

what has come to the dear one of trouble men-tally, and having to be removed from home. What you thought was best to do you did, and it was best, under the circumstances. I am happy to know that in spirit-life no such trials come; we all have a good understanding and have no defect in the physical form. I would like them to know that Jeremiah

Morse still lives, and has been happier because he could approach friends in Bethel, Vt., and in South Royalton. It is a great pleasure to speak, and I am very thankful for it.

### Henry A. Maynard.

I feel confident that the dear ones, the neighbors and all, will remember me in White Plains,

I have made the attempt to speak, and I have given out much through relatives, for we have an instrument in the family. William and his wife, I know, realize my presence at many times, and have often wondered why I did not speak through the paper. It is not because I have not been one of your company, for I have been in nearly every meeting. I have come as a scholar, to learn what I might, and to bring an influence to you here, to make you feel better for having come. It has been said, it is good to meet together; we fully find it so, as we meet

in your room.

How grand it is to know we are all coming together in that land of light that knows no parting, where no suffering nor any ills can overtake us, where all is bright and beautiful: A life of progression, of activity, of harmony and peace

and peace.

I would like William to know that I have spoken. He reads your paper, therefore will see that his brother has sent a message. My name is Henry A. Maynard.

#### Emeline Clark.

I want my dear ones in Chicopee, Springfield and Shrewsbury, Mass., to know that I visit them. There are many who have not forgotten me, and I have been very anxious to tell them that I, with the rest, have been trying to prove the immortality of the soul. I have been in the hall many times when different mediums were present and copie I was child to give my were present, and once I was able to give my name. To-day it is worth a great deal to me to be able to speak a few words, and send love and greetings to the dear ones, in Springfield, Mass., particularly. Emeline Clark.

#### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Oct. 12.- Reuben H. Brouchton; William Todd; Willia Da mon; Hannah Humphrey; Edward W. Seabury; Susan Cere, well; Lily Allen; Oftee Cummings; John Chase; George Johnson; Annile Page Scely; Ellen Johnson; George Frost, Esther Knox; Annie Metcalf; Nancy Harrington.

THE MESSAGES GIVEN (THROUGH MRS. B. P. SMITE) As per dates will appear in due course. Oct. 19.— Samuel L. Tower: Mrs. Sarah Blake; Minetta I Homer; Charles Wood; Zuba La Count; Emelline Moore, Oliver S. Adams; Annie Boutwell; Elizabeth Loud; Wol Killen; Eveline Southwick; Betsey N. Cook; Fanny Brewe Eddle Taylor.

#### Verifications of Spirit-Messages. SARAR E. BASSFORD.

SARAH E. BASSFORD.

I noticed in the BANNER OF LIGHT of Oct. Eath a communication from SARAH E. BASSFORD of New York, through the mediumship of Mrs. B. F. Smitt. Sept. 14th, in the Banner of Light Circle Room. It pleased me very much to read the communication, as I am satisfied of its truth. Mrs. Bassford, my spirit wife, passed over nearly lifteen years ago. I have had a knowledge of spirit return for about two years, and the manifestations. I have had since are enough to convince the most inveterate skeptle. I gave Mrs. Bassford the present at Mrs. W. H. Allen's, 464 Washington street, Providence, R. I., about nineteen months ago, in the presence of twenty-eight persons, and all have seen her materialize with it a number of times mer seances-room; also at Mrs. Stoddard-Gray's, 323 West 34th street, New York, several times, as many can attest; also at Mrs. Mayer's in Chattanooga, Tenn., and in Charleston, S. C., in March last. How sweet to think we shall be with our loved ones by-and sweet to think we shall be with our loved ones by-and bye to part no more. Yours for the truth, JOHN F. BASSPOID.

1570 1st Avenue, New York City.

## NANCY A. W. PRIEST.

NANCY A. W. PRIEST.

In the BANNER OF LIGHT OF SEPL 8th there was a message from NANCY A. W. PRIEST. I recognize it as a lady I knew many years ago. I sent the paper to a cousin of Miss Priest and asked if she would recognize it; either direct to the BANNER OF Light, or to me, if she thought it came from her cousin. She wrote. "I am not a believer in Spiritualism, neither am I a disbeliever, as I have never had an opportunity of secing any thing of it. I will say the message is very much like Nancy's expression. She was a very intimate and loved friend of nine from early girlhood."

Miss Priest's friends are all Baptists.

New York City.

Mrs. C. Russell.

## J. B. RICHARDSON.

The communication from J. BROOKS RICHARDSON, which came in the BANNER OF LIGHT Of Jan. 28th, 1888, is true in every particular. I fully believe it cance from blim. It has a deep meaning for me which no one else would be likely to understand. EUNICE T. RICHARDSON Auburn, Me., Oct. 22d, 1888.

DANIEL SHAW.

DANIEL SHAW.

In the Banner of Light of Oct. 20th a spirit-message from Daniel. Shaw was recognized fully by his family and friends. And the facts therein were truthfully stated. There can be no doubt that it came from the spirit of the person it purported to be. May the Banner of Light long continue to shed its rays of light to the sorrowing soul, and scatter its truths to all who earnestly seek them.

A. F. Blanchard.

North Abington, Mass., Oct. 25th, 1888.

