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Banner Correspondence.

Massachusetts.

WORCESTER .- Mary J. Weatherbee writes There is something to my mind beautifully touching in the reply made by Mrs. Stowe, when, upon an intro duction, the gentleman said: 'Have I the honor to meet the author of that famous book, "Uncle Tom's Cabin"?' 'Yes,' she replied, 'I wrote the book, but God dictated it.' Very beautiful now, when through age and feebleness her hand has lost its cunning and she must rest, that she can say: 'Call it not mine, but a higher intelligence working through me.' It is recorded that when Daniel had revealed unto the king his dream, the king prostrated himself as if to worship him; but Daniel said: 'This secret is not revealed to me for any wisdom that I have more than any living,' practically saying: 'Some higher intelligence has spoken through me; give me not the praise.' He acknowledged he had no more wisdom than the learned men of the realm, yet he read the strange characters upon the wall, and told the king that the most high God was displeased with him for his haughtiness, and that his kingdom was to be given to another.

We naturally wonder that Daniel could have had the courage to give this testimony; yet though he had everything to fear, he spake fearlessly. The parallelism between this and Mrs. Stowe's reproval of one of our great national sins, is very striking. She dared to read the will of the Most High concerning it, and undertook the hazardous work of setting forth the wickedness of the system and the judgments that would come upon the offenders. She had quite as much to fear as the prophet Daniel, for nations as individuals are not willing to be reminded of their faults, yet she went forward with no misgiving as to the success of the message she had undertaken to deliver. Long after her books had been scattered broadcast, and the whole world seemed to have divided itself into friends and foes, she held the even tenor of her ways, as if to say: 'The Lord is on my side, how then shall I be As she herself said, 'The object of these sketches is to awaken sympathy and feeling for the African race as they exist among us; to show their wrongs and sorrows under a system necessarily cruel and unjust.' She makes no cumpromise, but proposes to tell some of these evils, 'since not the half could be told of the unspeakable whole.' Who can doubt that the very inception of such a plot was the work of some

superior influence? Any other individual might have said: 'If such a work must be done, let some other one undertake it rather than I be subjected to bitter partisan ha tred.' In Mrs. Stowe's mind there were no such misgivings. Does not this verify the statement, 'The angel of the Lord encampeth around them that fear him, to deliver them'? No great error was ever fought against without indomitable heroism. A brave heart, such as comes not from any expectation of worldly aggrandizement; a courage that can only come from consciousness that one is doing God's holy will-such was the inspiration that led the Maid of Orleans; that led Martin Luther in his defense of religious liberty, and has sustained every defender of a righteous cause. Let us all ever bear in mind that the divine possibilities are the same yesterday, to-day and forever, whether we understand and believe them or

otherwise.'

LOWELL .- "A. H." writes: "The spirit moves me to give a few words commendatory of a discourse delivered here by Dr. Dean Clarke on the 21st ult., in Grand Army Hall, under the purported control of Spirit William Lloyd Garrison. I am not a 'Spiritualist,' but I believe there is no excuse for spiritual ignorance in this enlightened age; and those who ignore the opportunities for enlightenment are those whose especial desire is to be 'rooted and grounded' in the old ruts. The discourse alluded to was one I wish everybody could have heard. It was a refined, lofty and eloquent setting forth of man's duty to himself, in developing the power within him, and his privilege of attaining to and living on a high plane of existence. It was elevating and instructive, and would have honored any church-pulpit; there was no word to conflict with any pet creed, or that would not assimilate with the pure and hely teachings of Christ. But one thing troubles my conscience: to whom shall the credit be given-Wm. Lloyd Garrison or Dr. Dean Clarke? Who ever thinks of thanking the organ for the music it furnishes? the manipulater of the keys gets all the praise. And yet the instrument, after all, must in a great measure determine the quality of the music evolved So credit must be justly due one who has arrived, through tortuous ways of suffering and self-sacrifice often, to get into such a condition of mind as to come en rapport with highly advanced spirits who are emancipated from the flesh. It seems that one must be in an exalted state of mind to allow such a flow of good and beautiful thoughts from whatever source, whether from the spirit within one's self or from a spirit without."

WORCESTER.-Thomas W. Sutton writes: "On Wednesday, 24th ult., a large number of ladies and gentlemen-members and friends of the Worcester Association of Spiritualists-who have become deeply interested in Miss Jennie B. Hagan, through her able and beautiful ministrations upon our rostrum, and from her endearing qualities in social life, visited her at her home on Irving street, South Framingham, by special invitation, the occasion being an informal cele bration of the first anniversary of their occupancy of the new and beautiful house which herself and her mother have caused to be erected for themselves.

The mortal who crosses the threshold of that home realizes very speedily that he or she has entered into a harmonious, heavenly and spiritual atmosphereenough to be present on this occasion, and we were trasted with those of a scholar who perceives the in-

The exercises of the evening were of an interesting and spiritually profitable nature. Jennie and her good mother provided a bountiful supper for all, and after an hour spent in social intercourse, Mr. Woodbury C. Smith, President of our Association, opened the exercises of the evening in a few well-chosen and appropriate remarks, closing by introducing Dr. A. H.

Richardson, of Boston, as Master of Ceremonies. Dr. Richardson spoke of his long acquaintance with Miss Hagan and of her value as an instrument for spirit communications, also of the great pleasure it afforded him to be present and assist in celebrating the anniversary of the opening of this earthly home of the spirit-world.

Brief remarks appropriate to the occasion were made by Mrs. Helen E. Smith, Mr. Ivers Gibbs, T. R. Johnson, Thos. W. Sutton, Edgar P. Howe, E. H. Hammond, Mrs. J. E. Fisher, Mrs. Hastings, Mrs. Dr. Prentiss, Robert Fisher and others of the Worcester friends, after which Miss Hagan, under control of that bright little spirit, "Boy White," entertained the company with a very witty recitation.

The evening was enlivened by solos and duets on banjo, violin and harmonica, by Mr. Joseph Reynolds and Miss Alice Reynolds, of Worcester, and humorous dialectical readings by Mr. Sutton.

Dr. Richardson being obliged to leave at an early hour on his return to Boston, Miss Hagan improvised a most beautiful poem upon the subjects: 'The House_ Warming,' 'Home,' 'Mother'—subjects given by those present-after which Dr. Richardson spoke in an able nanner of the truth and beauty of the Spiritual Philosophy, impressing upon all the duty of embodying in their daily lives the knowledge that had come to them. Many of those present met Dr. Richardson for the first time on this occasion; they were well pleased with him, and hope for a more intimate acquaintance in the near future.

The balance of the evening was occupied with music on the organ and singing; many tests of spirit-presence were given by 'Blue' Flower,' the Indian control of Mrs. Parker of Worcester. Friends were present from surrounding towns; among them we noticed Mr. and Mrs. Daniel Metcalf of Holliston, Mrs. Sullivan Jones of Milford, Mr. Gardner Phipps and mother of South Framingham. All were united in the expression of the one sentiment: 'We have had a splendid

Miss Hagan closed a very successful engagement with us on Sunday, 28th ult. We are sorry to learn that we cannot secure her services again before 1890, but we must not murmur, for what is our loss is the gain of others. To societies and friends who have heard Miss Hagan it is unnecessary for me to say a word, but to those who have not I would say, engage her at your earliest opportunity, and I am certain you

H. S. Davis, Mrs. Hawley and Mrs. Combs.

A delightful evening was spent in conversation, vocal music, psychometric readings, and recitations. An animated but wholly friendly discussion took place between Miss Hinman and Dr. Sapp, in re Christian Science, Miss II. being a strong advocate of the mindcure theory. Space will not admit of the report of pros and cons, but the general opinion was that between such opponents an effort to reach a conclusion vas hopeless.

Mrs. Richings favored the company with several Scotch ballads, among them 'Caller Herrin',' sung as only a Scotch lassie can sing it. Mrs. Comb's quaint Indian guide, 'Kanaka,' entertained all with her cute ways and sayings. From the moment of taking control of her medium until that of retiring she keeps up the motions of grinding corn, at the same time chatting away with simplicity, wisdom and wit curiously blended. Little Ameda Welch contributed a recitation

in a graceful, child-like way. The brightly-lit parlors were well filled, and not over-crowded; and flowers and trailing vines graced plano, tables and mantel. Mrs. Richings, among her many accomplishments, possesses that of the true hostess, the rare and gracious faculty of drawing others out, and putting every one about her at ease We shall not soon forget her stay in Cleveland, and only regret that it must be so short. May she be

blessed wherever she goes." TOLEDO .- W. M. Smith, Secretary of the First Alli ance of Progressive Thought, writes: "We have had the pleasure the past few weeks of listening to a series of interesting and instructive lectures through the me diumship of D. A. Herrick of Jamestown, N. Y. trance speaker, physical medium, and independent slate-writer. Mr. Herrick has given good satisfaction as a speaker, and been very successful in his séances on week evenings. He has, in connection with J. B Jonson of this city, a fine physical and cabinet medium, held seances, interesting and instructive to Spiritualists and investigators. At their dark circles they sit around the table joining hands with the sitters. Almost as soon as the lights are extinguished, different instruments are played upon and floated about the room, voices of spirit-friends are heard speaking through the trumpets, messages are written (paper and pencils being placed upon the table) and put in the hands or pockets of those for whom they are intended. I have several times received communications from one who was very dear to me when in earth-life, and consider it my duty to heartily recommend Messrs. Herrick and Jonson as honest and con scientious mediums, and valuable exponents of the philosophy of Spiritualism.'

Vermont.

LYNDONVILLE.—A correspondent writes Oct. 27th: 'In a lecture last evening at St. Johnsbury, Vt., the Rev. James M. Buckley, D. D., LL.D., of New York, defined Spiritualism as 'Infidelity with a ghost in it.' A short time since I clipped the following from a Boston daily paper:

ton daily paper:

'The strong testimony of Rev. Dr. Hale to the verity of Modern Spiritualism has been referred to. Now comes Rev. Joseph White, of Janesville, Wis., and in an essay before the Wisconsin Conference of Unitarians—an essay remarkable for compact logic and literary symmetry—says: "When its conceptions have been clarified, its methods purified, and its pretonsions graced with modesty, I find nothing unreasonable in the main tenet of Modern Spiritualism. If there is a spiritual universe around us, as the evolutionary process goes on, and man ascends toward that universe, must not the day come, sooner or later, when these two worlds shall meet upon their outer edges, and slowly overlap? May not that day be darkly dawning?"

Here we have the utterances of a 'ghostophobic'

loth to leave when the hour of 11:30 announced the ap- | evitable, and is willing to acknowledge the sight. proach of the train to convey us on our homeward People whose method of thought finds a basis in journey. cover which of these reverends is in the right."

> PORTLAND.-Morris S. Liden writes: "I now hail ou from the Pacific Slope, reaching Portland Oct. 12th. There are three societies here, two in Portland proper, and one in East Portland. The First Society of Portland is an old established fact, and the East Portland Society in point of numbers well established. Col. Reed, in the largeness of his heart, has been hold ing free meetings in a hall under his charge, and they have been well attended. Thursday, Oct. 25th, the people present at a Fact Meeting decided to organize a new Society, and a committee on organization, etc., was chosen, Col. Reed in the chair. Dr. Louis Schlenenger is doing good work here as a test medium."

New York.

NEW YORK CITY .- A correspondent writes: "At the Progressive Spiritualists' meeting on the afternoon of Oct. 28th, Dr. Lawrence gave the opening address. He was followed by F. S. Lambert, Dr. J. Williams, Mr. Deming, H. B. Philbrook, Dr. Nathan J. Morris and Mrs. J. Billop-Hugo. Mrs. Lena Fox gave several written spirit messages; Mr. Lambert recognized one as from his father, who forty years ago passed to spiritlife. Prof. Van Horn gave seventy-five or eighty tests; nearly all recognized. At the 8 P. M. meeting, H. B. Philbrook spoke, and many tests were given by the onductor.

San Bernardino, Cal., Camp-Meeting. Our meeting moves along in the even tenor of its way. Harmony prevails. The weather is all that can be

Harmony prevails. The weather is all that can be wished. Flowers, grapes, figs, almonds, and other fruits, are abundant in this delightful, semi-tropical climate. The interest in the meetings still continues. Although not of large attendance, they are well patronized, and many are receiving the light of the Spiritual Philosophy and its phenomena who never had the opportunity before.

The Southern California Camp-Meeting has become a permanent organization, and has elected the following officers: President, Dr. T. B. Taylor, of Los Angeles; Vice-Presidents, William Heaps, Mrs. E. P. Thorndyke, Mrs. Mary Carter, of San Bernardino; Dr. J. R. Nickless, of New York; Dr. H. W. Gould, of San Diego; Dr. Boyd, of Passadena; Dr. L. L. Moore, of Lemoor; Secretary, Mrs. M. E. Taylor, of Los Angeles; Corresponding Secretary, Mrs. Ella Wilson, of Santa Ana; Treasurer, Charles Ehrenfeld, Esq., of Los Angeles.

The headquarters of the Association will be until the second of the second of the Association will be until the second of the second of the Association will be until the

Cal.

Monday, Oct. 15th, evening services. Invocation.
Mrs. E. E. R. Nickless, poem by Mrs. E. P. Thorndyke, lecture by G. W. Featherstone, of New Mexico, formerly pastor of the Methodist Episcopal church, Falls County, Texas. The speaker gave an account of his leaving the ministerial work, remarking that he embraced Spiritualism becduse it taught that the only way to righteousness was by doing good for the sake of good.

way to righteousness was by doing good for the sake of good.

Remarks were made by Mrs. E. R. Nickless (under control). William Heaps and J. V. Mansfield.

Thesday, Oct. 16th.—Afternoon.—Conference. Remarks by Dr. T. B. Taylor, Mrs. E. P. Thorndyke, Mrs. E. A. Hammatt and Mrs. Nickless. Evening. Opening song by the choir. Poem, "Progress," read by Mrs. E. P. Thorndyke, Mrs. E. A. Hammatt and Mrs. Nickless. Evening. Opening song by the choir. Poem, "Progress," read by Mrs. E. P. Thorndyke, Mrs. E. A. Hammatt and Mrs. Nickless (under control). William Heaps and J. V. Mansfield.

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Wednesday, 17th.—Afternoon.—Facts Meeting. Invocation by controls of Mrs. Nickless. Dr. Taylor stated the objects of the meeting. Mrs. E. A. Hammatt, of Enciultas, related her experience as a medi-

matt, of Encinitas, related her experience as a medium.

Mrs. A. Rush, of Los Angeles, gave an account of spirit pictures appearing on the windows of the house she occupied. Thousands of persons came to witness this phenomenon. The St. Louis, Mo., and Cincinnati. O., press sent representatives to investigate. Other facts were related by Dr. J. R. Nickless, Mrs. Ella Wilson, Willy Libby and Mrs. Thorndyke.

Evenlug, lecture by controls of Mrs. Nickless, subject: "An eye for an eye and a tooth for a tooth." "This was the Mosaic teaching. A new light was brought into the world by the teacher Jesus. He taught: 'Love ye one another! 'Love your enemies.' Your teachers of the church have been preaching the word of the New Testament Dispensation and practicing the letter of the Old. If a man takes the life of his brother his life is taken to pay the debt, thus repaying one murder by committing another. This was paying one murder by committing another. This was not the teaching of Christ, who tried to save mankind and make the world better. For all our sins retribu-tion must follow. None can bear another's burdens. We must work out our own salvation." Many recog-nized tests were given by Mrs. Nickless, mostly to

tion must follow. None can bear another's burdens. We must work out our own salvation." Many recognized tests were given by Mrs. Nickless, mostly to skeptics.

Thursday, 18th.—Afternoon.—The magnetic healers gave free treatment for one hour. Twenty-two persons came upon the platform for treatment. Several reported themselves well; others much relieved, and the remainder felt a powerful influence. The healers who officiated were T. B. Taylor, Mrs. M. E. Taylor, J. P. James, Mrs. E. A. Hammatt, J. R. Nickless and Mr. J. Tilly. Mrs. Dr. Taylor narrated a remarkable cure of herself from using magnetic paper.

Evening.—Lecture by Moses Martin, Esq., of San Bernardino. Subject, "Fornation and Dissolution." The lecture was very instructive and interesting, and showed much research and study.

Triday, 19th.—Afternoon.—Facts Meeting. Song, "When the Mists Have Rolled Away." Original poem, "Raindrops," by Mrs. E. A. Hammatt. Dr. J. R. Nickless opened the meeting, giving a number of interesting facts that had come under his personal observation. Facts were related by Dr. Taylor, Wm. Heaps, Mrs. Nickless, Mrs. Ella Wilson, J. D. Potter. Mrs. E. P. Thorndyke, E. A. Bonnle of Passadena. and Robert Jenkinson of Hanaford.

Evening.—Dr. Taylor lectured; subject, "Christian Science," J. V. Mansfield related a reminiscence of carly Spiritualism, and an account of witnessing a remarkable cure of blindness and cancer by Dr. J. R. Newton many years ago in Cincinnati.

Saturday, 20th.—Afternoon.—Facts Meeting, Dr. Taylor gave an account of attending one of Mrs. Hardy's scances, in Boston, when materialized hands of all sizes came through an aperture in the centre of the table. Facts were related by Mrs. Mary Carter of San Bernardino; Mr. J. Tilly of Los Angeles; Mr. W. Libby of Pomonia; Mrs. Ella Wilson, and others.

Evening.—Remarks were made by Moses Martin, Mrs. Nickless and Dr. Taylor on causes producing unreliable communications through mediums.

J. V. Mansfield Hilliam Heaps and Mrs. E. A. Hammat also addressed the meeting. Mrs

descriptions of thirty-nine spirits, all of which were recognized by their friends.

Sunday, 21st.—In the morning Dr. Taylor addressed the people; in the afternoon a poem was read by Mrs. E. P. Thorndyke; and a guttar solo was rendered by Mrs. E. A. Hammatt—the locture being by Mrs. Ella Wilson. The speaker made a very strong appeal for liberalism on our spiritual platform.

In the evening, after singing by Mrs. Edith E. R. Nickless (under control), she offered an invocation; a guttar solo was then given by Mrs. E. A. Hammatt, and Mrs. Nickless (entranced), addressed the audience. After remarking upon the various conditions of mind among her hearers in reference to a future life, she reverted in eloquent manner to the benefit brought to all who would receive them by the cheering revelations of Modern Editualism concorning the naturalness of that state of being, and the nearness of its relations with the present life: "When earth's children realize that the few years of earth-life are but a speck when compared with eternity, they will awaken to the realization that there is something else required of them than a mere satisfaction of earthly appetites and ambition. They will not grasp everything from their brother; they will help all humanity," It was a very able discourse, and held the people spelibound to the end. After the lecture Mrs. Nickless described thirty departed ones—all but three of whom were recognized.

Further remarks were made by J. V. Mansheld and William Haaps.

Oregon.

The headquarters of the Association will be until further notice at No. 37 South 4th street, Los Angeles,

Literary Pepartment.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light, BY MRS. EMMA MINER.

CHAPTER XI-CONTINUED.

Left alone, Dr. Packard again took up some of the papers. He pondered over the message in which allusion was made to himself.

"This is surprising! No one knew of this fact. He could not have told or written Brooks or anybody else, for this occurred while we were in Germany, and he died suddenly that very day. I cannot understand it!" Dr. Packard was unconsciously speaking aloud in his excitement. "I really should like to inquire into it, but, to tell the truth, I am afraid to Poor Brooks! He will be ostracised. His old friends will cut him, and those who do n't will tolerate him as an idiot or lunatic. Well! well! must put these aside for to-day," and he laid hem carefully in a drawer.