#### November Magazines. THE MAGAZINE OF ART.-An etching of excep-

tional artistic completeness, by James D. Smillie, of a painting by Mr. F. A. Bridgman, an American, is the frontispiece. The subject is "A Hot Bargain," the scene being at the horse market in Cairo. The paint ing was exhibited at the Salon of 1884, and the Royal Academy in 1887. Mr. Bridgman, who is a pupil of Gérôme, passed two winters in Algiers and on the banks of the Nile. His appreciation of Arab life is unsurpassed, as also is his reputation for transfixing on canvas the splendors of the Orient. Among the most interesting pages are those which, under the title of "Art in the Theatre," treat upon "Costume Designing." The article will modify the ideas of theatre-go ers, who, taking a superficial view of the stage, think it an easy matter to produce upon it a thoroughly good play. The multitudinous array of details and the herculean labors attendant upon their proper distribution to meet critical artistic requirements, are very clearly set forth. An English artist, J. S. Cotman, is the subject of the opening article, with five illustrations. A

given, with five illustrations. "Kensington Fifty Years Ago," is described by James Dow, with ten illustra-tions by Luker. "American Art Notes" and "The Chronicle" close the contents. New York: Cassell & Go. THE QUIVER.-This, the closing number of the fourth, creditably rounds out a volume of much interest and value in its influence of a moral and humanitarian nature. Both of these commendable features are seen in the opening article, an illustrated one descriptive of a Free Library in the East End of London, alluded to as "a cheery landmark—a veritable lighthouse amid much that is dingy and unattractive." Two serial stories are concluded, and short ones are given; these, with sketches and poems and a frontispice entitled "Harvest Gladness," inake up an excellent list of contents. New York: Cassell & Co.

second article on "The Kepplestone Collection" is

OUR LITTLE ONES .- A fine frontispiece embellishes this month's number, a scene in the "Jardin d'Acclicontact with some dear one, for the laws of attraction call us into the surroundings of many, where there are channels to be found.

It is many years since I passe I out of mortal life, but I have frequently visited the earth, (From The National View, Washington, D. C.) WE THE PHOPLE. BY W. H. VENABLE.

"Its own are all things between earth and sky,"-Campa

We the People-mot the crown, Not the Burplice nor the Brand—, Noble's creat nor Behoolman's gown, Burse nor Rostrom, Grange nor Town— IWB the people rule our land. We'the People—not the few, High nor low nor middle class; High and low and middle too, Free ment the and Liand, you, We the Multitude—the Mass.

Myriads waited myriad years, Goaded by the lash of Power; Groaning, wept a sea of Lears; Lot at last their day appears; Heaven's clock liath struck the hour!

Asia deemed their was decreed; Braum nor Buddha heard their cry; Europe heard with scornful head; Prince and Pointil mocked their need, Making Christ a bitter lie.

Demagogue nor demigod Shall again control the world; Man itwoke, distained the rod; Spurned the despots whip and prod; To the dust his rider hurled;

Man has come unto his own, Rank and blood and gold are great. But the greatest greatness known is intrinsic worth alone— Worth exalts the man, the State.

Earth grows better growing old. Still by happier beings trod; Plato's fron men are gold; New humanities unfold; Evolution's law is—God.

We, the People, moving slow, Lift the Nations as we climb; Patience points the way we go; In our boson burn and glow Hopes and purposes sublime.

We are neither fools nor blind, Nihil horde nor rabble mob; We the People know our mind; For the weal of human kind, Thoughtfully our pulses throb.

All are wiser than the wise; All are better than the good; All for all can best devise; We the People sympathize With each brother's brotherhood.

We the people know our need-Common want of common man; By our prescience 't is decreed Who shall follow, who shall lead. Who shall execute, who plan.

Congressman and President,
These are but the People's hands. Theise are out the 1 copie's minima.
Theirs to do and represent
What the head—the government—
What the People's will commands.

What the People wills is best. When have we the People fied? We have builded in the West; Freedom leans upon our breast Freedom is the People's bride

We the People—we the State— Subject, sovereign, both in one— Trust in Highest Potentate! Trust, oh! world, in us, and wait! God hath willed our will be done

## Free Chought.

MEDIUMSHIP AND ITS RELIABILITY.

To the Editor of the Banner of Light

Some weeks ago you printed a report of the finding of a diamond ring through medial paid. means, the individual used as the instrument being a business man who does not pretend to make mediumship a profession. I have been informed that there are those who have felt to question the wisdom of circulating such reports -however true-in view of the continued practice of mankind to seek material advantage rather than spiritual light when they come in contact with mediums.

I will say that in giving that report I had no selfish motive in view-my only object being to state the fact of its being done, that Spiritualism might have the advantage of this one addi $d\sigma$  know of our joys and sorrows, our gains and losses, and many other things; that they hold their identity after the change known as "death," and can and do return through the perations of the universal laws of life.

I am satisfied that all grades of spirits return, and can help or otherwise, as the case may be, the road earthward being open to all alike; and without question many spirits return with selfish motives for their friends and mediums. When, therefore, any investigator calls upon a medium, I would counsel such inquirer to ask advice concerning the revelations of the Spiritual Philosophy, rather than seek for pecuniary advantage or a knowledge of lost property. I would have him who seeks "points" for speculation from the excarnated spirit-intelligences, remember that the same amount of risk exists in asking business advice from them as would Warerooms 146A, Tremont Street, Boston. exist if he asked the same questions of spirits yet robed in the physical and actively manifesting on State street or Wall street. I am not sure but that the risk is greater—for mortals have an external appearance through which our better judgment can be aided, measurably, in deciding whether they are worthy of trust or otherwise; whereas it is quite difficult for individuals not favored with spiritual sight to know who is dictating the message, and what his (or her) object is in so doing. Varying influences rule in these matters, and the medium's advice which is good to-day may prove of an opposite, or negative, value to-morrow.

There are but few individuals who have grown up to a condition to know truth from error; but some individuals no doubt get more of truth than others do. I would not advise any one to depend implicitly upon spirits, whether in or out of the material body; "try the spirits;" in either case according to the principles of reason and common sense, and the ordinary bearings of business and daily life. Such was the command in the days of ancient Spiritualism, and it is of equal value now.

The same idea exists in my mind regarding what is called "planetary" influence, and a feeling which prompts certain individuals to seek mediumistic advice at every turn in life, for fear of coming into adverse conjunctions, or working against good ones then in preparation: I would not counsel that it be done. No doubt that a truth underlies the primary position as to the "horoscope," with its indications of good and ill, but the grand work of Spiritualism is to teach men to be self-reliant, and to know that the true aim in life is to build up a well-grounded individuality; therefore, as I have remarked at the outset, it is better that all shall seek, whether in the presence of mediums or amid the concerns of daily life, for that spiritual enlightenment which may fittest contribute, through cultivation, to the strengthening of their own better judgment, and give them in fact, and for their lasting benefit, what the genesale legend alleges was purchased at such a fearful cost by the Adamic pair: A "knowledge of good and evil."

A. S. HAYWARD. Boston, Mass.

Catarrh Cured.

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# Bunner of Tight.

BOSTON, SATURDAY, NOVEMBER 8, 1688.

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. O Bosworth
Street.—Free Meetings are held every Tuesday and Friday
afternoon at 3 o'clock promptly. For further particulars,
see notice on sixth page. L. B. Wilson, Chairman.

Herkeley Hail, 4 Berkeley Street.—The Boston
Spiritual Temple services at 10½ A. M. and 7 P. M. Miss. R. S.
Lillo speaker for November. R. Holmes, President; Albert
F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and
Recording Beerotary.

Recording Becretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10% a.M. Afternoon services 23%; and Wednesday evening Sociable 47%. Mrs. H. S. Lako's guides will speak during November.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. Speaker, W. J. Colville, until Nov. 4th, inclusive. Mr. Gernid Massoy will lecture Nov. 11th and 18th—his theme on the first mentioned date being "Man in Search of his Sout." F. V. Fuller, Secretary.

Fuller, Secretary.

Spiritualistic Phonomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence with mediums everywhere, through whom interesting phonomena may occur suitable for a public platform. J. H. Lewis, President.

1031 Washington Street.—The First Spiritualist Ladios' Ald Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private seance, for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 75.

Wells Memorial Hall, 987 Washington Street.— The Independent Club meets overy Wednesday at 2 P. M. Seance, followed by sewing-circle. Supper served at 6 P. M. followed by enterfainment. J. W. Fletcher, Grand Master Mrs. Ada Simmons, Treasurer; F. V. Puller, Secretary. College Hall, 84 Essex Street. - Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays a 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews. Conductor. Ladies' Ald Parlors, 1031 Washington Street.— Sundays at 2% and 7% P. M. F. W. Mathews, Conductor. America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pligrim Hall, Odd Fellows Building, each Sunday evening, at 1% o'clock.
—W. J. Colville will speak there next Sabbath; subject, "Ten Years Past and Ten to Come." Cambridgeport.—Meetings are held every Sunday even-ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec retary.

The Boston Spiritual Temple .- Sunday morn ing, Oct. 28th, Mrs. Lillie spoke clearly and satisfactorily in answer to the question "Why do spirits prophesy events that never occur?" and in reply to prophesy events that never occur?" and in reply to one regarding the existence of a Christ on earth said there had been many of them. A striking event gives prominence to individuals. It was common to cruelty people in the days of Jesus as it is in the present time to inflict what is termed capital punishment. Had there been no crucifixion the life of Jesus would not have stood out with greater prominence than that of either of the twelve apostles. The command, "Go forth and heal the sick, the halt and the blind," was a spiritual command, and Christ was a medium, wonderfully developed, able to bestow the gift upon others. He knew intuitively who was endowed by nature and the spirit. He went among the fishermen, and selecting some in whom he saw peculiar qualities, said to them, "I will make you fishers of men."

In answer to a statement of Dr. Pentecost before the Liberal Club that we must stop thinking of God and a future life, and devote ourselves wholly to this world, the guides said, He might as well advise his hearers to stop breathing; he can no more live out his theory

future life, and devote ourselves wholly to this world, the guides said, He might as well advise his hearers to stop breathing; he can no more live out his theory than could he who said take no thought for the morrow. Ingersoll says, one world at a time; but the man who thinks only of to-day, and says he has enough to do in this world, and no thought for the future, when he goes into the next life enters it a pauper. Experience should furnish us with reason, and by watchful thought and care we should learn how to live here. A stinted mind with a plethoric body is an uncomfortable possession. Spirits have opened up through mediumship more scientific knowledge of the human system, and given clearer diagnoses of diseased human bodiles, than were ever given before its advent. We need all the universe open to the human mind; give a man something to reach up for, and it will ensure his progression. If we fall every day let us profit by it; we shall be made better by blundering. We are spiritual beings not only for now, but for eternity.