Mr. Brooks sat in his room a little while and hought over the scene at Dr. Packard's. He felt much easier, now that he had been given opportunity to speak of the change in himself Then he went over to Dr. Carroll's. He told Mrs. Carroll of his interview with Dr. Packard.

"I think he was as much astonished as I was when I received my first message. He really feels bad for me. Of course, he thinks I am deluded. I have left all my messages for him to read at his leisure. I hope they may make some impression on him."

"Do you think he is one who will be likely to make investigation?"

'Well, I should n't like to misjudge him, but I think not. He is quite elderly, and well anchored in his views. Another thing: if he had a prospect of years before him, as I have, and strength with which to battle his way, it might be different. No, I do n't think he will have anything to do with it; but I think I can count on his continued friendship. My father and

he were intimate friends. There were tears in Mrs. Carroll's eyes, as she replied:

"I shall always respect you for the sacrifice ou are making

"I do not feel that I am making a sacrifice. I can ask nothing better than that my life may be given to teaching these truths of immortality.

"I hope many friends will be found to sustain you.

"I shall never cease to be grateful that I formed an acquaintance with your family. You will have my mother's blessing as well as my own.

The next day Mr. Brooks went out to Roseville. It was early, but the morning work was already disposed of and Doris was busily sewing. He carried some flowers and some mornng papers.

Of the flowers Doris was very glad. Of the papers, she could only look at them wistfully. for she must not lay aside her needle.

"Grandma would n't let me read many of the daily papers," said Doris, "and when I did get one, there was so much cut out that my curiosity was so aroused it quite spoiled the pleasure of what I did read."

"What was left you?" "Oh! the politics, the finance, the Christian Association, church affairs, deaths, and so forth," and she smiled at the recollection.

"Hum! quite interesting! And so the table gossip, current items, love scenes and divorce cases were tabooed? Well, perhaps you did n't lose very much, after all. But didn't she let

hose books?" "No, indeed! I remember seeing a paper at Mrs. Carroll's, giving a description of a Dickens Carnival, and I could not understand it at all. Somehow I felt I ought to know all about

you read Dickens, or Longfellow, or any of

"It really would be agreat pleasure and profit too. Dickens is one of my best friends. I am never dull or lonely with his books near me."

Then, as if a thought occurred to him, he "I suppose Miss Parker has taken charge of you now, Doris?"

"Yes; I'm here to answer that question for myself," said she, coming in in time to hear it. 'Doris must do as I say now;" but the pleasant face smiling at Doris so kindly did not promise it to be a hard task.

"Then I am going to ask a favor of you. May bring over some books for Doris, such as I think will be really interesting and proper for her?'

"Yes, indeed, and thank you too." She ooked at Mr. Brooks keenly. "I believe that Doris may read anything you will read, so you see I trust you a good deal."

"Thank you for that. I shall certainly inflict myself upon you often with my books. Only if I come when it is not convenient for you to listen, you must send me away." "Doris and I have to be very busy, but I trust

we shall always find time for a friend.". "At present I am quite at leisure. Dr. Packard has returned, and the charge of the church no longer, devolves, upon me, so it leaves me quite free. Nevertheless, I must look about for some good, permanent employment. A poor

man like myself cannot live without work. As

fess I am a little anxious. I do n't expect many of my old friends to stand by me now.

'Dr. Carroll will be one good friend to you, at any rate, and here he comes now to tell you so," said Doris, as Dr. Carroll drove up to the piazza. A shade passed over his face for a moment.

"Dr. Carroll comes to see grandma now that Dr. Placent is sick," said she, as if explaining why Dr. Carroll should call.

Mr. Brooks's face brightened, and still more as Dr. Carroll gave him a hearty grasp of the hand.

"Well, Brooks, so you have been 'bearding the lion in his den'? eh! Mother has been telling me about it. I admire your pluck. Wonder what the venerable doctor will say of all those angelic letters? A pretty strong dose, was n't

"Rather. I tried to be easy at first; but you know how it is -the whole or none, and the least is surprising. But he was really very considerate, considering the cause. I expected he would call me an idiot, but he kindly conented himself with only thinking it.'

"Well, I have got past minding it. I am willng that folks should call me an idiot, or crazy, f they want to. It doesn't alter the facts of the case, and I am happy." He certainly looked happy. "I think the way will open for you soon. I have a plan in my head which I will talk over with you when I can get an hour. Now for Mrs. Mason," and he started for the invalid's room.

Mr. Brooks had come in to Roseville by the train, but he rode out with Dr. Carroll. Then they discussed plans for the future.

"I have no doubt you can make engagements to lecture. I know several gentlemen of influence, and if you will consent to go on the platform I am sure you will be fully employed. I think you had better try it." "I shall be very grateful, then. Perhaps I had

better think of it

Mr. Brooks's mind was occupied with this thought as he returned to his hotel.

CHAPTER XII.

ONE COMES, ANOTHER GOES.

The days passed into weeks, and Doris had received no reply to her letter to Morris. "Auntie, if I do not hear to-day I shall think he has left Rathburn. Oh! if I only knew! Do you suppose if Lydia could come out she could write us anything about him?"

"Perhaps you and I can find out something. We will take the time, at any rate. It is in a

The little table was brought, and Doris laid her thin, white hands upon it. In a moment it began to tip, and raps sounded upon it.

"Is Morris in Rathburn?"

"Where is he?"

Doris began the alphabet, speaking the letters very slowly. The answer was "Jacksonville, Florida."

Then came another message. "I want Lydia."

"We must send for her next time Dr. Carroll comes out, Doris. I feel there is something she wants to say that she can write better." When Dr. Carroll came out, they were glad to see Lydia with him. She had come to spend

the day. As soon as they were quiet Lydia "Morris is in Jacksonville, Florida. He is quite ill. He will recover. Write him to come home. I wish some one could go to him, for he

is among strangers. Mary Stuart." They were still talking over this message when Mr. Brooks arrived. "Are you willing I should go to him, Doris?

I am a stranger, of course, but I should come from his friends. He looked anxiously toward Miss Parker.

"You are very good to offer, but we could

not even pay your expenses. I am sorry.' "But, my dear madam, I am amply able to do it myself. And I should like the trip, to say nothing of the good which might possibly come to Morris."

Doris waited with eager face. "Oh! if you only would go! I should feel so easy and safe about him then!"

"Then I will go at once-to-morrow. Now write your letters, make your plans, and I will come out this evening for your instructions." They were grateful souls that Mr. Brooks left.

behind him as he went back to his hotel. Mr. Brooks was sacrificing something besides time and money in going to Florida. He realized that he was leaving a clear field to a rival for whom Doris had much respect and affection. If he had been at all selfish he would have remained at home. But Doris and her happiness were dear to him. He would try to find

Morris and bring him home. "Now that Mr. Brooks is gone," said Doris, "we shall miss his readings. He reads so well, and I have been so much interested in his books." She glanced toward a table where 'David Copperfield" was lying, a book she had enjoyed immensely. Longfellow and Whittier were there, also. She could find time for a few

lines as she sat at her sewing. These books [Continued on third page.]

Written for the Banner of Light. THE GIPTS OF SPIRITUALISM.

BY JAMES M. HOOKES.

It plants within the human soul Truths that shall flourish all our lives; Though suns may fado-stars cease to roll, Yet man, immortal, still survives. It teaches earth is but the round That lowest in life's ladder stands; That onward, upward e'er are found Diviner skies-sublimer lands. It brings no doubts, it leaves no chance, No unled step, no blinded fate: Sure as the morn night will enhance. Follow the raptures that await. As flowers unfold, as forests grow, As age succeeds to callow youth, The deep'ning tides forever flow,

Of science, rapture, glory, truth It opens wide the golden gates That bar our way to sunny lands, And shows each loving one that waits With longing heart and outstretched hands Of welcome to a happier home, Across that threshold, thick with flowers; No more through desert wastes to roam But joy and bloom-love-lighted hours 'Round like an ocean ever lies The life, the light, the force divine; The splendors of celestial skies In fragrance breathe, in glories shine When twilight clothes his soul in dreams Flows wave on wave o'er raptured ears. Hartford, Conn

The Spiritual Rostrum.

THE SCIENCE OF IMMORTALITY.

A Lecture by W. F. PECK.

Delivered at Cassadaga Lake Camp-Meeting, Aug. 11th, 1888

"If a man die, shall he live again?"

Discontent is doubtless the most universally common characteristic of the human family. Man is never contented, never satisfied; he longs constantly for something he does not possess, for something which he imagines will add to his stock of happiness and make his path in life smoother and more agreeable. He longs for wealth, position, fame and power; and, in striving after them, he pauses at no sacrifice, however great, in order to accomplish his object. Millions of human lives have been destroyed, millions of happy homes have been desolated, and rivers of human blood have flowed, in order that he might gratify this most insatiable thirst for wealth and power. Yet greatly as he desires temporal things and earthly advantages, great as is his ambition to encompass all that is supposed to make life agreeable and happy, there is one longing, one desire that takes precedence of all others; an aspiration beside which all other aspirations pale into utter insignificance; a longing that towers mountain high above the pigmy desires for earthly advantages. This overwhelming aspiration of the human heart is fitly set forth in the question with which I begin my discourse

"If a man die, shall he live again?" A question which though attributed especially to Job, was asked by thousands of inquiring lips long before Job saw the light of day; has welled up from millions of human hearts since, and will continue to be asked for ages yet to come, or until the doubt therein implied gives place to positive knowledge.

From time immemorial man has looked upon death as the "king of terrors," the last, greatest, and most terrible and implacable enemy with which he has to contend. He pictures him as an insatiable monster, constantly dogging his footsteps with murderous daggers uplifted, hungry for his life; or at every step and every turn barring his way, and with clammy arms outstretched, striving to fold him in its cold embrace. In the language of the poet, apostrophizing

" He saw, where'er he went. Whatever path in life he trod. Thy goblin form before him stand. Like trusty old assassin; in his air Steady and sure as eye of destiny."

the busy marts of trade and industry, in the quiet house- that cognizes it is the sense of sight. Again: The science in his houses of worship, ay, even at the bridal altar, this haunting demon shed its malign influence, and cast its black shadow over the sunshine of his life. This fear of death naturally produced a corresponding love of life, and we find that man has constantly taxed his inventive faculty to its uttermost in order to devise means whereby this enemy might be baffled, and his own life prolonged. Hence, when the early alchemists, experimenting in their laboratories, discovered alcohol, they were so delighted with its wonderfully stimulating effects upon the human body, that, believing they had discovered the elixir of life, they called it "aqua vita," or water of life, thinking that its use would have the effect of prolonging existence perhaps forever. Had they been able to peer into the future, could they but have gazed down the stream of time, and observed the thousands on thousands of shattered wrecks of manhood strewn along its shores; could they have seen the ruined families, broken hearts and desolated homes, all resulting from this discovery, they would undoubtedly have named it "aqua mortis," water of death. But the future opened not its doors: the curse of intemperance rolled not its dread pageant of horrors in panorama before their vision, and they, in ignorant rapture, bowed them down before this newly-discovered imp of perdition. In the early history of the American continent, it is chronieled that Ponce de Leon, a Spanish navigator and adventurer, searched for months and years throughout the islands | stated that "no body of matter can be set in motion, unless of the Atlantic and Gulf of Mexico, and the everglades of Florida, in the hopes of discovering the fabled "fountain of person who has ever investigated the power of mind over youth," which, according to a legend of the natives, pos- matter will readily see the application. A thought will resessed such wonderful properties that bent, decayed, wrin- tard or accelerate the circulation of the blood; a thought kled and shriveled old age had but to plunge beneath its of a certain character will send the blood leaping through crystal waters, and emerge in all the freshness and vigor of the arteries to the very extremities; will cause the face to rosy youth. And so this man, intelligent for his generation, fitted to lead armies and navies, searched in the vain hope that he might discover this miraculous fountain, and renew his youth. To-day, taking advantage of this characteristic of mankind, thousands of men are making fortunes by concocting and vending elixirs, panaceas, and cure-alls; and millions more are spending their money and time, and ruining their bodies, by swallowing these nostrums in order to prolong their lives. Indeed, man's whole time seems to erately lifting his gleaming axe high in the air, waits for be spent either in striving to preserve his own life, or endeavoring to shorten the lives of his fellow beings.

Undoubtedly the dread of death had its rise in the mystery with which death was enshrouded. Man knew, of pardon from the king!" And so it proves. An officer steps course, that he was born; he knew that he lived an uncertain length of time on the earth; and he knew that, at the | king has pardoned you." No response. "My lord, the king last, it was his inevitable fate to become the prey of death. But of death itself, and of what lay beyond, he knew absolutely nothing; all was a dark and rayless mystery. Out of this mystery, man, as is his habit with all mysteries, evolved | thought. strange and weird theories of the Beyond, and, indeed, as to whether there was a beyond, he knew absolutely nothing. Yet, aided by that faint consciousness, possessed by mankind generally, of a life beyond the grave, he constructed a theory of a future world, and peopled that world with the phantoms of his imagination. Hence arose the absurd though characteristic stories of mythology; the stories of gods, goddesses, satyrs, genii and fairles; of places of re- are your blood, your muscles, your bones. The physiologist wards and punishments; of Heaven, Paradise and the will trace the bread and butter you take into your stomach angels; of Hades, Hell, a lake of literal fire and brimstone; | while it changes into chyle and chyme, enters the blood and of the river Styx, that flowed between this world and the | blossoms into thought from your brain. We may draw a abode of damned souls; of the boatman Charon, who ferried | most excellent lesson from this: As a man eats, so will he the sou'z of the damned over the dark river, and so on ad think; in other words, the character of our thought depends infinitum. These mythological stories all had a slight largely on the food we eat: foundation in fact, and, considering the disadvantages under which the ancients labored, were doubtless as rational of many mysterious but common phenomena. For instance,

ever, taking advantage of the progress in the arts and selonces, and the consequent broadening of the intellect, are able to form a more rational and satisfactory theory, to lay down a more solid foundation upon which to creet the temple of our faith in a life beyond. And I design in this discourse to treat principally the evidences of immortality as furnished by the laws of nature, science, philosophy, reason and common sense, without reference to the more positive and demonstrative evidences furnished by Spiritualism.

First, let me define the word Immortality. According to Webster, the word means "Unending existence." That is immortal which cannot be destroyed or annihilated. Now it is a well-known fact that matter, per se, is indestructible; matter may be changed, may be resolved into its original or primary elements, but cannot be destroyed; therefore matter, being indestructible, is immortal. This is my first proposition, my foundation-stone.

My second proposition is this: Spirit is matter. I know that this proposition is contrary to the generally received opinion, especially of the Orthodox world, which holds that spirit is the opposite of matter, that spiritual things are the very antipodes of material things. Let us see: matter is something; the opposite of something is nothing; if spirit is the opposite of something it is nothing, and as nothing has no existence, therefore, if spirit is the opposite of matter, it has no existence save in the imagination of those who hold to this view of the subject. If spirit is something it is material, and, as matter is indestructible, therefore spirit is indestructible, consequently, spirit is immortal. Now I am a materialist, inasmuch as I hold that nothing can exist outside of materiality, and as I believe spirit to exist, and to exist as matter, though in a very sublimated form, there is no difficulty in the way of my accepting the mmortality of the soul or spirit.

Again: It is also a well-known fact that a body of mutter cannot be set in motion except it come in contact with a body of matter already in motion. Let me illustrate: Here is a man, rejoicing in all the vigor of manhood, strong and muscular; he can at will contract the muscles of his body sufficiently to lift easily five or six hundred pounds. But an accident befalls him, and in the twinkling of an eye he lies before us a corpse. There is the same person, the same body to all appearances, yet he who but a few moments before was overflowing with life and activity now lies before us utterly unable to lift even a finger. Why? Because that which gave it life and strength, that which set the body in motion, has gone out of it, and, according to our proposition, that which has gone out of the body, the spirit, must have been material, otherwise the body could not have been moved by it.

Says some doubting friend, "You say that the spirit is material. Well, now, let's see; what did the body weigh in life?" "One hundred and fifty pounds." "Well, let's see what it will weigh now; place it on the scales: one hundred and fifty pounds." "There!" says my friend, that fact disproves your statement. If the spirit is material, it would weigh something, but you see the body weighs just the same after as before death; consequently, that which went out of the body could not be material." a bit. Let us examine this question a little further, and I think we will realize that the fact that spirit is intangible to our gross physical senses, is no proof it is not matter. As all are aware, matter varies greatly in density, from the solid metals up to the invisible and almost intangible and imponderable gases. Some forms of matter appeal to all the senses; there are others that are apparent to but a portion of them, while there are others still that the unassisted faculties can take no cognizance of whatever. For instance, here is this table. I can see it, feel it, hear the concussion produced by rapping on it, and, were it some particular kind of wood-say, fresh pine-I could both smell and taste it. Here, you see, all five of the physical senses take cognizance of matter. Ascending a little in the scale, let us consider the atmosphere. Here we have a body of matter which may contain all the elements in a gaseous form, yet manifesting itself to but a portion of the senses. It is invisible—the eve cannot take cognizance of it at all—yet it is tangible and ponderable, weighing over fifteen pounds to the square inch of surface on which it rests. Again: Light, according to the Newtonian and Substantial philosophy, is composed of infinitesimal particles of matter in rapid motion. I know this is opposed to the undulatory theory of light now so generally accepted, but I have not the time to discuss the question as to the relative merits of these diff ferent theories. I merely wish to say, that if the Substantial theory is correct, then in light we have a form of mat-Do what he would, the spectre would not be banished. In | ter which is intangible and imponderable. The only sense | guilty of doing. of chemistry, with all its subtle power and keen perception. has never yet been able to devise means whereby the perfume of the flower can be detected or analyzed. This perfume is doubtless composed of infinitesimal particles of matter, the very essence of the flower floating in the atmosphere. These atoms are absolutely invisible, intangible, imponderable; they manifest themselves only to the delicate olfactory nerves-to the sense of smell. So fine and yet so powerful is the odor of musk, that a few grains of that substance have been left exposed for years, filling the air with their pungent emanations, with no perceptible diminution in substance or weight. Again: According to the Substantial philosophy, electricity is a form of matter and not a "mode of motion," as held by most of our modern scientists. If this is so, then we have in electricity a form of matter which, in its equilibrium, is utterly undetectable by any of the physical senses; yet, when set in motion, becomes the most powerful agent in Nature, rending and riving the mightiest of man's works, and making playthings

of the products of his skill. Following up consistently the proposition already put forward, that "nothing can exist outside of materiality," I must therefore affirm that even the thoughts that are being generated in our brains here to-day are material. This, no doubt, will be a startling assertion to some of my hearers. Let me offer you the proof of its truth. I have already by contact with a body of matter already in motion." Any flush and the eyes to brighten with joy. Again: a thought, of another character, will send the blood rushing back upon the heart, will cause the cheek to pale, and the limbs to become limp and lifeless. You have, most of you, doubtless, read of the incident I am about to relate. A certain nobleman was condemned to be beheaded; with his hands pinioned behind him, he kneels and lays his head upon the block; the executioner bares his victim's neck, and then, delibthe word of command. Suddenly there is a commotion in the vast throng of spectators, and a man rides up covered with dust, and holding a paper aloft, shouts: "Hold! a up to the kneeling man and exclaims: "Rise, my lord; the has pardoned you; rise and rejoice with us." Still no answer. Hastily stepping forward they lift his head, but it falls back limp and lifeless; the man is a corpse; killed by a

By a simple thought I can contract the muscles of my body sufficiently to lift a weight of several hundred pounds. Indeed, the power of thought is limited only by the strength of the muscles.