In answer to the question, Do you believe in God? It was said, Most certainly we do; God in all things, and that we are all the sons and daughters of the living God. This is exemplified not alone in the sons of Judea, but in the sons and daughters of men everywhere.

The morning service closed with an improvised

poem.

Evenling.—In answer to several questions the control said: You have asked us questions that would require an infinite mind to answer. There are some things we can know as certainties; there are others that must ever remain to us uncertain, and these belong to the infinite. We can give you an idea of God, but it would be but an individual opinion after all. You have been told by the religious teachers of the past that the only God in the universe was a triune God whose attributes were love and anger. Who is to interpret these old mystic terms? Christianity is a fragwhose attributes were love and anger. Who is to interpret these old mystic terms? Christianity is a fragment of the old mysthological ideas of God, but the nineteenth century has expunged some of those ideas as false. The storm and the tempest that are by some attributed to the anger of God are set in motion by nature that, like the good housewife, restores everything to order. On account of opportunities for advancement we believe there are better men and women today than ever before; what we miss to-day we shall have by-and-bye. There is a voice within that tells me more than I can depict in words. Whatever a man sows that shall he also reap. We shall have over there what we have lived for here.

The services closed with a poem. Mrs. I into can

The services closed with a poem. Mrs. Lillie will speak in Berkeley Hall every Sunday in November. O. L. R.

W. J. Colville in Berkeley Hall .- On Sunday last, Oct. 28th, W. J. Colville again lectured in Berkelast, Oct. 28th, W. J. Colville again lectured in betrkeley Hall at 3 r. m., under the auspices of the Independent Club, to an audience which completely filled the hall. Miss Austin sang exquisitely, and the general interest in the lecture was pronounced. The subject was: "The Great Egyptian Pyramid, and What it Teaches the Present Generation." The discourse was very interesting, and displayed great spiritual and historical insight into the knowledge and purposes of the enlightened ancients. While paying a high tribute to the work of Prof. Plazzi Smyth, the lecturer ventured to disagree with some of his distinctly theological positions, the ground taken being that the pyramid marked a culminatory point in a very remote period of civilization, and that it was destined as a perpetual monument to exact science and pure religion as embodied in the verities of ancient Masonry. A very interesting interpretation was given of the most prominent sections of the interior, all of which the speaker said, referred to the destiny of the earth and of the individual human spirits, of which the mystic hierophant is the standing type. Following the lecture a pleasing poetic improvisation was rendered on subjects proposed by members of the audience.

In the evening at 7:30 Mr. Colville addressed a large and deeply interested audience in Pilgrim Hall, Chelsea, on "Rome and Renson." The lecture differed materially from the one alluded to last week in these columns. Little was said concerning doctrine, the time being chiefly spent in contrasting the primitive ley Hall at 3 r. M., under the auspices of the Inde-

and deeply interested audience in Pilgrim Hall, Chelsea, on "Rome and Reason." The lecture differed materially from the one alluded to last week in these columns. Little was said concerning doctrine, the time being chiefly spent in contrasting the primitive organizations of Christians with the church of to-day, and outlining the kind of church which would best adapt itself to the growing needs of the American people. Though Church and State must be kept totally distinct in this country, irreligion is not to be desired. There are divine truths underlying all creeds and ceremonies, and it should be our work to disclose the hidden verity, and by explaining what seems mysterious to the people at large, end the reign of priestly despotism, and conduct the rising generation into paths of pure and rational spirituality. Very pleasing music by a select choir added to the enjoyment of all present.

Thursday evenings Mr. Colville has been giving a course of instructive lectures on "The Rosierucians and Their Symbols," at the receptions held by the Independent Club. The last in the series was to take place Thursday, Nov. 1st., at 62 West Newton street, at 7:30 P. M. Mr. Colville's farewell lectures in Boston this season will be given next Sunday, Nov. 4th. He will speak in Berkeley Hall at 2:45 P. M. Subject, by particular request, "Is Marriage a Fallure?" A fine male quartet will render several cholee musical selections. At 7:30 P. M. he will speak in Pilgrim Hall, Chelsea, celebrating the tenth anniversary of his first public appearance in America. The topic of discourse will be "Ten Years in Retrospect and Ten Years in Prospect: A Review and a Prophecy."

W. J. Colville's classes in spiritual science close Friday, Nov. 2d, in Berkeley Hall, at 2:30 and 7:30 P. M. on "Universal Theosophy." He will lecture in Denver, Colorado, under the auspices of The College of Spiritual Philosophy, Sunday, Nov. 1th. Lectures morning and evening. Answers to questions in the afternoon; he will also lecture on the two following days.

Hi

Engle Hall, 616 Washington Street.-Sun day, Oct. 28th, the hall was crowded to witness the fire test" through the mediumship of Mrs. Temple which showed beyond a doubt the power of the spirit to protect the physical against fire. The medium's hands and arms were thoroughly washed with soap and water in presence of the audience, before the presentation of this phenomenon. Through the earnest request of many friends the management have secured the services of Mrs. Temple for next Sunday, Nov. 4th.

Dr. E. H. Mathews, David Brown, Mrs. T. J. Lewis, Mr. McKenzle and Mrs. Buck also gave fine tests and spirit descriptions. F. W. M.