Emerson says "thoughts are things"; and so they are A thought is a thing just as much as a flower or a tree. Thought is just as much a product of the food you cat as

The materiality of thought affords a perfect explanation

with the power of his will and elequence. He may not utter a single new truth, his language may even be commonplace and uncouth; yet he keeps his hearers' attention from first to last wide awake with interest and excitement. Another speaker mounts the platform, utters the deepest and most profound truths, the newest and most valuable thoughts, and his audience grows tired, drowsy and inattentive. Why this difference? Simply because the first man materialized his ideas more fully than the latter; in other words, he coined himself into his thought and hurled it upon the sensitive brains of his listeners with the force of a bullet. The latter man materialized his thought so feebly that its gentle patter had all the soothing effect of rain upon the roof, and his audience went to sleep.

What is the secret of the mighty power wielded by reformers and teachers in the destinies of the nations? Their ability to materialize their thought.

Jesus of Nazareth taught no new doctrines, gave to the world no new moral precepts, but the man himself stood behind the thought; he coined his very soul into his teachings, and the impress he made upon the moral and spiritual life of mankind will endure through eternity.

Thomas Paine gave to the world no ideas that had not been promulgated by others before him. Yet that heroic patriot so imbued his thought with his own personality, so materialized and vitalized the children of his brain, that they swept through the colonies like a storm, reviving and encouraging the drooping spirits of our forefathers to deeds of noble daring, and the materialized thought of Thomas Paine drove from our shores the last vestige of British power and authority. And so of the works of every reformer. Thought, substantial, materialized thought, was the weapon by which they won their victories.

Again: It is conceded by many of the best and deepest thinkers and scientists of the age, that all material things are photographed upon their surroundings, and that this image or picture is indelible, and cannot be effaced. The physical senses cannot discover this delicate impression, but to the one whose spiritual senses are developed they become an open book. The psychometrist will read and interpret these hidden records with greater facility than the school-boy cons his lessons.

Some philosophers hold that every individual is surrounded by a sort of nerve aura, or magnetic atmosphere. Upon this atmosphere every thought we generate, whether uttered aloud or not, impinges and photographs itself, and years after the sensitive, the clairvoyant, on entering into that atmosphere will see and describe the thoughts thereon indelibly impressed.

Does not this fact prove that thought must be material in order to make an impression on material things? To my mind it is conclusive

The illustrations already given of the varying density of matter, from the grosser forms up to the sublimated essences, are sufficient to show that the proposition that spirit is matter is neither unreasonable nor unphilosophical, thus demonstrating that it is possible for spirit to exist, and that, having an existence, it is therefore indestructible and

"But," objects some listener, "admitting the indestructibility of matter and of spirit, what evidence have we of the immortality of the individual, of the continued existence of the personal conscious entity?" "We know," he goes on to say, "that all visible forms change and become extinct; that our bodies are resolved into their original elements, and cease to be as individuals; what reason, then, have we to suppose that the same will not be true of spirit-

Let me reply that there are many reasons why spiritforms do not follow the same course as physical forms, in that respect. First, the spiritual is the real, the permanent; the physical, or visible, is the unreal, the transitory. The spirit is the enduring mold around which the physical is temporarily thrown, to fit it for this stage of existence, to render it visible and tangible to physical senses.

But there are numerous evidences to be drawn from well known facts in nature, which point to the continuation of individual spirit-existence. The universality of the belief in immortality is a powerful evidence of the truth of that belief. We find among all nations, tribes and people a firm conviction of a future life; this fact can be accounted for in no other way save that the belief in immortality is a natural belief or instinct, and like all instincts is founded on a reality. In short, nature has implanted in man this recognition of a fact; if there is no such fact as a basis, then nature has certainly made a mistake, a thing she is never

Phrenology, which is now an acknowledged science, also answers Job's question in the affirmative. According to this science, every organ or faculty of the brain governs man's belief and actions regarding things that have an actual existence; there is no organ of the brain that, in its normal condition, recognizes a myth, a thing or condition of things that cannot possibly have an existence; and, in proportion as the different faculties are developed, so does man recognize or fail to recognize the conditions to which these organs refer. Take, for instance, the organ of Time A person with this faculty largely developed is a lover of music, and can distinguish the slightest inharmony or discord in musical sounds; he is shocked and pained when discord is produced, and is delighted with heautiful harmonies. On the contrary, the man whose organ of tune is small has no conception of music whatever; the most delightful compositions are to him but a mere jangle of sounds -he cannot distinguish one tune from another. I once heard a well-known Spiritualist lecturer say that, so far as the organ of tune was concerned, he was an idiot! He said he "could not tell the difference between 'Old Hundred' and 'Yankee Doodle,' except that one seemed to jig along a little faster than the other." Mark Twain says of Horace Greeley that "he knew only two tunes: one was 'Old Hundred' and the other was n't; and when he sung them, the hest judges of music could n't tell which was 'Old Hundred and which was the other one.'

Then, again, we take the organ of Color. With this faculty large, a man becomes an ardent admirer of Nature in bloom. He loves flowers and paintings, and cannot only distinguish colors readily, but will detect the faintest dif ference in shade of color. With color small, he becomes what is called color-blind. Strange as it may seem, there are many people who cannot distinguish one color from another. I have met several such. It is related of Dalton, the chemist and philosopher, and author of the atomic theory, that he was actually so deficient in this faculty that he could not tell the difference between a ripe cherry and the green leaves upon the same tree. This, strangely as it sounds, is a historic fact, and has given to this infirmity the name of "Daltonism." Dr. Dalton was a Quaker, among whom, of course, all bright colors are prohibited: yet he wore his scarlet doctor's robe in blissful unconsciousness of committing any impropriety. He could not see any difference between it and the modest drab or gray of his brethren. This, it is true, is an extreme case, yet there are many who are more or less color-blind.

Situated a little to one side, and near the top of the head, is the organ of Spirituality. This organ, according to the best authorities, governs man's belief in immortality. With this faculty large, a man has an intuitive knowledge of a hereafter. We have all met persons who assert that

they never had a doubt as to future existence. Invariably you will find such a person has a large development of the organ of Spirituality. On the other hand, there are many persons so devoid of this faculty that where overcome the difficulties and obstacles that are the conthere should be an elevation in the cranium you will find a depression. Such a person is not to blame for his skepti- to so live that the beautiful spirit garment shall not be lieve it. He is very apt to ridicule persons who do believe | selfish animal nature. in immortality; he looks upon them as foolish, crazy, idiing in these natural faculties?

Imagine Horace Greeley coming suddenly into the presas could be expected of them. We of modern times, how- an orator will mount the rostrum and sway his audience look of astonishment and surprise at the to him meaning- live again."

less gymmatics. Walting a few moments, the sage of The Tribine inquires: "What are you doing, sir?" "Doing? why, Lam making music!" "Music! what is music? is it something to eat, drink, or wear?" "Certainly not; it is something to hear and enjoy. Do you not observe the delicate harmony of the various chords, the effects produced by blending different tones, the change of movement, allegro, andante, adaglo? Does n't it thrill you with its beauty? No, sir; all your scraping and scratching gives me no more pleasure than the beating of a Chinese gong; not so much, indeed, for the gong has a pertinent meaning, especially when one is hungry." So Horace turns away, fully convinced that the musician is a lunatic or an idiot.

Or picture to yourself Prof. Dalton gazing at that prince of artists, Raphael, as, with brush and palette in hand, he places upon canvas one of his most exqusite conceptions. Suppose the philosopher to say: "My friend, what in the world are you daubing that nasty, sticky stuff on that can-"Why, sir," responds the artist, "I am painting vas for?" a picture; do you not observe the beautiful tints, the delicate blending of color, the fine effects of light and shade?" 'No, sir; I can see nothing but a dirty daub on a piece of canvas; you are certainly a fit subject for the insane asylum, and ought to be put there before you waste any more time and spoil any more cloth."

Now to the minds of most persons there would be no question as to who was the lunatic; most people would say at once that Mr. Greeley and Prof. Dalton were very much lacking in a certain portion of the brain; that, so far as tune and color were concerned, they were both idiots. Yet they would be no more in the wrong than is the person who lacks the organ of spirituality; nor is the latter any more justified in ridiculing the believer in immortality than is the color-blind or music-deaf in denying the existence of color or music.

The fact has always existed prior to the faculty to perceive the fact. Light existed before the eye, and the action of light upon the delicate organism of the animal developed the faculty to perceive and recognize the existence of light. Sound existed before the ear, and its action upon the animal developed the hearing. Color existed before the organ to perceive it did. Music existed before the faculty of tune was developed; therefore, reasoning from analogy, we are justified in saying that the fact of immortality has developed in man the faculty to perceive that fact, hence the existence of the organ of spirituality is a powerful proof of immortality.

Again: The natural appetites and desires of the human body prove a continued existence. Man has no appetite or desire but that nature has provided its gratification, and, my friends, this fact speaks volumes; think of it for a moment! Man hungers: nature provides food to satisfy that hunger; man is thirsty: nature provides her favorite beverage in abundance; he loves a concord of sweet sounds, and lo! the very air is vocal with harmony; he delights in beauty of coloring, and nature spreads abroad in rich profusion her wealth of tints, and hues, and golden glories. No want unsupplied, no desire ungratified, no appetite unap-

Shall we then admit the possibility that the one supreme aspiration of the human heart, the great and overshadowing desire of our nature, is an exception to the rule? Are we to believe that this deep craving for immortality, this earnest hunger of the soul as it reaches out longingly toward that life which, it fondly hopes, will right all the wrongs of this-are we, I ask, to believe that beneficent nature has implanted this greatest longing of the human mind only at the last to blot it out in the blackness of despair and disappointment? No. Such a conclusion is unreasonable, illogical, unphilosophical. On the contrary, as hunger proves that food exists, as thirst proves that water exists, as the love of the beautiful demonstrates that beauty exists, as the desire for harmony proves that music exists, so does this master desire prove that when this body is no longer fit for the indwelling of the spirit, the intelligence, the man, though the body decompose and fall to dust. shall live on, rising higher in the scale of being, delving deeper into the hidden mysteries of the universe, gathering to itself the wealth of knowledge and wisdom of which but the faintest glimmer can be discerned in this life, living in harmony with its surroundings, in affection with its fellow beings, and in happiness beyond conception, growing, broadening out into the infinity of the universe, and through an eternity of time.

Nature never makes a mistake. All her work is rounded out full and complete. As we look below us and follow nature throughout her various ramifications, we make the discovery that, with the single exception of man, the measure y being is full in this life. The fish, glancing his bright scales through the crystal water, with all his bodily wants supplied, his hunger appeased, frolies in the very abandon of contentment. He appears to desire nothing more-the measure of his being is full. The bird, hopping and twittering amid the branches of his sylvan retreat, with physical wants all supplied, pours forth its very heart in a torrent of joyous melody. No wish ungratified, no longing unsatisfied-the measure of its being is full. The beasts of the field and jungle, with their bodily wants supplied, lie down in content, with no longing beyond the present; the measure of being is full.

But with man how different! Feed him well, clothe him well, give him everything that earth can give, raise him to the very pinacle of fame and power, shower wealth upon him, clothe him with honors as with a garment, and vet there remains with him this empty void, this unsatisfied longing, this craving hunger, this consuming thirst for something higher, nobler, better than anything contained in the treasure-house of mortality. Whence this longing? what means this yearning? When in the silent hours of the night or in the sublime stillness of the forest, or when wrapping about him the cloak of meditation, man withdraws him from the influences of the external world. and the divine spark that glimmers in every human breast brightens and glows 'neath the breath of soul-communings. then aspirations that words cannot define, longings that defy language to express, hunger that refuses to be appeased by the husks that feed the body, thirst that longs for a fountain purer, clearer and sweeter than ever burst from the sides of the rock-ribbed mountain, possess and absorb him with a power and fullness beyond expression. And while his whole being is absorbed in this interior condition, a voice, a still, small voice speaks to his soul in language unmistakable: "Oh! man, contain thy soul in patience, for Nature, thy loving mother, hath given thee these longings in order that they may be gratified; hath left that void in thy nature in order to place therein a joy, a gratification, a happiness beyond all that earth can give; and though in this life thy wants are unsupplied, yet, beyond the veil that obscures thy dim vision, life, life eternal is vouchsafed thee, and there the measure of thy being shall be filled. Yes, either man lives hereafter, or Nature has made a stupendous mistake in his case. If so, wherein is man better off than the brute? Nay, his lot were more to be pitied than that of the beast; for 't were better to be a fish, a bird, a beast of the field or jungle, with its bodily wants supplied, contented with its lot, than to be a man with all his vast capacity for enjoyment unsatisfied and neglected.

Yes, the evidence is strongly in favor of spirit existence; and the thought comes to the soul-sick, weary child of earth as a blessed balm; giving hope to the hopeless, strength to the weak, and to the sick, discouraged and despairing, a glorious prospect in the hereafter, a hopeful courage to stant attendants of earth-life, and, above all, an incentive cism on that point; he has not the slightest conception of a dragged in the mire and filth of sensuality and lust, nor future life, nor can he understand why others should be soiled by the narrow aims and degrading passions of the

As Love is the bond that unites all life, all intelligence, otic. But the question arises: which is crazy, which is the the underlying principle upon which all progress, all happiidiotic one? Is it the one who has all the natural faculties ness is based, eternal life whispers to man: "If thou wouldst of his mind fully developed? Or is it the one who is lack- attain to the highest seats in the temple of spiritual progress, thou shouldst love thy fellow-man; let justice and charity be thy watchwords; let good deeds be thine armor; ence of some great master of the violin while performing and thus, when thou comest into thine inheritance, thou one of his most brilliant sonatas. Observe Mr. Greeley's shalt have cause to rejoice that, 'Though a man die, he shall

[Continued from first page.] were opening a new world for her. Many others were promised as soon, as she had time for them.

Meanwhile Mrs. Mason failed gradually, needing more and more of their care and time. It was not given gradgingly, but they were forced to work early and late to earn enough to keep the wolf from the door.

'I never dreamed what it was to be poor, said Doris one day, while they were contriving | not think of it." how to pay the butcher and the milkman, and have something left for coal. Miss Parker laughed.

"They say folks are not poor when they can pay their debts and have anything left, and we have two dollars."

"That is something to be grateful for, I suppose, and when I take this work home I shall get something more."

"It is bad enough to be poor, but worse to be poor and sick. I am thankful we have our health spared, Doris."

Dr. Carroll was surprised to learn of Mr. Brooks's proposed trip. He found time to see him a moment, and accompany him to the "It is good of you, Brooks." He stood with

his hand on Mr. Brooks's shoulder. "I will try to take care of Doris for you while you are gone." The words were significantly spoken. 'I have no hope it will be for me. At the

same time I am glad to be assured she will not want for a friend. I believe you are the only man in the wide world with whom I would trust Doris. I think you would seek her happiness before your own.'

Yes, I would, but I'm afraid I shall not away, leaving Dr. Carroll feeling that a sacred at all, or that he might go every day. trust had been reposed in him.

'I will not stand in Brooks's way," he thought. "I will leave him a clear field, and then if Doris wants him she will have a chance." And so Dr. Carroll made his visits strictly professional. There was always a word and the friendship between Morris and Lydia develglance for Doris, but so guardedly given that she never for a moment suspected how his

The two weeks which passed before she heard from Mr. Brooks were tedious days; and then hope it will prove so." came word that he had found Morris, and he was really quite ill of fever.

heart was beating when he came into her pres-

"I shall take good care of him, day and night, and bring him back safely with me."

She was much happier now; but the illness proved to be a long one. It would be some time before he could bear the long journey.

Meanwhile Doris worked hard-too hard for her strength. Dr. Carroll was troubled to see how thin and pale she was growing. He came Mrs. Carroll had said. in toward the close of a chilly, rainy October day. She was sitting near the window, trying is a dear, good girl. They are worthy of each to catch the last of the daylight before she laid her work aside.

"Doris, must you work so hard?" His voice trembled a little, in spite of his effort to speak three days. Doris thought he must be out of

"Oh! I'm doing very well. I don't mind it. Auntie makes it as easy for me as she can. Poor aunt! She has much the harder time. I wish I could do more for her. Don't worry about me, Doctor!" and she turned a hopeful discussion of the book. "I never enjoyed anythough weary face toward him.

help us, and I shall be so much happier I shall choose so wisely. I think we owe you a great be stronger, I think."

"She does n't say a word about Brooks," he thought, as he went into Mrs. Mason's room. The days passed into November, and Doris

was made happy one day by a letter, stating they would start for Roseville the next day. and would probably arrive on Saturday. She turning toward him. "No, I see that it is n't. could hardly eat or sleep, but forced herself to Your eyes say 'No." attend to her customary duties.

were lighted they arrived. Doris saw behind a desirable position in the West-in Illinois. Mr. Brooks a tall, fine-looking young man. She | Financially it will be good for me; and, better rushed past him, and instantly their arms were | than that, I shall have the pleasure of being in around each other. It was a long time before my chosen work. I confess I don't want to either could speak, and then they spoke to- leave this city. I am considering the matter, gether. She still clung to him while she however, and shall probably decide in a few thanked Mr. Brooks.

And then Dr. and Mrs. Carroll and Lydia came. They were a happy party that night. fore," said Doris. Sitting close by Doris, Morris related much that had befallen him since he went away. But before they separated Morris said:

'If it had not been for Mr. Brooks, I am sure herself. I should not have been here to-night. My docthe medicine."

Doris silently reached over her hand to Mr. side, as he said: Brooks. He knewshe was grateful and was his friend, and he tried to be satisfied.

mind," said Miss Parker. "We seem to have | must I go or stay?" been led by our spirit-friends in this matter. If Doris had not inquired into the cause of the raps on her table-

And if auntie had not been brave and true enough to go to see Mrs. Carroll about Lydia," said Doris, interrupting her.

"And if Mrs. Carroll had not been kind enough to take me home," said Lydia.

"And if Lydia had not written us that Morris was sick in Jacksonville," said Dr. Carroll. "And if Mr. Brooks had not gone to take care of me," said Morris.

"And if we had closed our eyes and ears, and turned away from all Mrs. Stuart said to us, we should not be as blessed as we are to-night. Let us be grateful to an Infinite Power that has so wisely provided a law in Nature by which we may be counseled and comforted,' said Mr. Brooks, gravely. "Let us consecrate ourselves anew to the work of the angel-world, wherever an ignorant, suffering or sorrowing humanity may need it."

A solemn silence followed his words, and from each soul was breathed a prayer for guidance. Morris, looking upon Mrs. Mason as she was lying so helplessly on her bed, could not but

forgive her for all the sorrow she had caused "Poor soul! She meant well enough, no doubt,

but she made a great mistake." Yes, but she will grow out of it when sh

has passed over," replied Miss Parker. I don't think I understand you," Aunt Amelia." "I mean that I believe when we have passed

through the change called death we shall be able to see that many things taught us were errors. We shall find that we make our own hell and our own heaven. Sarah's mistakes were those of ignorance and erroneous teachings. She firmly believed she was right. One great mistake was in trying to make others accept her views. She would n't look at any other side of the question, or be willing any one else The worst is over."

They were all glad to learn that Morris had improved all opportunities for education. He wished very much to be a physician, but did not see his way clear for study.

"I think that can be easily managed," said Dr. Carroll. "Come and study with me awhile." "I ought not. I must help Aunt Amelia and Doris. Grandma is so much care to them that it would be simply wicked in me to refuse to take one of their burdens on myself. I must

But Mrs. Mason was soon to be called home. As the night of the old year passed away, her mortal life passed with it. She began the new life in a new world. As they stood quietly around her bedside, Miss Parker said:

"Let us hope that she sees we are really grateful for the good she has done. The rest she will understand."

After Mrs. Mason's funeral Morris immediately entered Dr. Carroll's office, making his home with Mrs. Carroll.

It was unnecessary for the inmates of the mind?" Roseville cottage to work so hard and steadily now, and in the long winter evenings they were quate at leisure. Mr. Brooks came often, and brought the promised books, but they rarely saw Dr. Carroll. He was keeping the pledge made to himself to "leave Mr. Brooks a clear

Doris became conscious of a longing to see him, and going over one day with Morris, felt a | ing has happened." disappointment that he was not at home. She spoke of it to Mrs. Carroll, who inwardly resolved that the doctor should learn that fact when he came home.

Dr. Carroll lost no time in going out to Roseville the next day, and spent such a pleasant have a chance to try it;" and the train rolled hour that he heartily wished he had not gone

> As the weeks passed, Morris and Lydia became friends. Lydia studied and read so diligently that, thanks to Mrs. Carroll, she was wonderfully improved.

It was with much satisfaction that she saw oping into a stronger sentiment. She hinted as much to Doris one day when she was at Roseville.

"I shall be delighted if it is really so. I love Lydia dearly! I should like her for a sister. I

"Well, don't mention it to either of them, or you may frighten them. Lydia is a good, noble girl, and would be a worthy wife for any good man. I think they are very well suited to each other.'

It was a delightful anticipation to Doris. She loved Morris very dearly, but was not narrowminded enough to be jealous of his affection for Lydia. She repeated to Miss Parker all

"Oh! yes, I saw that some time ago. Lydia other.'

It was the first of March, and a stormy, disagreeable day. Mr. Brooks had not called for the city. She did not expect him this day, but he came, and seated himself to finish the reading of "Bleak House."

"What delightful readings we have had this winter," said Doris, after they had finished the thing so much before. Even being able to read 'When Morris comes home I am sure he will what I like, I should not have been able to deal, Mr. Brooks."

Her smile more than repaid him for any trouble he might have had, but just then his thought was busy with another matter.

"I have news to tell you to-day, ladies." "Is it something pleasant?" asked Doris,

"Then my eyes are good interpreters of my The day came at last, and just as the lamps feelings. I have to say that I have an offer of days."

"Somehow Illinois never seemed so far be-

"That is just what I thought." At that moment Miss Parker seemed seized with a sudden sleepiness, and quickly excused

"Now or never," thought Mr. Brooks, trying tor told me it was his care that saved me, not to brace himself for what was to follow. He walked directly over to Doris, and stood by her

"Doris, I once told you I loved you. You are still very dear to me. Unless you can respond "And we have one other fact to bear in to my affection I must go away. Now tell me.

> Doris covered her face with her hands for a few moments, and when she raised it to him it was pale and sorrowful.

> "I am sorry, but I cannot. Oh! I can't bear to make you so unhappy, when you have been so good to us; but what can I say? I must tell you the truth."

> "I know it, Doris. You are not to blame. have been hoping against hope all winter. I shall say now, as I said before, I shall be your friend and brother."

He walked away from her a little, and stood for a moment.

"I shall come out once more before I go. Good-night."

As Doris heard him walk quickly down the lawn she gave way to uncontrollable tears. She sobbed so convulsively that Miss Parker heard her, and came out to see what was the matter. "Why, Doris! What ails you?"

"Oh! auntie, I'm just as wicked as I can be! But I could n't help sending Mr. Brooks away, truly I could n't. I do love him dearly-we all do; but I don't want to marry him, and I must n't, must I?"

Doris was incoherent. "Not if you do n't want to, child."

"I remember now what he said to me when you left grandma's house, but I supposed he had forgotten all about it."

"I never thought he had got over it," Miss Parker replied, speaking as placidly as if it were measles or whooping cough. "But you need n't blame yourself, Doris. He never really expected you would care so much for him, for he told me so once. I suppose he thought he would make one more effort. But do n't cry any more, child. We can't help it."

Doris retired, but not to sleep. Her sensitive soul was hurt, that she must so hurt another. In that one little moment, when she sat with

covered face, she had had a revelation. The morning found her wakeful and weary, but she silently went about her little duties. should. When she sees her mistake she'll be Miss Parker watched her curiously, but said sorry enough, and I have no doubt will do as nothing. The storm still raged furiously, and much to help us as she has done to hinder us. Doris privately hoped Mr. Brooks would not But we can forgive and forget it all, Morris. call that day. She did not feel equal to meeting him. But he came that afternoon.

"May I leave my books here, Miss Parker? I mean those I already have here? I have boxed up the others, and I don't care to remove these, if you will kindly allow them to remain. And now I must go. I shall be sure to inflict a few letters upon you. Good-bye;" and without so much as daring to touch Doris's

hand, he was gone. And then Doris cried again, in the midst of which Morris came in.

"I say, Aunt Amelia, does Dorls really care so much for Mr. Brooks as that?"

"Do n't misunderstand her, Morris. Fact is as you are her brother, you may as well know. Doris thinks a great deal of Mr. Brooks as a friend, but he cares more than that for her, and has told her so twice. But she does n't want to marry him, so he has concluded to go

"I am sorry. I think so much of him myself that I hoped it would be all right with them. Do you suppose Doris has anybody else in her

"I would n't undertake to say what was in any woman's mind, Morris. Doris doesn't have many acquaintances."

That same hour there was a scene in Dr. Carroll's office. Mr. Brooks was there to take leave of the Doctor. "Brooks! I am amazed! I thought you were

fast for this part of the country. I hope noth-"Yes, something very important. I shall confess to you, Doctor, that it will be best for

me to go away. Doris has sent me. I tell you this frankly, because I want you to understand that I have now no hope of winning her. Take good care of her, and if at any time I can do her a friend's service, I am ready and willing." "I am sorry for you! I really am! When you went to Florida, I pledged myself to leave you all fair chance. I have only been there

you would succeed." "It is not to be; so good-bye."

Mr. Brooks's next call was upon his old friend, Dr. Packard. He wanted his messages

once since Mrs. Mason's funeral. I felt sure

before leaving the city. "I really should like to keep the paper in which mention is made of myself. I have read it many times, and always with wonder."

"Certainly. And, Doctor, if I can ever be of any assistance to you in this matter, I should be very glad."

"Thank you. And as for you, you will have my best wishes and my prayers." The night express carried Mr. Brooks far

away, bound for new scenes, new friends and new work.

[To be continued in next issue.]

Passed to Spirit-Life. From Charlestown, Mass., Oct 20th, David Smith, aged 6

Bro. S. was well known as an old camper at Sliver Lake. Lake Walden and Lake Pleasant. His first wife was the late Mrs. Armstrong, a well-known medium. He leaves a widow and three children. Finneral services were held on the evening of the 23d. Dr. Richardson spoke kind and tender words. Dr. A. Hodges followed, his controls offering words of comfort and hope, closing with a tender and beautiful invocation, after which Miss McIntosh feelingly sang the old and favorite hymn, "I would not live alway," and Dr. Hodges pronounced the benediction. May those left behind have the sweet consolation which Spiritualism alone affords.

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ZÖLLNER. An Open Letter

PROFESSOR GEORGE S. FULLERTON. Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY, Of Lincoln's Inn. London, Eng

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C.C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Shade.

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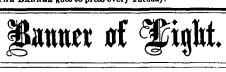
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to the proper sphere of Knowledge.—Spirit John

The Raps.

The question whether the phenomenon that introduced a new revelation of truth to earth's people, marked the advent of Modern Spiritualism, and from the place of its occurrence took the name of "Rochester Knockings," was of human production or produced by the denizens of another, and to us invisible, state of existence, has recently been brought into prominence and become the subject in various quarters of more or less animated discussion. We propose, therefore, as briefly as possible consistent with the facts, to review the matter, though it has been done an almost innumerable number of times, and the question it gave rise to has been settled in favor of the spiritual theory beyond all dispute in the minds of those who have duly weighed the evidence.

Phenomena of the class to which the knockings or raps belong have a history coëval with that of man on earth. Old Egypt left its record of their existence and of a belief in their spirit origin in hieroglyphic language and symbolic the walls of its worship and within its tombs hewn in the solid

Its priests performed cures; its oracle chambers were seance rooms, and the speaker, either male or female, was simply the medium in a state of trance. The priest in charge was the Hearer, or Recorder, who gave out the utterances of the spirits, whom they termed Gods, who spoke through the lips of entranced mediums. (Oxley's "Egypt and Its Wonders," p. 167.)

In the twelfth chapter of the Acts of the Apostles, following the account of Peter's release from prison by a spirit, we are told that he went to the house of Mary, the mother of John, and knocked at the door. Attracting the er in such quick succession, even were it possible for attention of a damsel named Rhoda, she went to the door and inquired who it was. Being answered by Peter and recognizing his voice, she was so overjoyed that she neglected to open the door, and ran in to inform others of the unexpected presence of the one for whose release they had met to pray; but they could not believe it was Peter, and said to her: "Thou art mad!" But she constantly affirmed that it was even so. Then said they: "It is his angel!" they supposing he had met his death at the spirit, he had come to them and knocked at the door, showing the belief of the early Christians to have been that their friends who had passed from this life could return to them and make known their presence by raps.

Bodin, quoted by Calmet ("Phantom World," p. 145), speaks of a friend who, in the year 1588, was very frequently visited by a spirit who gave him good advice and assisted him in his studies. "He usually rapped at his door at three or four o'clock in the morning to awaken him." On one occasion "the spirit showed himself in broad day, striking gently on a glass bowl and then upon a bench."

Humbert Birck, a burgess of note, in the town of Oppenheim, died in November, 1620. On the Saturday following his funeral, noises began to be heard in a house in which he had lived with his first wife, he at the time of his death living with his second wife. His brotherin-law, supposing it to be Humbert who produced the sounds, said, "If you are Humbert, my brother-in-law, strike three times against the wall." The request was answered with three raps, though ordinarily he rapped several times. This spirit was heard to rap loudly at a fountain, (Calmet, p. 190.) At one time a great number of persons assembled in the house. "Humbert was asked to rap against the wall; he knocked very gently"; then he was desired "to go and fetch a stone and knock louder; he deferred a little, as if he had been to pick up a stone, and gave a stronger blow upon the wall; the master of the house whispered in his neighbor's ear as softly as he could that he (the spirit) should rap seven times, and directly he rapped

. seven times." About the year 1645, Richard Baxter, author of "Baxter's Saint's Rest," a book valued by many Christians second only to the Eible, dellivered an "Historical Discourse on Apparitions," in which he said:

"There is now in London an understanding, sober, direct heard in the house at Hydesville. Mrs. plous man, oft one of my hearers, who has an elder Ann Pulver testified to being told by one who ng formerly seemed plous, of inte years does often fail is drunk and has slept himself sober, something knocks at his bed's head, as if one knocked on a wainscot. other loud noises on other parts where he is, that all the house hears, they have often watched him, and kept his hands, lest he should do it himself. His brother has often told it me, and brought his wife, a discreet woman, to attest it, who avers, moreover that as she watched him she has seen his shoes, under the bed, taken up, and nothing visible to touch them. They brought the man himself to me, and when we he had no excuse."

asked him how he dare sin again after such a warning, Omitting for want of space much of intervening history having a bearing on our subject, we reach the year 1716, when phenomena occurred in the house of Samuel Wesley, father of the celebrated Methodist preachers, John and Charles Wesley, at Epworth, in Lincolnshire, Eng. The senior Wesley kept a journal in which he faithfully and minutely described all the events we refer to. This remained in manuscript a long time, and finally passed into the hands of Dr. Joseph Priestly, who subsequently caused it to be published in a pamphlet. John Wesley likewise wrote out a full account of what transpired as reported to him by his father in 1720, and by persons who were in the house at the time, and testified from their own knowledge. Samuel Wesley in his journal

"The second of December 1716, my daughters Susannah and Ann were below stairs in the dining-room: and heard, first at the doors, then over their heads, and, the night after, a knocking under their feet, though nobody was in the chambers or below them The like they and my servants heard in both the kitchens, at the door against the partition, and over them. . . . My wife would have persuaded them it was rats within doors, and some unlucky people knocking without; till at last we heard several loud knocks in our own chamber, on my side of the bed; but till, I think, the 21st, at night, I heard nothing of it. That night I was waked a little before one, by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of pause at every third stroke. The next night I heard six knocks, but not so loud as the former. I know not whether it was in the morning after Sunday the 23d, when about seven, my daughter Emily called her mother into the nursery, and told her she might now hear the noises there. She went in, and heard it at the bedstead, then under the bed then at the head of it. She knocked and it answered

In John Wesley's complete works, issued by the New York Publishing House of the Methodist Episcopal Church, his entire record of the phenomena is given. One passage-there being many similar (Vol. VII., pp. 474-478)—is the fol-

"In the morning she (Hetty, who was on a visit and heard sounds the night previous) told this (of having heard sounds) to my eldest sister, who told her: 'You know I believe in none of these things. Pray let me take away the candle to-night, and I will find out the trick.' She accordingly took my sister Hetty's place, and had no sooner taken away the candle than she heard a noise below. She hastened down stairs to the hall where the noise was; but it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round it was drumming outside, and so always on the side opposite to her. Then she heard knocking at the back kitchen door. She ran to it, unlocked it softly, and when the knocking was repeated suddenly opened it; but nothing was to be seen. 'As soon as she had shut it the knocking began again. She opened it again, but could see nothing. When she went to shut the door it was violently thrust against her. She let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her; but she set her knee and shoulder to the door, forced it to, and turned the key. Then the knocking began again; but she let it go on, and went up to bed, However, from that time she was thoroughly convinced that there was no imposture in the affair."

In a pamphlet written by Abraham Cumings, published at the opening of the century, and reproduced in the BANNER OF | that they wrote an article, and had it in type, saying LIGHT in the summer of 1872, a very interest- the whole thing was exploded. When the report was ing narrative is given of remarkable spirit phenomena that occurred in the year 1800, including rappings. One of the witnesses says:

"August 13th, 1800, I was at Mr. Blaisdell's house, with more than forty people, besides their own family, and heard knockings. We all wondered when we heard a sound on one side or corner of the house; the next sound on the opposite side or corner, and a third. sound equally distant from the second, and so on for a number of sounds, while the succession was as rapid as one sound could be clearly distinguished from another. We were sure that no person, nor even several persons, could make sounds so distant from each oththem to be in or near the places of these sounds, with-

Many others testify in like manner to hearing the rappings, and to manifestations of intelligence by means of them.

Never was there a more erroneous belief than that which some people profess to hold, that Spiritualism had its origin and rests in its entirety on the phenomena that took place in Rochester, N. Y., on the 31st of March, 1848; and we think we have clearly shown that neihands of the officers of the law, and that, as a ther at that place nor time did knockings or raps made by unseen intelligences first take place. Neither did they then for the first time manifest an intelligent origin. In a letter of Mrs. Wesley concerning the rappings in her house one hundred and seventy-two years ago, after mentioning that about seven o'clock one morning she was desired to go into the nursery, she says:

"On my coming thither, I heard a knocking at the feet, and quickly after, at the head of the bed. I desired if it was a spirit it would answer me; and, knocking several times with my foot on the ground, with several pauses, it repeated under the sole of my feet exactly the same number of strokes, with the very same intervals. Kezzy, then six or seven years old, said, 'Let it answer me, too, if it can,' and stamping, the ame sounds were returned that she made, many times uccessively.'

The similarity between the method of asceraining whether the raps were intelligently produced above described and that adopted in Rochester in 1848 is quite marked. The mother of the Fox girls, certifying of the events of the sist of March, says, "My child (Cathie) said: Mr. Splitfoot, do as I do,' clapping her hands. The sound instantly followed her with the same number of raps."

'Unquestionably efforts have many times been made to establish a means of communication between what have been inappropriately termed 'the living and the dead"; but they had all proved futile, until, step by step, through animal magnetism, mesmerism, clairvoyance, and allied studies and experiments, the age became propitious for an effort that should prove successful, and that effort was made in 1848, with what result, twenty or more million people, made better and happier thereby, can to-day testify. The thirty-first of March that year can therefore be noted as the date of the ad-

vent of Modern Spiritualism.

brother, a gentleman of considerable rank, who, hav- lived in the house in 1814 that she was not feeling well, that she had not slept much the night into the sin of drunkenness; he often lodges long together here in his brother's house, and whensoever he kept her awake and made her nervous. Miss Lucretia Pulver testified to having lived there When they remove his bed it follows him. Besides all one winter, and hearing "knocking frequently in the bedroom." Mr. and Mrs. Weekman, who occupied the house previous to the Fox Family, testified that in the early part of 1847 the knocking was heard by them, and they expressed confidence in the statements made by Mr. and Mrs. Fox, because of their own experience in the same house. Mr. E. W. Capron, in his history of those events, says: "Another curious feature in the early manifestations should not be lost sight of. All the family, except Mr. Fox (who never was a medium). left the house, as appears by the testimony, during one night, and still the sounds were heard as usual. In their absence questions were answered as freely as when they were all present. It was not until after the confusion and excitement had subsided that the spirits seemed to select the two youngest girls, Catherine and sounds." Mr. Capron further says: "Although the public, it is a fact worthy of note that about the time the sounds commenced with them in Rochester they also commenced in the family of Mr. Lyman Granger, a wealthy member of the Methodist Church, residing in that place. As with the Fox Family, so in Mr. G.'s they at first displayed no partiality for any particular member of the family. They would rap to Mr. Granger in the field, when entirely finally they selected his daughter Elizabeth as a medium," and did not manifest themselves unless she was present. The rappings were also heard in the home of Rev. A. H. Jervis, a elergyman of Rochester.

In "The Missing Link," a valuable and relia ble work on the early history of Modern Spirit-Underhill, the eldest of the Fox Sisters, is given Hall, Rochester, N. Y., November, 1848, before two worlds. large audiences. Introducing the narrative, Mrs. Underhill says:

"Modern Spiritualism was now to be tried in a way by which no guilty person could hope to escape detection. Any one guilty of fraud as great as this would have been, had it consisted of simulation on our part, must certainly have met with swift exposure, and been stripped of all power or opportunity for further mischief. In fact, could it be rationally apprehended that we, or any one, would have dared to face an adverse public of a thronged city, and the entire sentiment of a world against us, as we had been directed to do, with nothing but a damning falsehood at our backs to lean upon?'

On the first evening the audience consisted of about four hundred. A committee of reputable citizens was appointed, who at the close reported that unknown to any one they selected a place to conduct their investigation; that the sounds on the floor, near where Margaretta and her sister stood, were heard as distinctly as at other places, and that some of the committee heard the rapping on the wall behind them. The raps were heard on the outside of a front door and on the door of a closet. A member of the committee placed one of his hands upon the feet of the ladies, and the other on the floor, and though the feet were not moved, there was a distinct jar on the floor. On the pavement of the street and on the ground the same sound was heard. They all agreed, and so reported, that the sounds were heard, but that they entirely failed to discover any means by which they were done.

This report was wholly unexpected, Mr. Capron says:

"So sure were the editors of the Rochester Democrat last of the rappings, made the article was suppressed."