Spiritunilatic Phenomenn Association, Lycoum Hall, 1031 Washington Street.—Tuesday

Spiritualistic Phenomena Association, Lycoum 18a1, 1031 Washington Street.—Tuesday ovening, Oct. 23d, Mrs. Ada Foye held a developing circle in this hall. Circle opened with singing by Mrs. Mary Nickerson. Mrs. Foye made brief introductory remarks, after which she gave excellent instructions regarding the development of the different phases of mediumship, and illustrations of her own spiritual gifts as already described in Thie Banner.

Last Sunday a good audience gathered to listen to that veteran worker, Dr. H. B. Storer, who opened the services by reading a poem, said to have been dictated through the mediumship of the late S. B. Brittan. After singing by Mrs. Mary Nickerson, accompanied by Prof. Milligan, Dr. Storer said, in opening, that there never was a time when the phenomena were more sought after than the present. People are willing to listen to what may be said about Spiritualism, but they desire most of all to see the phenomena, because they demonstrate to them the reality of spirit-life. Spiritualism consists of three parts: 1st, The continuity of life. 2d, The existence of spirits in that life beyond, and 3d, The possibility of communication with them after death. It demonstrates that we are all lumortal, that spirits are all around us, and can communicate with us, giving us spiritual and material ald. The theory of a life after death must come first, and then proofs of that life come in the shape of the phenomena, witnessed in numberless places throughout the world. We all seek for light and truth according to our necessities. A man who has not lost friends cares little about the knowledge, and there are hundreds who care nothing for a life beyond, being satisfied with that which their selfish nature may secure for them in this life; but the time does come to all, at last, when friends pass away, the fondest hopes are disappointed, and life's promises fail. Then we look about us and ask if we are to live on and be in some measure compensated for our trials here. It is the mission of Spiritualism

ınd recognized.

and recognized.

At the evening session Dr. Storer spoke upon "Human Experience the Source of Human Knowledge."
Tests were given by Mrs. Hall, Mrs. T. J. Lewis and Mrs. Knox. Mr. Ridell said that the spirits had saved him from drinking, profanity and the use of tobacco, and that light from the unseen world was shining all about his pathway.

Edgar W. Emerson will occupy the platform next Sunday, afternoon and evening.

HEATH.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, Oct. 28th, Spirit Theodore Parker, through the mediumship of Mrs. H. S. Lake, delivered a lecture upon "The Church." He said, in substance: "The Church should be the conservator of spiritual energy. Therein should be expressed all those subtile longings of the soul which dignify human life, and reveal to it its own divinity. Hence it should be builded upon the recognition of brotherhood, of fellowship and fraternity. Hitherto the church has taught that the universal energy needs placating; that somehow man's worship is essential to the repose of delty. The fact that there is no true worship of the divine which is not expressed in terms of service to the human has been lost sight of.

I reverence the Church, inasmuch as it typifies the struggle of the race for spiritual attainment. But while I do so reverence, I do not bow abjectly before it, and studify my reason in the acceptance of creeds which I know to be false. Perceiving error, I seek its overthrow. Realizing that conscience is the keeper of the soul, I strive to quicken in the Church intellectual honesty and spiritual fortitude, that men may begin to forget the gross conceptions of deity which they have created, and to accept a broader and clearer understanding of human obligation.

The attitude of the Church relative to self-abnera-S. Lake, delivered a lecture upon "The Church." He

after which Mr. Eben Cobb offered an invocation, and related an incident that occurred on his way to the meeting. Miss Peabody gave remarkable tests of spirit intelligence. A gentleman placed a glove upon the desk, to be read psychometrically. Miss Peabody spoke of the owner of it as having crossed the ocean, also the man presenting it as having the gift for spirits to rap through his forces. The gentleman said that he heard a loud rap the previous night, and came to the meeting with the glove on that account. He thought the rap was made by the spirit that wore the glove, and who had come from across the ocean, but was now in spirit-life, and the intelligence corroborated the impressions that came to him, and gave satisfaction in many ways. Miss Tyler, who came to the meeting a stranger to nearly all present, received, also, a fine test from Miss Peabody.

Mr. Ridelt followed with remarks touching upon those of Mr. Cobb. Dr. Eldridge gave tests that were recognized, and diagnoses of disease. Mrs. T. J. Levis followed with remarks, closing with some tests. Mrs. Abble N. Burnham closed the services were more fully attended, interesting remarks being made by Mr. Cobb.

Children's Progressive Lyceum No. 1. Panne

The Independent Club opens for the season in Wells Memorial Hall, 987 Washington street, Wednesday, at 2 P. M., Nov. 7th. W. J. Colville makes the opening address.

Twitchell, Mrs. J. P. Downing, Dr. C. H. Harding, Miss Nettle M. Holt, Mrs. M. A. Chandler, Mrs. Thomas, Miss Knox and Mr. Capel participating Services throughout the day were interspersed with sweet melodiles. Including some of C. Payson Longley's songs-Miss Grace Holton, plaulst, and Dr. Hale as organist.