At the second meeting another committee reported in like manner. At the third meeting a sub-committee of ladies was appointed, who took the mediums into a room, disrobed them. satisfied themselves there was nothing to produce the sounds, clothed them in garments of their own selection and caused them to stand on sacks of feathers on a table, with their dresses tied tightly above their ankles. Immediately the raps were heard on the table, floor and walls. The gentlemen then came in and heard the raps under these conditions, and the committee, Mrs. Stone, Mrs. J. Gates, and Miss M. P. Lawrence, signed a certificate attesting to the fact and gave it to the mediums.

But it seems uncalled for to bring forward these things in view of the fact that, as we have shown, the raps were no new occurrence, but had been heard at numberless times and places, hundreds and possibly thousands of years before, in the presence of tens of thousands of disinterested and often unwilling witnesses. Yet we cannot dismiss the subject without alluding to the testimony of one of the most distinguished scientists of this age to the genuineness of the raps as a part and portion, the corner-stone really, so far as its placing is related, of Modern Spiritualism. Prof. Wm. Crookes, F. R. S., in the "Quarterly Journal of Science" (London) for January, 1874, in "Notes of an Enquiry into the Phenomena called Spiritualism during the Years 1870-73," makes reference to raps and knocks of various kinds made and heard in different places, "in a living tree, on a sheet of glass, on a stretched iron wire, and a stretched membrane, a tamboutheatre," and where no known law and no contheir cause. He then inquires whether the sounds thus heard are the result of some blind, irrational, hidden material force, obeying the laws of nature. His conclusion is, that being with other phenomena allied to Spiritualism evidently governed by intelligence, a thinking being is concerned in their production. "The intelligence," he maintains, "is sometimes of such a character as to lead to the belief that it does not emanate from any person present."

Immediately following the raps at Hydesville, explanations other than that of they being produced by spirits were freely volunteered, some of which were of a most ridiculous nature. Prof Loomis having given in Silliman's Journal a statement of the effects of vibrating dams on the houses in their vicinity, Prof. Dewey of Rochester undertook to show that the raps were caused by the friction of the water passing over the dams in that city; while Rev. Dr. Potts (in a lecture before a literary association in Rochester) broached the ridiculous toe-joint And yet it was not on that day the raps were | He wrote to the New York Tribune a letter an- life-which power, operating upon their own | rights.

the raps were made by the toes of the medium. The Tribune of the next morning, then edited by Horace Greeley, gave the exhibition a notice, however, that could not be said to be superlatively complimentary. Among other things it said, "If Mr. Burr's sounds are produced by the toe-joints, the Rochester raps are

produced in some other way." standing on glass tumblers and having the raps | bearing their banner of progress aloft, challengproduced, said, "They (the spirits) have done | ing the attention of the world; a large army of it a hundred times." At the same session Dr. | faithful and reliable mediums, who give credit Furness asked her, "Are you ever conscious of to the spirit-world for that helpfulness and inany vibration in your bones?" She replied, struction which have gone forth through their "No; but sometimes it causes an exhaustion, that is, under circumstances when the raps do not come freely.'

with a music engraver by the name of Knight, day), but he was never known as a public me-Margaretta, as their mediums for producing dium. We were not a believer in the spiritual at our command a large host of willing instruthe Fox Family were the only ones known to raps to some other cause than that claimed by forth undoubted evidence of the truths of imour friend. We tested the matter in every possible manner: We asked that the raps be first ion, and of the fact that though a man dies given upon the looking-glass, then upon the here yet is he resurrected in the spirit-world. upon the stove, etc., which responded distinctgently pursued our investigations from time to by nature, and growing more wise through exus that an invisible intelligence caused the to be depended upon; it is not as though herletter to be recorded. Not only the names of gent communications also, proving spirit iden-

In conclusion we submit it to our readers, they can reasonably conclude that in any one been caused by the toe-joints or by aught else than by and through the agency of the denizens of the spirit-world?

Prof. S. B. Brittan and the Fox Episode.

At the BANNER OF LIGHT séance, held at our Public Free Circle-Room on Tuesday afternoon, Oct. 30th, Spirit S. B. Brittan gave (in answer to a correspondent) his views as entertained in spirit-life regarding the late action of the Foxes-Margaret and Kate. Owing to the present interest in what we know will really prove to be but an evanescent episode in the history of the New Dispensation, we have caused the report of his cogent statement to be written out in advance, and herewith place it together with the query which called it forth before our readers:

QUESTION.—[By D. T. Averill, Northfield, Vt.] After serving over forty years as an instrument for those who have laid aside their mortal forms to manifest their continued life and presence, Margaret Fox Kane now repudiates the idea of spirit communion. Can her recent expression of views be considered honest and sincere? Does it appear—from the spirit side of life—that Mrs. Kane has been playing the impostor for near half a century? half a century?

Ans.-Forty years ago Margaret Fox and of these children were utilized for this purpose.

It will be remembered by old Spiritualistsnd also by many who are not Spiritualists, but longed the attention of thinking minds from all more faithfully in its defense. quarters, and many came to that humble hamlet to investigate, and to expose, if possible, the source and cause of these occult, mysterious noises.

It will also be remembered that certain pseudo-scientific minds came to the conclusion, openly expressed, that these rappings were caused by the movements of the toe-joints.

This singular conclusion was laughed at by the world in general, and perhaps very few considered it to any extent. Years have since rolled on; those childish mediums have developed into womanhood, and each of them has had her special and individual experience, in contact with the world. Life has not been full of sunshine to them; and because of circumstances in life, and strange surroundings, Kate and Margaret especially have drawn to themselves certain influences from both sides of life not particularly advantageous to those who spiritual world; that they have possessed wonderful powers which have been utilized by returning spirits, in demonstrating to humanity the truth of immortal life. These powers still remain in the organisms of these women, and attendants.

So far as I know anything of the subject, I learn that the band of spirits attending Margaret Fox during the early part of her career is not with her at the present time, but its place has been taken by other unseen intelligences. rine, on the roof of a cab, and on the floor of a who are not scrupulous in their dealings with humanity, but feel that the end they have in trivance or trickery could afford any clue to view justifies any means which they may adopt to establish it.

Margaret Fox Kane, then, and her sister Kate, we look upon as false witnesses, who make use of their powers to unworthy ends; but in this present epoch of agitation upon all religious subjects, especially regarding the cause of Spiritualism, we must expect to find false mediums and false witnesses.

There are in the ranks of Spiritualism a few self-deluded persons, who have served, in times past, as instruments for the spirit-world, but who, because of their self-delusion, have come to the conclusion that they are neither conscious nor unconscious mediums for spiritual manifestations-but that the source of their powers rests within their own organisms; they their own clever tricks or personal gifts. There the proposals presented to it. It is to be hoped theory. But ex-Rev. C. C. Burr was the first to | are a few other individuals in your ranks who | that at the next session of Congress there will promulgate the toe-joint theory, which he did are perhaps not self-deluded in this respect, be found members who will see to it that white by going through the country-he lecturing and but have been swept under the psychological speculators are not allowed to lobby through his "brother Heman" giving the illustrations. power of persons and of classes on this side of any bill depriving the red men of their just

nouncing, after the manner of the yellow-bill susceptible organisms, has its effect in produc-"exposers" of this day, that at Hope Chapel, | ing within their minds the dominant idea that New York, on the 13th of January, 1851, he would | they are not dependent upon the spirit-world make it "plain to the humblest capacity" that | for the manifestations witnessed in their presence, but that these demonstrations of occult force are drawn out from their own organisms, and have nothing whatever to do with independent spiritual influence.

But while there are a few of these people in our ranks, we must not forget that we have a large army of faithful, reliable workers, men and women, who, for many years, have stood Margaret Fox Kane, at a session of the Seybert | firm and steadfast by the truth, and have toiled Commission, Nov. 6th, 1884, alluding to herself | fearlessly, dauntlessly, over the rugged way. organisms to enlighten and to bless mankind.

We are not dependent upon Margaret Fox Kane for the maintenance of spiritual truth In 1854 we boarded at the West End, Boston, on earth. We are not dependent upon any one or upon all of those swift witnesses who now who was a rapping-medium (so-called in that represent Spiritualism as untrue, and who turn aside from it as though in scorn; for we have phenomena at that date, and attributed the ments, through any one of whom we may give mortality, of the correctness of spirit-communtable at which we were sitting, afterwards | where he finds reunion with his friends, awakens into new consciousness, grander power, ly as we called. Still we could not believe any stronger vitality of being, and learns that he is occult force produced the raps. But we dili- indeed a progressive intelligence, expanding time, until we found that the raps were made | perience as the ages roll on! We have many alone, and to most members of the family; but in the presence of other individuals; that sev- such instrumentalities—God bless them!—that eral had had the alphabet printed upon card- are faithful and reliable. It is not as though board, and then the fact became manifest to Mrs. Kane was the only medium on earth rapping; as, whenever the dotter with his pen- | self and the sister who endorses her act formed cil touched each letter of the alphabet, from a the basic foundations of the grand temple of to z, three distinct raps would be given at the | Spiritualism. True, they have played an important part in this mighty work; true, they ualism, since it was written by Mrs. A. Leah decarnated individuals were given, but intelli- have served as instruments for the dissemination of light and knowledge upon spiritual very minute account of the tests to which tity, thus fully establishing the fact to our things; we recognize all that they have been, Margaretta and herself submitted in Corinthian | mind of direct communication between the | and we deplore their present condition: we pity them! It is not themselves alone that do this thing; they are under the dominant influand to every honest person, to say whether ence of a strong psychological power, which holds them in its iron clasp, and it will not, in of the cases we have cited the raps could have | the present year, or perhaps in years to come, loosen its hold upon them.

I would say individually, Mr. Chairman, to every Spiritualist who has started back amazed at this attack on Spiritualism from the Fox sisters: There is nothing to fear; every stanch and earnest mind that has grasped the truth for itself; every earnest investigator who has studied Spiritualism and mediumship from his own standpoint—who has nailed fast every fact to his life as it came to him, who has not been careless in research, but who has closely scrutinized the evidences, the claims which Spiritualism has brought to his attention-need not fear the results of this so-called "exposure." Those whose investigations in this direction have brought the truth individually to their comprehension, will only hold the faster to the facts they have gained knowledge of by experience, and which have become a part of themselves. Not if every public medium in the land, and all over the globe, should stand forth and proclaim Spiritualism to be a falsity, would the cause hide its light and abandon a world it came to bless!

Spiritualism can know no refluent wave: it has entered so many private homes, it has become a part of so many hearts, it has made its her sisters were chosen by certain spirits to way so universally into the very sanctuary of serve as instruments of communication be- human existence, that whatever cloud may tween the two worlds, and the physical forces sweep across your sky, fear not for the future of the cause! It has come to stay!

All earnest mediums and faithful workers vill—in view of this latest blow aim who took an interest in the proceedings of that the Living Truth-gird on their armor anew time-that these rappings at Hydesville chal- and stand forth bravely to do their work still

A Burning Wrong!

We have repeatedly pointed out in the past the utter absence of justice in the treatment of the American Indian, when he comes in contact with alleged civilization-whether at the point of private dealing or of governmental power in the United States. A clear case in this direction is just now being urged upon the public attention by The Christian Union, of New York City-the great organ of liberal Orthodoxy in this country. The utter absurdity, as well as bitter cruelty, of the position assumed by those who have the power to undo this great wrong is so clearly set forth by the Union that we have no wish to condense its statement, but prefer to print it entire, for the sober consideration of the patrons of THE BANNER:

"We desire to call the attention of our readnot particularly advantageous to those who seek to develop spirituality of thought and life. I claim, and I think that thousands of intelligent spirits claim the same, that these Fox girls have been genuine mediums for the spiritual world; that they have possessed won.

Marion Alabama supposed to have been sufferent the soldiers have red skins. Out of eighty-two adult male Indians at present confined in Fort Marion, Alabama, supposed to have been cap-tured in an Indian war, sixty-five served the Government as scouts during the whole or a portion of the war; namely, from the spring of 1885 to the fall of 1886. Of the remaining sevenremain in the organisms of these women, and teen, four were friendly to the American Governay, at times, be acted upon by their unseen ernment, and influential in keeping their people quiet on the reservation, but were too old and feeble to be enlisted as scouts. Fifty of these men now confined as prisoners of war were with Capt. Crawford as scouts at the time he was killed. Of the 365 women and children in the fort, 284 constitute the families of these soldiers, and are suffering imprisonment with them as payment for the loyalty of their hus-bands. We are not inclined to make an appeal bands. We are not inclined to make an appear to the public against such an injustice as this until every private means has been exhausted for a correction of the wrong, nor without scrupulous care in ascertaining from trustworthy sources the facts. For the trustworthiworthy sources the facts. For the trustworthness of our information in this respect we appeal to records on file in the War Department, and we make our appeal to the public because private appeals to the War Department to correct this injustice have hitherto been unheedrect this injustice nave interest open unneceded. In the name, not merely of humanity, but of justice and of loyalty, we demand for those who were loyal to our Government, and enlisted in its service, some better reward than being confined with the enemies of our Government of war." ment as prisoners of war.

It is admitted that the red men of this country still own more land than there is in France, or in the whole German Empire. Such being the case, why is the Washington governhave decided that it is not wise to give credit ment trying to force them to sell out at a to the spirit-world for what they have perform- quarter part the value of their property? This ed in the past; they would much rather the is a question that needs solution. It is no wonworld would look upon them individually as | der that the Indian delegation which was conthe ones who produce these manifestations by ferred with in Washington recently rejected

The Grand Outlook.

The philosopher Leckey, in his "History of European Morals," says that one of the foundation reasons for the rapid spread of the Christian religion among the Romans was its continual reference to another world. And this is the very reason why Modern Spiritualism has taken such a firm hold of the people in this and other countries. But while the Christian their best to injure the cause of demonstrated immorhas simply faith in a future life, the Spiritualist has a full knowledge of immortality by and through direct spirit-communion. The ancient record says, "God has chosen the foolish things of this world to confound the wise, and the weak to confound the strong." And the way that the worldly-wise of this age ignore the Spiritual Philosophy, because of the humble medial instruments through whom the light from heaven is descending, seems to warrant the statement.

When the impartial historian writes up a full account of the Spiritualism of the nineteenth century and gives the details regarding its much-abused medial instruments and their loyal adherents, immortality will no longer be a problem to the new race, but a fact so palpable that all will be cheered by the comforts and blessings that such knowledge will bring.

Convulsed Presbyterianism.

We stated in a recent issue that Prof. Woodrow-who was not long since dismissed from the Columbia Theological Seminary because he failed to see, as a good Presbyterian should. that the doctrine of evolution was intrinsically opposed to the spirit of the Christian religion-had gained a point in his struggle with his bigoted opponents. It is a matter of history that after he had found a place in the State University of South Carolina (also located in Columbia), and the theological students attended his lectures, and "listened to him gladly, the seminary faculty threatened them with expulsion if such course were persisted in. An appeal to the State synod has resulted in giving the case to Prof. Woodrow, and the placing of two directors favorable to him upon the Seminary's Board of Directors." The Florida Georgia and Alabama Presbyterians are now about to be appealed to by the conservatives to crush out this bold disciple of improved methods, theologically speaking, but Prof. W. is a man of wealth and strong will, beside marked ability, and the zealots who are seeking his destruction will surely fail in their object.

Cancer Cure.

The following remedy for cancer, which was sent to Miss M. T. Shelhamer by a lady in Pleasant Valley, Ia.—who was herself cured of the dreadful disease by faithfully following this rule—and which we printed about six years ago, is now republished in our columns at the request of several correspondents:

REMEDY.

Drink freely of "wild tea," or "red root," made of the leaves of the red root, which grows plentifully in the West. Apply a poultice of the wet leaves, after the steeping of the tea, to the cancer; this will, in a little while, cause a yellow pus to flow. Continue the treatment, and in all cases keep the bowels open with tincture of colchicum.

The above applied to a hard tumor will in a

The above applied to a hard tumor will, in a few weeks, cause it to soften, break and pass off. The grounds used as a poultice should be kept wet with the tea. To prevent return of cancer or tumor, blood purifiers should be taken for some months—such as dandelion, sar-saparilla, or yellow dock teas.

Gerald Massey,

England's "Poet of the People," will speak upon "Man in Search of his Soul-a Journey of Fifty Thousand Years," in Berkeley Hall, Berkeley street, Boston, on Sunday afternoon, under the auspices of the Independent Club. Mr. Massey will give but two lectures during nurse; but such laws are so odious that they are not

Christmas Presents.

COLBY & RICH, at their Bookstore, No. 9 Christmas presents, which they offer to the the people throughout this country, as well as the propublic at very reasonable rates. Give this firm a call and examine their assortment for your-

The Age of Reason.

Attention is called to an advertisement in another column setting forth a reduction in the price of this sterling work by Thomas Paine, which has become an historic volume in America and elsewhere.

"How many Spiritualists are there in Chicago?" the Chicago Times says was asked some years ago in Judge Tuley's court during the trial of a case in which the validity of the transfer of some real estate was concerned. actual number of those who subscribe to the statement that three-fifths of the people of Chicago believe either in the return of spirits from the spiritual to the terrestrial sphere, because they (the people) have become convinced of the fact by manifestations, or they believe that such return is possible. In either case the belief is Spiritualism, though the holder may not call himself a Spiritualist. The same proportion of Spiritualists undoubtedly exists among the populations of all the great cities of America and Europe.

J. J. Morse sends us, from the Pacific slope, a fine photograph (executed at Allen's Studio. San Francisco) wherein are depicted in a manner to suit the most critical taste, a pleasant family group, consisting of Bro. Morse. his estimable wife and charming daughter.

The cause in Washington, D. C., is pros pering at present under the ministrations of G. H. Brooks, who speaks there for a two months' engagement. "Pastora's" letter will appear

We learn by a private letter from our good friend Mr. Joseph Kinsey, of Cincinnati, that he is rapidly recuperating from his long illness; this is very gratifying intelligence.

Miss L. Barnicoat is spoken of as a good medical and magnetic healer. She will also answer calls to lecture. Address 175 Tremont street, Boston.

List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their post office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to

Tributes to Mrs. Ada Foye.

During her late visit to Boston and vicinity this noted medium from Ban Francisco received marked and approclative attentions wherever she made her appearance—the raps, ballot and psychometric tests, etc., etc., given in her presence creating a profound interest in the matter of inquiry into the spirit-phenomena, which will prove of great benefit in these days when certain recalcifrant mediums are doing tality.

The following accounts of official and friendly recognitions extended to her as an honest and faithful medium and worthy lady, during the last week of her stay in this city, will serve to indicate in degree the state of the public feeling hereabout concerning herself and her work:

herself and her work:

A Happy Eventng.—The pleasant home of Mr. and Mrs. Will. S. Butler was the scene on Monday evening, Oct. 20th, of a pleasant reception to Mrs. Foye. The carlier part of the evening was spent in social conversation; then their guests assembled in the parlor, and were entertained with a reading, followed by an inspirational poem from Miss Emma Nickerson; addresses were made by Mr. J. H. Lewis and Mr. F. D. Edwards of the Phenomena Association; Capt. Richard Holmes, of the Boston Temple Society, and Mr. Thos. Dowling; singing was furnished by Mr. Bert Thayer, Miss Mabel Waite and Mrs. Lizzic Clapp. At a late hour the party broke up, after a very enjoyable and entertaining meeting.

Union Reception.—A Reception by representatives

Union Reception.—A Reception by representatives of all the Spiritualist Societies of Boston, was extended to Mrs. Foye at Parker Memorial Hall, Tuesday evening, Oct. 30th. Capt. Richard Holmes (of the Berkeley Hall Society) presided—making a felicitous speech of welcome, to which Mrs. Foye feelingly replied.

Master Brice and Miss Banks favored the audience

with a plano duet.

Dr. H. B. Storer gave reminiscences in the life of Mrs. Foye, and related his experience in trying to convert the faculty of Yale College with Mrs. F.

J. T. Lillie next gave a finely rendered solo.

Dr. A. H. Richardson followed in his usual frank and warm-hearted way; and Emma Nickerson read a selection.

election.
Mrs. J. T. Lillie made a most eloquent speech, which was well received.

Miss Waite and Mrs. Lake contributed congratulatory remarks, and Miss Gracie Scales read a selection

tory remarks, and mass Gracie Scales read a selection and was encored.

Eben Cobb made a felicitous and pleasing speech;

J. H. Lewis addressed the people briefly, as also did

J. W. Fletcher. Capt. Holmes closed the reception service with a poem.

Mrs. Foye then gave a very convincing séance, which terminated the exercises of a highly successful occa-

terminated the exercises of a highly successful occasion.

A Friendly Relinion was held in honor of Mrs. Foye on the evening of Wednesday, Oct. 31st, at the residence of Mrs. M. A. Pope, 375 Columbus Avenue, Boston. The various Spiritualist societies were represented, in the large gathering of friends, by delegations of their officers; all present seemed filled with the kindly and appreciative spirit of the occasion.

Capt. Richard Holmes presided, and the exercises from first to last proved of marked interest; Mr. Lillie and Mrs. E. C. Clapp sang; Mrs. Nickerson, Thomas Dowling, Mrs. W. S. Butler, Eben Cobb, Mrs. R. S. Lillie, Dr. J. C. Street, L. L. Whitlock, Dr. A. H. Richardson, Mr. Lewis and John W. Day made pertinent remarks; tests were given by Arthur Hodges; Miss Lucette Webster gave a thrilling recitation; and Mrs. Foye made a brief address, in which she strove to embody her feeling of high appreciation for the kindnesses which had been extended to her since coming to Boston. During her remarks loud raps could be distinctly heard in the room, in seeming endorsement of her statements. A pleasant number in the evening's proceedings was the bringing into the room by little Miss Gertle Paige, of a choice basket of flowers, sent by the publishers of The Banner for Mrs. Foye. Mrs. Lillie made the presentation in the form of an improvised poem, and Mrs. Foye received it in a speech in which she bore witness to the great help which The Banner had ever extended to herself and all spiritual mediums.

At Luceum Hall.—By reference to the report of the

tual mediums.

At Lyceum Hall.—By reference to the report of the Spiritualistic Phenomena Association (under meetings in Boston, eighth page) it will be seen that Mrs. W. S. Butler and others honored with friendly gifts the farewell appearance of Mrs. Foye in Boston, Mrs. F. Is now in Philadelphia, where she speaks during November—her address for the month being 2209 Thompson street that eity. son street, that city.

The Constitutional Liberty League. Our readers have been repeatedly warned to be on their guard against schemes to destroy in Massachusetts the liberty of the people, and bring them under the absolute authority of the old medical colleges. The conspiracy against the people has been success ful in thirty States and Territories, and the remainder will be captured also if the people are not vigilant. The ultimate purpose of this legislation is to give despotic authority to colleges, and suppress by force all magnetic healing, clairvoyance and mediumship-in short, everything but parchment practice. In several States this has been accomplished by laws which would punish the magnetic healer, and even a common yet fully enforced. They will be, however, when they have been passed, unless the people most interested

come to the rescue. There has heretofore been no efficient national movement to resist the medical conspiracy; but i Bosworth street, have on sale a large assort is now announced that such a movement has been ment of highly interesting books suitable for started in Boston for the restoration of the rights of tection of Massachusetts.

The Society which was incorporated last week is called the NATIONAL CONSTITUTIONAL LIBERTY LEAGUE, the charter of which was issued to the following associates: Joseph Rodes Buchanan, M. D., Hon. Stephen M. Allen, Prof. R. F. Humiston, Prof. C. W. Emerson, Benj. O. Wilson, Horatio G. Newton, M. D., Rev. Dr. A. A. Miner, Rev. James Kay Applebee, Gardner S. Cheney, John Perrine, M. D., Bertram Sparhawk, J. Winfield Scott, L. A. Hulse. The obfects, as stated in the charter and by-laws, are to "educate and enlighten the public mind in reference to human rights and constitutional liberty; to revive and encourage the patriotism, heroism and statesmanship of the founders of this Republic, and to assist in main-

taining natural and constitutional rights." The methods of the League will be "to secure the cooperation of the press, public speakers, political, The answer was an indefinite one as to the religious, secular and liberal societies, the establish ment and widespread circulation of the National Lib abstract term, but it contained the astonishing | erator, as the official organ of this corporation, and the publication and distribution of other literature stimulative of independent thought and philanthropic action."

The first number of the Liberator was Issued Nov 1st. The editorial corps announced is Prof. Jos. Rodes Buchanan, M. D., Boston: Prof. Alexander M. Ross. M. D., F. R. S. L., Toronto, Canada; Prof. Alexander Wilder, M. D., Newark, N. J.; E. B. Foote, M. D., New York; A. O'Leary, M. D., Waverly, Kan.; Perry Engle, M. D., Newton, Ia.; Prof. R. F. Humiston, A. M., Boston; R. C. Flower, Esq., Boston; Rev. James Kay Applebee, Marblehead, Mass. The Liberator is issued nonthly at one dollar a year.

The Society proposes to do battle actively against ricious legislation, and also to extend protection over its members when they are unjustly assailed. For these great objects it needs the sinews of war, and several hundred dollars have already been subscribed by its members. It is hoped the Spiritualists and Liberals of this country generally will subscribe liberally to its funds, which will be used in the most efficient manner. The proscriptive medical law of Iowa was broken down by the parties who are now engaged in the National League, and hope to do a national work.

Charles W. Hidden, hypnotic and magnetic healer, of Newburyport, Mass., is under engagement to appear in Augusta, Me., for a brief season beginning with Monday, Nov. 12th. Mr. Hidden has, we are informed, a creditable record as a healer, and is also a medium of acknowledged ability. It is probable that during his engagement the Spiritualists of Augusta will be favored with a public illustration of his abilities as a healer, lecturer and medium.

A goodly delegation of the friends of Mrs. H. W. Cushman, musical medium, celebrated the thirtyseventh anniversary of her development on Saturday evening, Nov. 3d, at her residence in Charlestown District.

The Resolutions passed at the close of the San Bernardino (Cal.) Camp-Meeting (see first page) reached us too late for this issue. Will appear next

Horsford's Acid Phosphate relieves Mental and Physical Exhaustion.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

ALL SORTS OF PARAGRAPHS.

THE CAUSE AND THE YOX. Our Cause is constructed on heaven's own plan; In it is no shadow of blight or of ban; To its work it 's been true since it early began. But "Maggle"-

Our Cause needs no tricksters; but honest and just Should its mediums be, without shadow or rust; And in them may the race of humanity trust. But "Maggle"---

Our Cause, in its soulful and dignified way, In the hearts of the masses is growing each day: And whenever it speaks it has something to say. But "Maggle"-

Our Cause is a friend we can take by the hand In a million fair homes through the breadth of the land; A something our love and respect to command! But "Maggle"——!

The Chicago Tribune says a man in Nebraska is in all for stealing sausages; the evidence against him is said to be conclusive: Not a link is wanted.

Neighbor .- " You seem to be well supplied with butions, Mrs. Parson." Mrs. P .-- "Yes."

Neighbor .- "Gracious! if there is n't two my husband had on his last winter suit." Mrs. P .- "Indeed! These buttons were found in the contribution-box."

All men's soul's are immortal, but those of the righteous are both immortal and divine.—Socrates, B. C. 470.

The celebrated surgeons and physicians-among the nost eminent in the world—who treated the late Emperor Frederick of Germany, are calling each other bunglers, ignoramuses, liars and other epithets, and making mutual accusations of malpractice.— A fine set, these "Regulars," to call for Doctors' protective laws—as their brethren are doing in the United States at present, to keep out all "irregular" but successful ompetition.

The cabalistic sign "O. K." had its origin when the Indian chief "Old Keokuk" used to affix the initial letters of his name to Government treatles at the time when Black Hawk, his formidable rival, was seeking to nullify everything that he did. The "O. K." was too much, however, for Black Hawk, and even at that early day it quickly came to mean literally what it is accepted as meaning to-day-that it was proper and in

It is estimated that sixty thousand gallons of wine are yearly consumed in this country by the churches for sacramental purposes.

Where's X?

Mr. Isaac B. Rich, the business manager of the BAN-Mr. Isaac B. Rich, the business manager of the BAN-NER OF LIGHT establishment, is also the proprietor of the Hollis Street Theatre, the prettlest and most re-cherche of all the theatres in the city. Under its excel-lent management it is an unqualified success. Strange to say, it is the perpetuation of Thomas Starr King's venerable church, the congregation of which has al-most entirely migrated to the new and fashionable Back Bay district, in which locality it is united with the society which has for many years enjoyed the min-istrations of Rev. Edward Everett Hale.—W. J. Col-rille, in Golden Gate, Cal. ville, in Golden Gate, Cal.

And now we have it-the old, old wall " Beware how you tread on the Lion's tail!"

One of the most generous specimens of practical benevolence on record is the gift of \$1,000,000, by Daniel Hand, to the American Missionary Society, for the education of the colored youth of the South. Mr. Hand is eighty-seven years old, and was in business in Charleston when the war broke out. Being a loyalist he came North, leaving his business in charge of his clerk, one Williams. Supposing his property had been confiscated, he made no inquiries about it for twenty years, and was greatly surprised when Williams reported his trust worth \$2,000,000. They divided equally, and now the coming generation of blacks will reap the benefits of it.

It is said that starch, sugar and fats pass through the stomach unchanged, to be digested in the intestines. So says a Boston lecturer.

THE TEMPEST OF LIFE

I know not when, on the heaven-blue sea,
The boat of Death shall be launched for me;
When the heart shall falter, the brain shall reel,
And the active fingers cease to feel;
But I know sometime on the other shore
The bark shall be anchored forevermore.

I know not how the change shall be, What clouds shall gather, or storm-waves beat, Ere the outward voyage shall be complete; But I know when the pain of the voyage is o'er, I shall pass through the tempest nevermore.

The San Francisco Chronicle wonders if the coming roman "will keep books." You can bet your ever dollar that she will keep all she can get.

The Baltimore (Md.) American has completely lost anent the Fox manifesto(e) which are scarcely to be expected from that usually staid and conservative ancy on the mind of its editor by assuring him that to assist them in their important work. 'Spiritualism" has not lost "a head." is not "discredited in toto," and the public-the American includedwill have to wait very long before they will "see dis played conspicuously in its temple windows a card inscribed with the cabalistic words 'Toe Let.'"

The only weigh to heaven for the coal dealer is by the 2,000-pounds-to-the-ton route.—Drake's Manazine. His professional instinct leads him to a place where there is more fuel.—Saratoga Eagle.

Pontiac, the famous Indian chief, during the war which he waged against the English in 1763, Issued promissory notes or bills of credit, written upon birch bark to purchase supplies for his warriors, and such was this chieftain's reputation for integrity, that the French readily received these bills, which were subequently all redeemed, in the latter respect being unlike the Continental bills of credit.

A Mediumistic Wedding.

An interesting and lengthy report is given in the San Francisco Chronicle of Oct. 16th, of a marriage in that city the day previous, at which Mrs. J. J. Whitney, the well-known medium, officiated. The contracting parties were Augustus Hatch, of Massachusetts, and Mrs. Jennie Mead, of Illinois. As the ceremony proceeded, after a prayer, "a peculiar change," says the report, was noticeable upon the officiating medium's features. Her voice came in low steady accents, as though repeating the words from dictation. They were the words of the Episcopalian service, with some few changes.

Mrs. Whitney held the wedding ring in her right hand, and paused. Then she slowly reached out her hand to give the ring to Mr. Hatch.

"There is a spirit present," the medium said. "I is that of a tail, handsome man, robed in the vestments of an Episcopalian priest."

Mr. Hatch asked if Mrs. Whitney could tell the name of this spirit. She did not reply at once, but in a moment said: "I see the name, but it is indistinct. The letters are

before me. They are clearer now. W-i-l-l-i-a-m; yes, that is it, William. It is not clear. Yes, E. Now it is all plain-William E. Coleman." Mr. Hatch was deeply affected. "Do you know," he finally said, "that that is the

name of an uncle of mine, who was the rector of an Episcopalian church in Massachusetts?" The Chronicle says that this is the sixth wedding a which Mrs. Whitney has officiated, and in each case

the service has been different from the others. She follows no regular ritual, but acts and speaks from inspiration.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Bosworth street, Boston, have it on sale.

Movements of Mediums & Lecturers. (Notices under this heading must reach this office b Konday's mail to insure insertion the same week.)

Mrs. II. D. Abrams has taken rooms at No. 7 Ludlow

Mrs. II. D. Abrams has taken rooms at No. 7 Ludlow street, Charlestown District.

Mrs. Billss is ill in Cincinnati, O., and cannot fulfill her engagement with the "Fraternal Union" at present. Due notice will be given of her recovery and of the Sanness by advertisement in This Banness.

Geo. A. Fuller, M. D., of Dover, Mass., will lecture at Lynn. Mass., Nov. 11th, 18th and 25th; at Worcester, Dec. 2d and 16th; at Newburyport, Dec. 5th; and at Clinton, Dec. 23d. Dr. Fuller has only one Sunday (Dec. 30th) unengaged before he leaves New England to enter upon a year's engagement at Chattanooga, Tenn. For this date he may be addressed at Dover, Mass.

Dr. Dean Clarke will speak in Willimantic, Conn., the last two Sundays of November and all of December. Would like at once further engagements. Address in care this office.

Miss M. T. Shelhamer lectured at Providence, Nov 4th; speaks in Portsmouth, N. H., Nov. 11th. Frank C. Algerton can be addressed for lectures any evening this month, Sundays excepted, at No. 12 Bowdon street, Boston. Permanent address 157 South Clark street, Chicago, Ill.

G. W. Kates closed a successful eight days' series of meetings at Millersville, Mo., Oct. 25th, and lectured at St. Louis Oct. 28th. Mr. and Mrs. Kates are engaged during November to lecture and give tests for the spiritual society of Pittsburgh, Pa. Their permanent address is Greenville, Darke Co., O.

Miss Lucy Barnicoat will answer calls to lecture. She may be addressed at her office, 175 Tremont street, Boston. Mrs. Clara A. Field is stopping at 33 Boylston street, Boston, where she will be pleased to meet her friends. Correspondents should address her care BANNER OF

Lyman C. Howe speaks in New York the four Sun-days of November, and at Meriden, Ct., November 15th. He will respond to calls for week evenings, within reach of New York, during November, and for Sundays any time after Christmas.

Oscar A. Edgerly has recently filled engagements in Bangor, Stillwater, Mattawamkeag, Oldtown and West Hampden, Me. Has engagements in Belfast and Rockland for the month of November. Would like to make engagements for January in Massachusetts or further west. Home address, 52 Washington street, Newburyport, Mass.

J. W. Kenyon gave two lectures in Bridgeport, Ct., on Sunday last, to good audiences, and received hearty commendations from many at the close of the services. He can be addressed during November 182 Main street. He will give parior lectures on spiritual science during the month, between Sundays.

W. L. Jack, M. D., purposes being at Newburyport, Lynn, Newton, Beverly, Brockton, and probably New-port and Bridgeport, Conn., if possible, health per-mitting. He can be addressed at Haverhill, Mass.

Other Spiritualist Meetings.

Elsewhere will be found some of the reports of local meetings which from week to week are printed in The BANNER. The extra space which we have this week devoted to the Fox matter necessitates that we give the following, received at later date, but brief men-

HAVERHILL, BRITTAN HALL.—" E. P. H." informs us that the services at this place last Sunday were conducted by Mrs. Lizzie S. Manchester, of West Randolph, Vt., and were attended by the usual full audiences. Mrs. Manchester will occupy the platform at Brittan Hall again next Sunday.

NEWBURYPORT, MASS.—Mrs. A. E. Cunningham spoke and gave tests here on Sunday last. She will be here again Jan. 6th. Next Sunday Mrs. C. Fannie Allyn will be the speaker. Since last Sunday this Society has lost another of its members—Mrs. John Mulchabey, who was a firm believer in the Spiritual Philosophy.

nosony.

AMERICA HALL, 724 WASHINGTON STREET, Boston.—The Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale chairman, Large audiences were in attendance throughout the day, manifesting profound interest, songs by C. Payson Longley adding much to the pleasure. Longley adding much to the pleasure.

THE SPIRITUAL TEMPLE FRATERNITY SCHOOL, BOSTON, held a well-attended session last Sabbath. Its services consist every Sunday of singing, invocation and reading of responses, followed by the object lesson and lesson of the day. "Charity" was the theme on the 4th inst. The object lesson next Sunday will be "Truth"; and the lesson of the hour: "What is True Religion?"

LOWELL MARGE—Pd S Vaccount

is True Religion?"

Lowell, Mass.—Ed. S. Varney informs us that Mrs.

Jennie K. D. Conant spoke for the Society in this place
last Sunday, with good success. Mrs. E. C. Klinball,
Mrs. Lizzle Manchester, Mrs. Juliette Yeaw and others are to follow.

ALBANY, N. Y.—J. D. Chism, jr., Secretary, informs us (in a letter which we shall publish next week) that Frank T. Ripley spoke for the Society on Nov. 4th, with excellent results.

Special Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the its head, in its exuberant joy, and indulges in remarks extensive circulation to which its merits entitle it, and they therefore look with confidence to ournal. Let us hasten to relieve the strain of expect- the friends of the paper throughout the world

Colby & Rich. Publishers.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet, the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

The friends of the late Edward S. Wheeler-and they are numerous all over the country -should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

For Sale at this Office:

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opy, 15 cents.

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Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons and the strength of are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w O6

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Messuge Depurtment.

Apirismi Free-Circle Meetings Are held at the HANNER OF LIGHT OFFICE, 9 Hosworth

street formerly Montgomery Place), on Turaday and Frit-DAY APTRINGON of each week.

On Tursday afternoon Miss M. T. Hirzhiamen occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for considera-tion.

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

On Friday afternoon Mas. B. F. Shitti, trance medium, under the influence of her guides, will afford an avenue through which individual spirit measness will be given.

The Hall (which is used exclusively for these senices) will be open at 20 clock; the services commence at 30 clock precisely, at which time the doors will be closed, allowing no ingress or egess. The public is cordially incited.

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 Banner of Light of the clock by mail, or hand them to the Charman of the Circle, who will present them to the spirits for consideration.

The Measages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his 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.

That hat howers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their formal differings.

Levis B. Wilson, Chairman.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelbamer.

Report of Public Séance held Oct. 9th, 1888. Spirit Invocation.

Oh! thou Supreme Being, thou Eternal Spirit of all Goodness, thou Soul of all Intelligence and Wisdom, we turn to thee with hearts receptive to thy teachings, with souls expansive to thy ministrations and thy blessing. We recognize thee as the source of all power and acknowledge the supremacy of thy law, and bow down in adoration when we number up the many benedictions, the glorious experiences, and even count the stern disciplines of life, knowing that these have all been vouchsafed to humanity for a wise purpose, even for the unfoldment and the development of the soul, the mind, and the entire man.