M. M. Holl.

#### Cleveland (0.) Notes.

To the Editor of the Banner of Light:

The Sunday evening meetings, under the auspices of the Cleveland Progressive Lycoum, were inaugurated the first Sunday in October by Helen Stuart-Rich-ings, the gifted lecturer and elecutionist, who occupied

the Cloveland Progressive Lycoum, were inaugurated the first Sunday in October by Helen Stuart-Richings, the gifted lecturer and elocutionist, who occupied the rostrum for the entire month, Mrs. R. generously tendering the Lycoum a benefit, which took the form on Friday evening (26th ult.) of Costume Readings, in which her talents and study have distinguished her above all our other lecturers. The choice programme rendered was enhanced by Miss Clait Tuttle, who recited in a very pathetic manner "Sister and I," receiving a unanimous recall. Miss T. is the youngest daughter of Hudson and Emma Tuttle, the well-known author and poetess; her commanding form and expressive countenance lit her well for the profession she has chosen; her voice of rare power and beauty won the hearts of the audience completely. This promising young reader is to make her debat as a professional some time in December.

Liquidation of the Lycoum Debt.—The indebtedness, which cast such a shadow over the genial features of Conductor Carleton at the opening of the season, has been cancelled, and "Richard's himself again." Great credit is due Dr. George Perris, the young magnetic healer of this city, for the kindness and zeal he displayed in arranging for an entertainment of outside talent for the benefit of the Lycoum, donating, as he did, the entire proceeds to it.

The Spiritualists' Progressive Thought Society.—A new organization has been effected on the West Side of this city, with the above title, having for its object the encouragement of home talent, the development of mediums and the establishment of a strictly progressive Sunday school for children, etc. Mrs. Parker, President; Dr. George Ferris and C. C. Stevens. Vice President; Dr. George Ferris and C. C. Stevens. Vice President; Dr. George ferris and C. C. Stevens. Vice President; Dr. George ferris and for many years younday school for children, etc. Mrs. Parker, Pralue, a lawyer of great ability, and for many years of his life to have been a Spiritual st. Forty years ago he espou

"Can ye sever the twain that to oneness go? The voice of Divinity answers, No!"

"Oah ye sever the twain that to oneness go?
The voice of Divinity answers, No!"

The second wedding to be recorded is that of our friend and co-worker, (who left the city last February to edit a labor paper in Byesville, O.,) Mr. C. G. Oyston, to Mrs. A. M. Gill, medlum and lecturer, recently arrived from England. The happy couple contemplate making their future home in this city. May the anticipations of both couples be fully realized.

Other weddings in our Lyceum ranks are contemplated shortly, but until the invitations are issued gour reporter is prohibited from divulging the names of the parties.

Will A. Mansfield.—This medium for independent slate-writing recently made a professional visit to Cleveland, and remained about ten days—being kept busy all the time, as we are informed.

Mrs. M. A. Hawley, clairvoyant, test and business medium, has just arrived in this city from Westfield. N. Y., and can be found at 64 Bolivar street.

J. Clegg Wright, the brilllant inspirational speaker, occupies the spiritual rostrum in Memorial Hall during the entire month of November; following him in December, Mrs. Ada Foye of San Francisco, the world-renowned platform test medium, makes her initial bow to a Cleveland audience. All are on the "qui arter" to witness her marvelous mediumship. The other speakers for the season are Walter Howell, J. Frank Baxter and J. J. Morse.

Spiritualism vs. Orthodoxy.— During November (time and place to be announced hereafter) a public discussion will take place between a minister of the gospel and Mr. J. Clegg Wright, which promises to be of great public interest.

Mediumistic Apostasy.—The recent public recantation of Mrs. Margaret (Fox) Kane's mediumship at the Academy of Music, New York, of course created a fluter in this city, both in spiritualistic, and other circles, and while the event will have no more deleterious effect than did the Report of the Seybert Commission on the movement, it will no doubt frighten the timid ones, and possibly affect the attendance at our meetings for

spoke of the owner of it as having crossed the ocean also the man presenting it as having the gift for spirits to ran through his forces. The gentleman said that he heard a loud ran the previous night, and cannet othe meeting with the glove on that account. He thought the rap was made by the spirit that wore the glove, and who had come from across the ocean, but was now in spirit-life, and the intelligence corroborated the impressions that came to him, and gave satisfaction in many ways. Miss Tyler, who came to the meeting a stranger to nearly all present, received, also, a fine test from Miss Peabody.

Mr. Ridell followed with remarks touching upon those of Mr. Cobb. Dr. Eldridge gave tests that were recognized, and diagnoses of disease. Mrs. T. J. Levis followed with remarks, closing with some tests. Mrs. Abbie N. Burnham closed the services with remarks. The afternoon and evening services were more fully attended, interesting remarks being made by Mr. Cobb.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—Last Sunday morning a large audience of pupils and visitors filled the hall. After the opening exercises of vocal and instrumental music, readings and banner march, in which there were inhety-seven children, we were favored with remarks compliance of the compliance

Chicago, Ill .- Charles Dawbarn has been lectur ing in Chicago of late for the Young People's Progress ive Society, in place of Mr. Morse. The society holds America Hall, 724 Washington Street.—The Echo Spiritualists' meetings were held on Sunday last, Dr. W. A. Hale, Chairman. The services were of an unusually interesting character, the chairman, C. M. A.

Moverhill and Brakford.-Last Sunday was a most interesting one with the Spiritualist Association worshiping in Brittan Hall, made so by the presence of

most interesting one with the Apiritualist Association worshiping in Brittan Hall, made so by the presence of Mrs. Ada Foye of B. n. Francisco. In the afternoon site andwored quiestions which wave presented by the atclience, and in the evening gave platform tests.