The fool hath said in his heart, "There is no God," but the wise man, looking abroad upon the universe, recognizing the display of intelligence, the hand of wisdom, of power, and of infinite law, will how his head in silence, even though thou shalt be nameless to his breast. We cannot say there is no God, for we believe in an intelligence who is the infinite sum and substance of all existence, and so we turn to thee, our Father, recognizing thee indeed as a parent of goodness, one who can gather up every human life in its broad embrace, and behold there shall be none lost. We return our thanks to thee for all things that are ours; we ask the divine protection of thy angel hosts to rest upon every one of thy children—upon the sad, the lowly and the suffering, as well as upon those high in place and power; and may we feel the electric chain of eternal love binding every heart, until all can sing grand songs of fraternity and of peace, forevermore.

Questions and Answers.

CONTROLLING SPIRIT .-- We are now ready for your questions, Mr. Chairman.
QUES.—[By "Onyx," Boston.] Why is a suicide more harshly judged, and in a worse condition in spirit-life, than is a murderer!

Ans.—Your correspondent takes a strange position concerning the adjudication and judgment of the spirit-world, since there are none in the spirit-world who judge either the suicide or the murderer more harshly than each individual will judge himself. There may be one spirit so crude and unformed, so illy developed. spirit so crude and unformed, so illy developed in spiritual powers that he may not be able to in spiritual powers that he may not be able to feel the enormity of the offence he has committed against God in the deprival of a fellow-creature of the physical body; such a man, known to you as a murderer, will not at first—perhaps not for some time—be able to understand his position in the other life, and therefore he may not harshly judge himself and his past doings, but may be so deprayed in motive and deed as to delight in the acts he has done past doings, but may be so depraved in motive and deed as to delight in the acts he has done that offended his fellows, therefore there will be no harsh judgment of himself in his own mind, however much others may condemn him; vet such a spirit as this, unformed, deprayed and crude as he may be, must eventually come to an understanding of himself and of his con-

have been enchained, so that a condition of mildness, of genial warmth, of fertility, will ensue. So the sunlight of heavenly love, streaming down upon a human heart, may not for a time have much the physical system will be disorganized, to an extent; it will suffer pain and weakness, and extent; it will suffer pain and weakness, and effect upon it, so encased are its sensibilities effect upon it, so encased are its sensibilities in those crude, depraved conditions, which arise from various causes connected with earthly life; yet, as the sunshine continues to pour down upon the human being, as the soul is brought into closer rapport with the magnetic qualities of spiritual life, the warmth, the light will eventually take effect, and you will discover that the heart is thawing its conwill discover that the heart is thawing, its sensibilities becoming more keen, and the man is getting alive to his surroundings, until at length he comes to understand his needs as they really are. When this awakening comes, they really are. When this awakening comes, this spirit of whom we speak will realize what he has done; the enormity of his offence will press upon him, his conscience will become aroused and the lash of remorse make its sting felt. Who shall say that the man is not harshly judged, not by any tribunal or sphere of adjudication, but by his own soul? Having come face to face with himself, his spiritual faculties peace until he has repented deeply of his sin, and has sought to atone for it in beneficent works and ways unto others.

Who judges the suicide harshly? we would

ask your correspondent. No one has a right to pass judgment upon the soul, that, tortured perhaps by conditions which it could not understand, deprived itself willfully of its material covering and its earthly experience. Only the soul itself may pass judgment. And if the man who has committed suicide, standing outside of the physical body, discovers that he has been weak and should have remained on earth, bearing its discipline and reaping its experiences feels that he has cut himself off from that which might have proved advantageous or useful to him—if he discovers that he has not opened for himself avenues that are better, brighter and higher, for advancement, for growth and experience than he held on earth, and finds that there are conditions, tendencies and inclinations still drawing him earthward, interests connected with others to hold him to the physical life, that he is still tethered to its the physical life, that he is still tethered to its outward surroundings, although parted from the physical body, the man will deem himself not only a coward, but a very foolish person, for having committed the suicidal deed. He passes this judgment upon himself, and it is the harshest decree that will be given to him. This man will seek, undoubtedly, to rectify, as far as he can, any mistake he has made; he will endeavor to bring his influence in such ways that it may be exercised for good in connection with others, and he may outwork plans and labors which he left unfinished here, so that he, thus fulfilling his earthly mission, may arise he, thus fulfilling his earthly mission, may arise above his unhappy state to one of beatitude

and peace. Q.-[By W. C. Ralphs, Cocoa, Fla.] While sitting quietly in the evening, I perceive flashes of light, and masses of what I may term etherealized matter, among which are dark spots one-half to three-fourths of an inch in diameter; while during all the day I notice four distinct forms in front of me. Please inform me what

all this denotes.

A.—It would be well for your correspondent first to learn whether he is not the victim of some physical disturbance of the nervous structure, and if he satisfies himself that his physical disturbance of the process of the proce onclude that he is passing through a process of mediumistic development. It is often the case, when one is developing as a clairvoyant, that he sees flashes of light, and masses of fine matter of a vaporous appearance, these being the results of operations upon his clairvoyant system by attendant spirits who wish to develop his powers. Again, there, are those passing the results of operations upon his clairvoyant system by attendant spirits who wish to develop his powers. Again, there, are those passing through a process um just spoke of me, but didn't let me talk any. I'd rather talk a little myself.

We thank the people for the flowers. Sometimes the children come, and the mediumistic developing as a clairvoyant, that he sees flashes of light, and masses of fine mit of united with the people for the flowers. Sometimes the children come, and they are a little myself.

We thank the people for the flowers. Sometimes the children come, and they are a little myself.

We thank the people for the flowers. It is often the any. I'd rather talk a little myself.

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ing through mediumistic development for the materialization of spirit forms who perceive these same appearances, which are emanations from the magnetic elements which spirits use from the magnetic elements which spirits use in presenting temporary materialized forms to mortal sight. Undoubtedly, if your correspondent sits quietly by himself, or with a few harmonious friends, at stated intervals, seeking the presence of good spirits, and providing them with favorable conditions for the development of mediumship, by coming to the scance-room in a congenial and pleasant frame of mind, free from disturbance and anxiety, he will, in time, learn what these peculiar appearances mean, and we should judge that after a while there will come to him evidences of mediumistic development which may be utilized for his own and others' good in time to come. and others' good in time to come.
Q.—[By Mrs. W. Miller.] Where is the spiritual world? and how far distant is it supposed

to be?

A.—We have replied to a query similar to this but recently. We will briefly say, in this connection, that it is difficult to give the distance and locality of the spirit-world, as there are worlds without number located in space. That portion of the spiritual world belonging to this playet is but a counterpart of this earth. That portion of the spiritual world belonging to this planet is but a counterpart of this earth which you inhabit; it lies contiguous to this same sphere of being, and indeed many of its inhabitants are here with you, side by side, mingling with your occupations, passing to and fro with you daily, so that it may be said you are not separated from them.

Your correspondent may inquire: "If this be so, are these spirits who dwell near to us, within the atmosphere of this planet, in homes and habitations of their own, or do they dwell in our homes of earth?" There are spirits who do not leave their earthly habitations, but still continue with their friends in the mortal. They may say to you when they return through me may say to you, when they return through me-diumistic sources, that we have our homes; we have our dwellings, and we have our occupa-tions, all of which is very true, but they are in connection with yourselves, and are not independent of your own lives. There are other spirits who will make the same statement to you. But that which they possess in the spirit-ual atmosphere is not the home in which you dwell, nor are they confined to the same condidwell, nor are they commed to the same condi-tions which influence your lives; they have dwelling-places of their own, not seen by mor-tal eyes, not to be handled by the physical touch, yet real and substantial to the spirits, and as useful, in every respect, as are the ob-jects which you handle and the homes that you inhabit

There are other spirit-worlds in space-many of them, more than you can count-each one peo-pled by its own spiritual intelligences, each one affording conditions for the unfoldment of ex-perience and of human life, each one present-ing to its inhabitants those objective forms of existence that are useful in the expression of thought and energy, and also those forms of subjective life calculated to awaken thought within the mind. Each of those spirit-worlds revolves within its own orbit, no doubt; so far as we know, this is so, and each one may afford to those who come to it every opportunity for gaining knowledge and reaping experience which is required by the advancing spirit.

ditions, and not paying so much attention to the ills, the ailments, the anxieties of self. This state of mind affords opportunities and conditions to external, intelligent influences, for the impartation of such magnetic qualities as may

be required by the patient in regaining strength and activity of mind or body. Undoubtedly those who pass into this nega-tive, receptive condition, must be in sympathy with him who is known as the healer, and this healer must also be in harmony with his pa-tient; and if he be one through whom and from whom magnetic elements may pass—elements not only of the physical body and atmosphere, but also of the spiritual intelligences who at-tend him—then will there be an impartation of strength or healthful vigor from the one to the other. Thus we account for the cures effected in other. Thus we account for the cures effected in this way; and such cures are effected in various quarters at this time, as they have been for many years, by the exercise of that element in the human mind known as faith, because by the human mind known as faith, because by its exercise there comes an influence which enables the departed intelligences of another life to exert their power upon those in need; and not only this, but the more positive elements which may be aroused in the human approaches and new conditions arise, the sunlight still streaming nearer and nearer to the frozen locality, will eventually thaw out the frost and release those atoms which have been life to exert their power upon those in need; and not only this, but the more positive elements which may be aroused in the human infind known as faith, because by its exercise there comes an influence which its exercise there comes an influence which enables the departed intelligences of another life to exert their power upon those in need; and not only this, but the more positive element of the human operator are brought into subjection; there. I have no remembrance of earthly life, but have been educated on the spirit side, and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the first and have learned to know the dear ones to restore these there must be an application silent, unnoticed though this circulation may be, it will perform the work necessary for the recuperation of the physical health.

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

Report of Public Séance held Oct. 12th, 1888. Reuben H. Broughton.

It gives me great pleasure to be able to speak in your Circle-Room, Mr. Chairman, for I have been here many times, hoping to send a few crumbs of comfort to those in mortal life. Dead! oh! how often do we hear that word spoken which never should be uttered, and how much satisfaction it gives us, as we are starting out in the new life, to return and assure our dear ones of our continued life and our constant love. I had no doubt of the immortality of the soul. I knew we should find our own again, fo soul. I knew we should find our own again, for I learned a great deal of spirit-return during my mortal life. I was not far from seventy-nine years of age when I was called higher. I would ask those that are left to try and

come into communication with us, if possible. I am Reuben H. Broughton, of Titusville, Pa. Your good paper reaches some of my friends.

William Todd.

I know I am in the good city of Boston, Mr. Chairman, and I am glad to be able to speak for myself. Caroline is with me to-day, and we are happy together in the spirit-home. It is many years since William Todd stepped from the mortal life into the immortal, and cast off the mortal life into the immortal, and cast off the old form and put on the new. I have not been idle. I have found a work to do and have been given power to do it. You little under-stand, mortals, how much help you may receive from those who have passed over, and how thin the veil is which hides us from your view. I well remember many in this city; many, too, whom I knew have joined me on the heavenly side.

As I look in the audience I find two who I think will recognize me, and I know I shall not be entirely forgotten in New Bedford or in Braintree.

Willie Damon.

Oh! the pretty flowers! Can I have two of those pink flowers, one for papa and one for mamma? The Spirit Chairman said I could speak if my tongue didn't get to running too fast. I've been in this meeting, oh! so many times, and grandma says it is just like going to church when we come here. Sometimes I go home where the people are, but they don't see me. They can't see me, grandpa says, but sometime they'll come where we are, then they'll see us plainly.

they'll see us plainly.

I lived in Cummington, Conn. My name is Willie Damon. Why! there's Eddie Johnson [referring to a spirit]. We have a beautiful home, but we do n't have to stay there all the

lome, but we don't have to stay there all the time; we can come to earth just when we like; it's only a little way. Then we go to school; it's a spiritual education we get over here. I went into Guild Hall two times, and the medium just spoke of me, but didn't let me talk any. I'd rather talk a little myself.

We thank the people for the flowers. Sometimes the children come, and they are a little mite diffident, and when they see the flowers they forget it. I thank you, Mr. Chairman, for letting me speak, and writing it down, so that

Hannah Humphrey.

I would not have you mortals think that I was a stranger to what is termed Spiritualism, for it was my guide and comfort for many years and I was neverashamed to own that I believed in apirit roturn. For sixty-eight years I dwelt in the mortal form, and what I learned here has been of great benefit to me since crossing the portal called death. Oh! how sweet it is to lind the dear ones waiting on that blissful

shore.

How kind my dear daughter and Edward were to me! They did all that willing hands could do. I had no fault to find, I had no regrets as I looked back; as the pale boatman came for me, I was ready to step into the boat, and was rowed safely across to where the loved was steed to greet me.

and was rowed safely across to where the loved ones stood to greet me.

I found that it was the life on earth that built the home yonder. Many times, when I have seen the suffering and needy, my spirit has gone out to them, and I did what I thought I could, although I would have liked to do more, and I find that it has helped to make my home mean hearthy. Deer mortals live not home more beautiful. Dear mortals, live not word wherever you can; do a kind act whenever there is a channel open for you, and in spirit-life your home will be much more beautiful and bright.

I have felt that the time would come for me to speak. My name is Hannah Humphrey, and my home was in Portland, Me.

Edward W. Scaburn.

Allow me, Mr. Chairman, to introduce myself to you as from New Bedford. I think I shall be remembered there as Edward W. Sea-

shall be remembered there as Edward W. Seaburn, and also at the old camp-ground, where I loved to go.

It is but a little while since my dear wife, Martha, joined me in spirit-life. We were separated only a short time. How little did she think that before another season came she would be with me; or when she went for a short visit to New York, it was to be the last of earth. Yet she tells me she had felt, for some time, that it was but a little way to me, and not long before she should join the happy spirit-band.

Gardner, remember, dear boy, we do not for-

Gardner, remember, dear boy, we do not forget you, we do not leave you. I know you made home pleasant for the mother, and watched eagerly at the time of her going out. Oh! how grand is the union in spirit-life, as we come together, not for a month or a year, but to be forever where no more parting is known, and where no heaviness creeps over the spirit, but all is harmony, peace, and good cheer.

I am satisfied with the home that I have on the spirit side; but I trust I shall make it more

the spirit side; but I trust I shall make it more beautiful.

As I look down the aisle to-day, I see little children thronging in, laden with beautiful flowers for each one.

How anxiously, friends, do you look for a word from the spirit side. We often hear it said: "No one comes to me." And yet there is not an individual in this room but that some dear one is attracted to. Although you may not get a message audibly, they are here, and come into sympathy with you; the room is crowded with what you call invisibles, in the spirit-form, and all are attracted here for a crowded with what you call invisibles, in the spirit-form, and all are attracted here for a purpose, to help you, to give you magnetism, and to receive from you. How much it helps us when we find a harmonious influence among mortals in your circle-room to-day.

I do appreciate this opportunity of speaking, for I know that the dear ones I have left on earth will be anytions to catch a little graph.

earth will be anxious to catch a little crumb from the spirit side. I would like them to know that Martha was borne so close to me that I reached out my hand to receive her as she entered spirit-life. Edward W. Seaburn, of New Bedford. Martha passed away in New York.

Susan Cordwell.

Mr. Chairman, I am familiar with your city, Mr. Chairman, I am familiar with your city, and as I look upon one face and another, I see a resemblance to some who have passed over. It is many years since I entered spirit-life, and I have often visited this circle-room, yet this is the first time I have been able to speak. I would like Maria to know I have gained power to control, and so also has Aunt Susan, for whom I was named. My name is Susan Cordwell. I lived in Boston; my husband's name was George W. Cordwell.

away, a little child.

How little did you understand then, dear mother, for what purpose I was taken. It may have been a stepping-stone to you to learn some thing of spirit-return, for I know you are now seeking avenues for such knowledge, and that dear ones come to you in the silent hours of the

Grandma sends greetings to you to-day, dear Grandma sends greetings to you to-tay, ucan mother. Father is present, and says he may not speak to-day, but in the near future he will be able to give something to you. I know you look eagerly for a word from the spirit-land.

I love to repeat the name of mother, although I never was permitted to use it here. It is the dearest name that can be spoken. I came frequently into the home before father left it. You did not understand much of spirit with the control of the con did not understand much of spirit-return at that time, but since father has crossed over you are trying to learn more and more, and also to educate yourself spiritually, which will be of great service to you when you come to us. I know many times you feel lonely, but the blessed angels come to help you by day and by night; then, dear mother, be comforted, be cheerful; we want you to be happy. Years ago I spoke the name of mother, and it has always been sweet to me sweet to me.

My name is Lily Allen. My mother will un-

derstand, but she is not in the meeting.

Olive Cummings.

I have not much to say, Mr. Chairman, yet the desire comes ever to the spirit, as it enters the atmosphere of earth, to speak a word of love to some dear ones. I have heard mortals ask why their friends could not come as well as others. There is no law against it, but we cannot always gain power to take advantage of such conditions as may be offered. I saw the way open for me to-day, and I gladly availed myself of the expectation.

way open for me to-day, and I gladly availed myself of the opportunity.

I have wanted to come into communication with James, but have not been permitted to. I know he may ask me if I materialized. Yes, James, but imperfectly; there was a lack of harmony in the circle, and I could not make my form perfect. In some respects you thought it looked like Olive; in others you said no, and went away with many doubts. Now, dear husband, while you dwell in the mortal, doubts will come to you; but I would ask you to use your come to you; but I would ask you to use your own reason in regard to this. I did come, I was there, I did the best I could under the circum-

stances.

Now let me ask a favor of you: Go somewhere in the State of Maine to a medium, through whom I may speak with you privately. I know of the changes that have taken place since I passed over. I know and well understand of one that you desired to come into the home, but failed. The darling little boy—I ask the angels so earnestly to watch over him. I feel that in time they will give him to me, for he is not strong; the other may be left to be companionable to you, James. I feel you need them both, but I see the frailty of the them both, but I see the frailty of the

I am happy in my own spirit home, but as l I am happy in my own spirit home, but as I come to earth my sympathy goes out for you. Oh! if I could only help you with my hands! But I work no more with them, but with the spirit continually. My home was in Hallowell, Me. My name is Olive Cummings, and my husband's name, James C. Cummings. I have two dear boys with him.

John Chase.

I feel that my dear ones will be glad to know I feel that my dear ones will be glad to know that I live, and have gained the power to speak in your meeting. How grand it is for us to realize that we are not forgotten. I am confident there are some who will remember John Chase. The dear ones yet left will not fail to recall the time when I passed over; I was well into years.

The spirit as it enters the other life is not old, only the mortal form shows the marks of age. I feel young and active.

Lida will be glat to hear from father. I would much rather speak in private, but when not permitted to do so we must come publicly. I feel that what I have said will reach Etta.

Lida would ask me, I know, if her own dear earth-mother is with me. Yes, dear child, she is, but is not able to speak to-day. I know of the anxiety that comes to you, but I would have you chase away despondent feeling. I do not like to see you unhappy, and I perceive it is of detriment to your health. So do try to shake it off and look on the brighter side, my child, for in due time you will be with us. I can't talk with William as I would like to, because he don't believe anything in Spiritualism. Dear child, don't press the matter. In the angels' own good time the scales will be dropped from his eyes, and he may behold more than he has thought possible. At times now he cannot shake off the feeling that, perhaps, they may come. He argues like many others: "If they do come, why not directly to me, instead of through a stranger?" The dear boy does not understand the laws by which spirit-communication is governed.

When I was on earth I knew naught of spiritwhen I was on earth I knew naught of spirit-return. I did not trouble myself about it, al-

though many times I heard it spoken about. I found I had a great deal to learn, on crossing over, that I might have learned.