Mrs. Foye was an entire stranger in this city, and met with audiences she had never before seen, containing a strong representation of the investigatory and perhaps skeptical element. To such the tests were largely given, and in a most satisfactory way. Although the evening was rainy the hall was densely packed, and the closest attention given to what was taking place. Names were written, as usual, on slips of paper, folded up and placed upon a table, and responses were obtained to a large number, giving names of spirits responding, with dates of death, and where burial took place, together with ages. In some instances these items of information were followed with interesting messages.

In every instance the spirits purporting to respond were recognized, and their statements acknowledged Spiritualists, and comparative strangers, who did not in the least hesitate to accept what was given as literally correct in every particular. It was a most remarkable manifestation of spirit presence and spirit power, and the most interesting phenomenal occasion which ever occurred in this city.

Next Sunday Mrs. Lizzle S. Manchester, of West Randolph, Vt., will be here, whose speaking is of great importance as a mental phenomenon, it being entirely without preparation, and under spirit control of a high order.

The Spiritualists of this city are in great sorrow by the death of Mrs. Hattle P. Griffin, which took place in Bradford Sunday afternoon at 4 o'clock. She was expecting to make Mrs. Foye her guest during her stay here, but sickness prevented, and she was called to pass into the light of the spirit realim. Mrs. Griffin was an accomplished elocutionist and a gifted lady in that direction, whose efforts have often been enjoyed in the past by audiences of Boston

Albany, N. Y .- We still live and prosper, notwithstanding the efforts of our opponents to dislodge us standing the efforts of our opponents to dislodge us from our impregnable position, which efforts, contrary to their intention and expectation, tend to bring the subject more prominently before the indifferent and unthinking portion of the public, not many of whom would give it more than a mere passing thought were it not placed before them as something that would annihilate all proof of an immortal life, and drive every believer in Spiritualism back into the ranks of the materialistic popular religions of the day.

Our Society is meeting with excellent success, and the meetings are well attended by thinking, intelligent people. Dr. Charles T. Buffum occupied the platform during the month of October, and has more than met our anticipations. We are so well pleased with his lectures, singing, and especially his tests, that we have engaged him for a month next spring.

Mr. Edgar W. Emerson lectured and gave tests Oct. 19th and 26th, and gave good satisfaction; some of the tests he gave from the platform were remarkable for their accuracy of detail.

Mrs. Nellie J. T. Brigham lectured Friday evening, Oct. 26th, to a large audience, and every word was listened to with close attention. The subject was "The Difference Between the Orthodox and Spiritual Religions." Mr. Edgar W. Emerson followed with excellent tests, and Dr. C. T. Buffum sang "Only a Thin Veil Between us," with guitar accompaniment.

Mr. Frank T. Ripley will occupy our platform during the month of November, and Mrs. E. Cutler during December.

The Ladles' Ald Society is a great assistance to us from our impregnable position, which efforts, contrary

And the second state of th

Willimantic, Ct .- Dr. George A. Fuller occupied our platform the first two Sundays of October and gave universal satisfaction. He should be kept busy in the universal satisfaction. He should be kept busy in the noble work he has undertaken.—The last two Sundays we have listened to the inspired thought of Bro. Lyman C. Howe, and it has been a spiritual feast for our best thinkers. Logically he handles the subject presented by the audience and closes with a poem which is a wonder in itself. Long life to Bro. Howe.

—J. William Fletcher will be with us the next two Sundays and will give his illustrated lecture after the second Sunday. Mr. Fletcher has been with us before, and always draws a full house.

Newburyport, Mass .- Miss Josephine Webster. of Chelsea, Mass., lectured, sang and gave tests before the First Spiritualist Society of Newburyport on Sunday last. She was listened to with close attention, and gave much satisfaction as an earnest and able expounder of the Spiritual Philosophy. The well-known test medium, Mrs. E. A. Cunningham, of Boston, will be with us next Sunday.

Mrs. Jennie K. D. Conant last Wednesday evening gave psychometric readings. Mrs. Colby-Luther is expected here two week-evenings during December; dates to be announced shortly.

F. H. F.

Stoneham, Mass .- On the evening of Oct. 25th the Stoneham Spiritualist Ladies' Aid Society engaged the ervices of Mrs. Ada Foye, who came accompanied by services of Mrs. Ada Foye, who came accompanied by Mr. and Mrs. Lillie. The evening exercises commenced with a song by Mr. Lillie and wife, after which Mrs. Foye gave many remarkable and satisfactory tests. After the name of a spirit was given the friends present would ask the age at the time of passing out, also the cause. I think all present were satisfied. Interesting remarks were made by Mrs. R. S. Lillie, Mrs. M. S. Wood, C. Fannie Allyn and the Rev. E. B. Fairchild.

Stafford, Conn .- Prof. W. F. Peck closed the fall meetings of this Society, speaking on the last two Sundays of October, and giving four very fine discourses. This was. Mr. Peck's fourth visit to Stafford, and ever people like him very much.

The Late "Expose" in New York City.

To the Editor of the Banner of Light:
A tour of the New York and Brooklyn spir-Itual meetings, following the "toe-joint" expose of a week ago by Maggie Fox at the Acade-

posé of a week ago by Maggie Fox at the Acadomy in the former city, reveals the opinion of our own people to be about as follows:

In the morning, at Conservatory Hall, Brooklyn, F. F. Cook spoke upon "Spiritualism a Vitalizing Power." He said the printer, in the announcement, had made his subject read visiting in place of vitalizing, and that in the future he should use the term more, as it really was quite applicable, because Spiritualism visited us in our homes without seeking for it—it came to us of its own accord. In regard to the doings of Mrs. Fox-Kane, he said that if she claimed she was untruthful in the early days of her mediumship, what good reason had we to believe her now in this latter declaration?

He came into the cause a rank materialist; the phenomena led him to believe again in another life beyond this through a faith of reason; but to-day, even if the phenomena were all swept away, and the prop it gave the cause removed, he would still be firm in his belief—still true to his faith—because his growth had passed from a mental to a spiritual one and his convictions

his faith—because his growth had passed from a mental to a spiritual one, and his convictions were now of the spirit itself. He seemed to judge the event as necessary in the divine plan—in the evolution of the movement from the

spirit side.

His ideas, drawn from his own experience, could not help but meet with an answering sentiment in the hearts of all advanced Spiritualists who heard him.

In the afternoon at Adelphi Hall in New York the starting the sentiment is sentent.

York, the sentiment seemed to be that the so-called exposure did the Cause no harm, but, on

the contrary, gave it wider publicity among all classes through the press.

At Mr. Jones's afternoon conference, Mr. Jeaneret spoke of the weak character of the would-be defamer of the Cause she had served so long; spoke of how little it could really injure an established movement like our own; and urged strongly on the part of all mediums a discrimination as regards doing all that is asked of them, unless some good and wise reason is given them for its country. son is given them for it. Let all honest mediums continue in well do-

ing; and let those who are weak and tempted by the almighty dollar and the need of it, try to imitate the stronger ones, and so help on the moral status of the Cause.

Brooklyn, N. Y., Oct. 29th, 1888.

Temperance.

Friends of Equal Rights, Let us all Pull Together for Sobriety. To the Editor of the Banner of Light: We all know there are no truer friends of so-

briety and equality than Frances E. Willard, Susan B. Anthony and Mrs. M. J. Gage. Their greatest love is to lift all into a life of sobriety,

There are many noble men and women living hristian lives, that belong to no church. Jesus, the teacher, promulgated none of the doctrines of any church. He plainly taught that what-soever ye sow that shall ye reap. His teaching and life were intended to place man under the control of his spiritual and intellectual nature, and give him dominion over his appetites and passions. Church doctrines are intended to supplement his teachings. Some are helped by these doctrines, others are hindered by them.

Let every one use as many doctrines as will

Let every one use as many doctrines as will help him to grow into a larger Christian life. Calling himself a Christian or joining a church does not change his ruling loves any more than putting the name of shepherd on a wolf makes the latter a shepherd.

There are large numbers of freedom-loving men and women anxious for equal rights and sobriety, who cannot work under church direction. A dozen horses running in a field draw no coach. To harness the friends of sobriety of all faiths and no faiths, The Universal Cooperative Temperance Union was formed at the Lily Dale, N. Y., spiritual camp last summer. Rev. Solon Lauer, a liberal teacher of Willoughby, O., is President, and the undersigned is Treasurer. We have excellent spiritual speakers in urer. We have excellent spiritual speakers in abundance and the powerful aid of the angels. As soon as the funds will justify we propose to aid these speakers to speak against the liquor traffic. Address with such material aid as you

G. F. Lewis, Treasurer

Medical Laws in the Bay State.

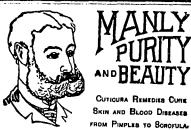
You are soon to be called upon to east your ballots for Senators and Representatives - members of the

Do not vote for an individual who will not declare to you, in advance, his disapproval of a medical law that will deprive any citizen of the right of employing any practitioner or mode of practice which he or she feels to be the better one to eradicate disease from self or

Do not vote for any man who is ready to become an instrument for the enacting of any law which practically takes away the individual right to "life, liberty, and the pursuit of happiness" guaranteed by the Constitu-

Voters should call upon the candidates nominated and demand of them what their action will be in this regard before giving them their suffrage. The question should be settled before the vote is east for them. None should be afraid to ask of those who desire their votes as to what will be their votes (if elected) in case certain important issues regarding "a doctors' plot law," etc., are presented to the next Legislature for

Do not fail to at once interview the man for whom you are asked to east your vote. Delays are danger-ANTI-MONOPOLIST.



NO PEN CAN DO JUSTICE TO THE ESTEEM IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, hundilating, itching, scaly and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTIOURA, the great Skin Cure, and CUTIOURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap. Rheumatism, Kidney Pains and Weakness speed-

Rheumatism, Kinney Pants and Transfer, the only pain-killing plaster. Price Reduced from 25 Cents to 10 Cents. What is Spiritualism?

An Address delivered by Thomas Gales Forster, in Music Hall, Boston, Mass., Sunday afternoon, Oct. 27th, 1867. This address possesses great merit. It is terse and to the point. Societies should circulate this pamphlet in their respective localities with a lavish hand. Paper, 10 cents. For sale by COLBY & RICH.

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NELSON CROSS, President.

J. F. JEANBRET, Secretary, 44 Maiden Lane, New York.

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