I would like, Mr. Chairman, to have this message sent to Effinghan Falls, N. H., to Mrs.

Etta Cook. I passed away in Portsmouth.

Georgie Johnson.

I desire that my friends may know I am not so far away but what I often come into the home. I have many times been into the meetings, in Springfield, this State, and have enjoyed listening to what the mediums might say upon the platform after they got through with what they call a lecture. Sometimes I got tired waiting. I was glad to hear them call out the names, and once they spoke mine, but that was all. We would like to talk a little besides. Grandfather says it is just like passing you a plate of fruit, and you look at it, but don't taste it: that's the way it is with us when we go into the meeting and the medium only calls our names. I suppose it is what you call giving out proof to relatives that we live, alour names. I suppose it is what you call giving out proof to relatives that we live, although it is n't so much satisfaction to us. I was in your last meeting when the little lady was here, but the Spirit Chairman said: "Not to-day." Then I drifted away; I didn't stay till the meeting was over.

Oh! the lovely, lovely flowers! We thank you people for bringing them here. Grandma Johnson says they are painted by the finger of God—and I think it must be so, they are so perfect.

get the dear ones of earth, was a part of my spiritual education.
Grandfather sends greetings to the home; grandmother, too, and Aunt Sarah. I feel grateful that I have had a chance to speak a few words and give my name, Georgie Johnson. Eddie is here, too. I lived in Springfield, Mass.

Annie Page Celey.

Grandfather lately crossed over, and he said to me: "Annie, do n't forget to give greetings from us to the dear ones, Aunt Katie and Aunt Dora." I know you will say: "Annie, you promised to give a message sometime"; and the door has been opened to-day.

I cannot reach father or mother, as they will not receive me. Not because they do not love me, for their poor hearts were nearly broken when Annie went away. Oh! mother and father, I wish you would learn a little of the spirit side while here, but I know you will think it is wrong to call those back again who have passed from mortal life. God gives us the power to visit you often. Mother, in the hush of midnight and in the twilight, do I come easily and quietly. I would like Eddie to know that I come home. that I come home.

that I come home.

I know you will ask if I am happy. Yes, dear mother. I call it heaven, because it is a place of happiness and harmony. Dear father, do not let the early teachings hold you at this time, for you should learn something further. I know you would not tell me anything wrong. Grandfather says that before he passed out he saw grandmother and myself waving our hands for him to come up higher. And, father, you thought then that grandfather was not just in his right mind. But he was sound, and saw us as plainly as you can look on mother's face, for we came to help dear grandfather over.

To-day I speak for him; and dear Aunt Dora I speak also for Uncle Augustus, for he tells me to give love to you and Frankie. Oh! Frankie, do n't say your father do n't come to earth when he visits you so often. I would like, Mr. Chair-

he visits you so often. I would like, Mr. Chairman, for you to announce my name as Annie Page Celey. I lived in Salem, N. H. Celey is my name by marriage.

Ellen Johnson.

I knew not of spirit return when I passed out I knew not of spirit return when I passed out, but in a short time dear ones gathered around me, and began to tell of how much happiness they gained by entering earth-life and speaking to their friends. How little did I understand of what I was to find. The beauties of spirit-life can never be pictured; we may show the outline, but that only faintly.

How glad was I when I saw Mary coming toward me, and in a few moments. Robert also

oward me, and in a few moments Robert also. Clark, do not take any notice of what the clark, do not take any notice of what the girls may say—Lucy or Ellen; it only shows their ignorance when they throw the paper aside, exclaiming, "Sheer nonsense." Do not let it wound your feelings, dear child, for you are in the right channel, and as your father and mother have spoken to you, it is true that they live and have the power to visit you. Clark, Aunt Ellen has been to you may those; and Aunt Ellen has been to you many times; and when you feel you stand alone, because I know the children all go against you on this subject, remember, dear boy, you are in the right chan

I lived in Manchester, N. H., and my name is Ellen Johnson. Many of the dear ones do not countenance these messages, and some do. You will find it so throughout the land.

George Frost.

On coming in contact with the earth and mortals I take on the sensation with which I passed over. I know my dear wife has watched for a message from me, and has turned your pa for a message from me, and has turned your paper over many times to see if I have not gained power to speak. For some reasons I have not spoken. I care not to speak in public; but as I find I cannot come in a private way to you, dear wife, I take this opportunity to say, a few words, so that when there is an opportunity you would grasp it, for I so much prefer to come in private. I knew not of spirit-communion when I was here. I was engaged in a manufacuring business which largely absorbed my time and attention.

my time and attention.

I would like this message to reach my own dear one in Providence, R. I., for I know she is there a part of the time; and the children, who do not give themselves much trouble to learn of spirit-return—I would like them to learn of it, as it would be a help to them when they cross over. I find if I had given more thought to the spiritual side of life instead of so much to the material, it would have been better for me, but we don't wish to recall the

mast. My business was located in Newmarket, N. H. I passed away in New York, as I was called there by affairs concerning the Company. As I made the attempt to step upon the boat I made a misstep and went down. That is all I can remember. When the sad tidings came to the dear one, it was hard to bear, but when she learned a little of spirit-return it became a great solace to her to know that she could communicate with me, which she has done several times, and I feel that the time is not far distant when I shall hold communion with her again. My name, Mr. Chairman, was George Frost. I would like very much to reach M. J. Frost of Providence, R. I.

tives but with many others; for we have power to visit other homes, and we form acquaint-ances in the spirit-life as readily as you do here: It is but a little time since I passed out, yet I find it is my privilege to come and give a short message.

short message.

Although many miles intervene between where I passed away and your dear circle-room, I have been here many times. I was no stranger to these things. I find now that this spirit-communion is a great help torus. I would ask all to be patient with the instruments we use, for mediums are very sensitive beings—they have so much to contend with. Just think, for a moment, what it must be for one spirit to use another's organism, and you will understand that it taxes them very much indeed at times.

I am happy in my spirit-home. I would like to say to Brother Colby: Be patient, for there is always a silver lining to every cloud. He will well remember who is speaking here, for he has often wondered in his own spirit why I did not have something to say. Think not for one moment, dear friends, that I have not been attracted here. I have been, and I have learned much by heaving others speak.

one moment, dear friends, that I have not been attracted here. I have been, and I have learned much by hearing others speak. I know you come here with a good feeling of harmony, trying to give out your magnetism to the spirits, as they need it so much, and as you give to us so will we give back to you.

Dear mortals, the veil is thin, how very thin between us and you, and when the angel of change comes, how quickly is it torn asunder, and you behold the spirit-side. The beauties of spirit-life I cannot express to you any more than can others who have tried to do so. I am grateful for the opportunity and power to speak. My father also sends greetings to the dear friends of The Banner, for this is where we all love to come, although we are in the imwe all love to come, although we are in the im-mortal realm while you dwell in the mortal. Esther Knox (formerly Tubbs), of Oakland, Cal.

Annie Metcalf.

[To the Chairman:] The gentleman said I could speak just as soon as the lady had stopped speaking. She's a lovely, lovely lady. She used to let the spirits come a great many times; she told me that, and I know she would n't tell me a story. I came here two times before, and once the gentleman said there was n't any more time.

time.
All the time is ours where we are. We know you have to keep looking at your watches, and the clocks, to see what time it is; we don't do the clocks, to see what time it is; we don't do that, because we don't have to hurry. There's a doctor man here on the spirit side, and he goes down and stands by an elderly gentleman in the audience, and puts his hand on his head, and says to him, God bless you. That gentleman can't hear quite good, and the doctor says he will come and help him. Tecumseh also comes to that gentleman, the good red chief from the summer-land. Metooka also comes. Oh! the lovely flowers! One lady brought some of them, did n't she? She 's a nice lady; she don't never be cross. I can see her spirit when she comes here. when she comes here.

I lived in Burlington, Vt., where there's lots of snow when it comes time for it. My papa's name is John Metcall; did you know him? When you come to us I'm going to take you right around and show you my father, and I'll bring you as many flowers as I can in my white

My name is Annie Metcalf. My father is with me, but he aint here to-day; if he was, I guess he'd tell me not to talk so fast. I was in a hurry; I was afraid they were going to shut the door; but the spirit-man, the minister-man, says he do n't shut the door on the spirit that is just coming. He 's a lovely minister; he comes to make you all feel better. The doctor-man wants the gentleman to come again some day—

That will be laid up for you on the spirit side; and you'll feel happier when you go to bed. Sometimes children have dirty faces, and then you can say, "Now, dear, run right home and wash your face."

I'm glad I came here to-day. Can I come again to-morrow? Grandpa says I always was a chatterbox. I guess he don't know what kind of a box that is.

I did like the flowers; but grandma did n't allow me to pick em; she said it would spoil the looks of the garden. Where we are we can the looks of the garden. Where we are we can pick just as many as we want to.

My teacher is Alice Cary. She's a lovely lady, and she's got a sister Phebe. When she teaches me, she says I must n't talk too fast. I won't learn my lessons if I do. I'm going now. Good-bye.

Nancy Harrington.

tient and lenient with them. child was so grateful for the privilege of speak ing here, she came in with so much animation, her whole spirit in a glow, that she could n't tell half her story. The flowers attracted her attention. Oh! how good it is that the Great Spirit put it into the hearts of mortals to bring flowers here—they are so sweet to look upon and the perfume is so good.

How beautiful to know that heaven is composed in part of the children. I have wanted to say a good many times when I have heard a mortal speak to a child in this way: "Oh! go away! don't trouble me," stop, dear mortal, you know not how it grates upon the spirit of the dear little one. Speak gently, speak calmly, for you would not wish to give that little spirit pain. You know not how much happiness you may give by a kind and gentle word. Also, let me remind you that in childhood the disposi-

tion is forming.

Before I left the earth-life, which was about three years since, I felt that I could almost see across the beautiful river, and I know now that I really did catch a glimpse of the dear ones who had gone before. For many years did I feel that I held sweet communion with the loved ones who had crossed over, and they have told me since how much they did come to help

me and give out their influence.

I would thank the dear friends for the flowers they brought that were wreathed around the casket, at the time they laid away my mortal form. I look back to that period, and thank them all for the kindnesses to me. They will say: Did I attend my own funeral? Yes, dear mortals we are nermitted to attend the funeral say: Did I attend my own funeral? I es, dear mortals, we are permitted to attend the funeral and to be cognizant of what is passing, even to hear the voices. I can see plainly as I look now through the spirit-eye of the instrument, and I see you all here perfectly. I would also thank Mr. Foster for his kindness to me, and for what was spoken afterward. I lived in Providence, R. I. My name is Nancy Harrington.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK

Oct. 19.—Samuel L. Tower; Mrs. Sarah Blake; Minetta I. Homer; Charles Wood; Zuba La Count; Emeline Moore; Oliver S. Adams; Annie Boutwell; Elizabeth Loud; Will Killen; Eveline Southwick; Betsey N. Cook; Fanny Brown; Eddle Taylor.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) THE MESSAGE GIVEN (THROUGH MIS. B. F. SMITH)
As per dates will appear in due course.
Oct.26.—Harvey Slade: Alice B. Sampson; Stella B. Pinney: Amos Dean; Col. Robert Cowdlin; Lient. William A. Ashley; John Pratt; Amos Atwood; Jennio Dinamore; Hozekiah Toleman; White Fawn; Sally Beebe; Emma Hollingdale; Addle Thompson.

Verifications of Spirit-Messages. MILTON EMERSON.

In the BANNER OF LIGHT of Sept. 8th is a message from Milton Emerson, which was recognized and read by his friends here and at White Cloud, Kan. We read by his friends here and at White Cloud, Kan. We were glad to hear from him, and hope he will soon favor us with another communication. We consider this an excellent test, as he promised us at our seances to communicate with us through The Banner. We would also be glad to hear from any of our friends who have gone before.

Fraternally yours,

C. C. Hollebaugh.

Falls City, Neb., Oct. 29th, 1888.

MRS. SARAH E. WEYBURN. In your issue of Nov. 3d I see a communication from the above-named, with whom, when a State missionary in Michigan, in 1868-9, I was well acquainted, and Esther Knox.

Loved ones are waiting for a word from me. Some will receive it kindly, and some will hardly glance at the message, for so we find it in the homes of many, not only with my rela-

Penrls.

And quoted odes, and Jowels five words long, That, on the stretched fore-ringer of all time, sparkle forever."

Pleasure can be supported by illusion, but happiness

Go among men, in them thyself as man to know; Not darkly brood within upon thy private wee. -[Wisdom of the Brahmin.

Not only general things, but also the most particular, which have once entered the memory, abide there and are never obliterated .- Swedenborg.

> Onward its course the present keeps, Onward the constant current sweeps Till life is done.

-[Longfellow. It is impossible to diminish poverty by multiplica-

tion of effects, for, manage as we may, misery and suffering will always cleave to the border of superfluity. Thus often in the course

Of life's few fleeting years. A single pleasure costs The soul a thousand tears.

There are treasures laid up in the heart-treasures of charity, plety, temperance and soberness. These treasures a man takes with him beyond death, when he leaves this world.-Buddha. Life! we've been long together,

Through pleasant and through cloudy weather, 'T is hard to part when friends are dear; Perhaps 't will cost a sigh, a tear: Then steal away, give little warning-Choose thine own time.

Say not good night, but in some brighter clime Bid me good morning.

-[Mrs. Barbauld. From the Wide Awake.1

THE RAMONA INDIAN GIRLS' SCHOOL. As it Is at Present.

BY HORATIO O. LADD.

[Conclusion.] [Conclusion.]

They often use their English songs in their Apache plays, and the older ones often admonish in English the little ones to go to sleep: "Shut your peepers now—tuck in—go to sleep." They like to indulge in Apache to describe the exciting incidents of the playground, but if overheard they are required at once, while the excitement remains, to tell the story in English. At first this is very hard for them, but soon the Indian sign-language of arms, fingers, feet and every feature is vividly illustrating the story as told in English to the amused listeners. The pupils are from the first obedient, quiet and orderly in school, very tractable, modest

The pupils are from the first obedient, quiet and orderly in school, very tractable, modest and self-respecting. Though they are the children of barbarous tribes they seldom quarrel among themselves, and have never come to blows in their greatest provocations, though they have once showed the power of the Apache tongue in "calling names." The younger girls follow the example of older ones with great docility. What they say in their Apache tongue and how they regard the life around them, is of course not easily known.

They have, however, a ready appreciation of the change in their condition. They say that all the best things and people come from the East; "What shall we do," they were heard to say to one another recently, "if we have to go back to live in tepee and wear blanket?"

To this one of them replied excitedly, "If we have tepee, we will have it clean. We will have blanket and clothes clean, if we do not have houses like these."

They exhibit a kindness of feeling which would be called, in any other children than Indians, "true politeness." If their teacher, of whom they are fond, is seen getting fuel, one or two of the Apache boys admitted to the school

dians, "true politeness." If their teacher, of whom they are fond, is seen getting fuel, one or two of the Apache boys admitted to the school run and take it from her hands, saying, "I too," "I too." A short time ago this teacher received the unexpected tidings of the death of her brother. It came to her but an hour before the opening of school. When it became known to the Ramona girls their sad countenances showed their saids exposely with their teacher, who their quick sympathy with their teacher, who tried to perform her usual duties. Soon it was evident that every word and act was thought-fully expressing the tenderness of these little tried to perform her usual duties. Soon it was evident that every word and act was thoughtfully expressing the tenderness of these little Apaches. Everything was put and kept in place. Every lesson was learned and recited with special care. There was little intrusion of mealless questions or noise. The work of the place is the place of the p with special care. There was little intrusion of needless questions or noise. The work of their sad teacher was made light in every way. She noticed all this with surprise, and asked the matrons at noon if they had instructed the girls thus to act. They knew nothing about it. That evening a matron learned, by close questioning, that the four older girls (from twelve to thirteen years old) had called the little ones in the four older girls (from twelve). aside that morning, told them of their teacher's sorrow, and that they must not trouble her in any way that day.

Some white men and women say that such children should be exterminated, that they are only fit to die. Is it quite true that the children of these people, who thus condemn them, show a better right to live?

November Magazines.

THE CENTURY .- Passing the many attractive features that mark the opening pages of this, the initial number of the thirty-seventh volume of this popular monthly, the reader will naturally first turn to the new portion of George Kennan's Siberian Exile narrative, given as the result of a fifteen thousand mile journey and the exploration of every important prison and mine in Siberia, and Interviews with hundreds of the political prisoners of Russia—a series of papers that is attractling the attention of the civilized world. The special subject in this issue is "Political Exiles and Common Convicts at Tomsk." "The Guilds of the City of London" are interestingly described by Norman Moore in the opening article, Illustrated with sixteen engravings by Joseph Pennell. A serial story, "The Romance of Dollard," is commenced by Mrs. M. H. Catherwood, one of devotion and heroism, based upon events in the early history of Canada. Geo. W. Cable gives the first of a series of "Strange True Stories of Louisiana," that of this month being "The Young Aunt with White Hair," a story of Louise Cheval, captured by Indians and rescued by Spanish soldiers in 1782. Of other articles are "Letters of Lord Nelson," with two portraits, "Mistaken Premises," a story by Julia Schayer, "Pletures of the Far West," new chapters of "Lincoln," and poens by T. W. Parsons, Joaquin Miller and others. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street. and mine in Siberia, and interviews with hundreds of

THE ATLANTIC MONTHLY opens with another installment of "Passe Rose," by A. S. Hardy; Bradford Torrey, in "A November Chronicle." tells of the pleas. ures of out-of-door life in the Indian Summer of the year; Ellen Terry Johnson has a graphic and striking contribution in "The After-Suppors of the King"; John Fiske writes vigorously on "The Eve of Independence" (no one who takes pride in the story of America's advent as a nation can afford to miss reading his outspoken sentences); "The Despot of Broomsedge Cove," by Miss Murfree, "Boston Painters and Paintings," by W. H. Downes, and "Studies of Factory Life," by Lillie B. Chace Wyman, are further continued, "The Makers of New Italy" is a resonant tribute of appreciative praise to Mazzini, Garibald and their compatriots; other articles not here enumerated, poems by Lucy C. Bull and Walter Kelly, and the usual departments, complete the table of contents. Houghton, Mifflin & Co., publishers, Boston, Mass. year; Ellen Terry Johnson has a graphic and striking

ST. NICHOLAS.-A sketch of girl life in the West is given in "Dream Horses," the opening article of this the first number of a new volume. Photograph illustrations of English ships of war accompany an interesting account of the "Queen's Navy," and its manouvers in jubilee days, by Lieut. Smith, R. N. The remarkable experience of "Ann Mary," whose fortune it was to have two thanksgiving days in one year, is told by Mary E. Wilkins, and in the same line of pleasant story-telling are "In a Cellar," "The Loaf of Peace," and "Elsie's Invention," the latter suggestive of a cheap and ready means of home comfort, which many readers will be likely to adopt. Ed. Alton commences his instructive "Routine of the Republic," conveying to children and adults needed information about the Federal Government. A variety of fine poems, and a profusion of exquisite engravings, etc., constitute the remaining attractions. New York: The Century Company. The Old Corner Bookstore, 283 Washington street, Boston. ing account of the "Queen's Navy," and its manœu-

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BOSTON, SATURDAY, NOVEMBER 10, 1888.

The Latest "Death-Blow." To the Editor of the Banner of Light:

In order to estimate the real worth, or rather worthlessness, of the purported "confession" of Margaret Fox Kane, and her sister, after forty years of professed imposture, it is important to recur to the testimonies of their parents and neighbors given immediately after the outbreak of the alleged disturbances in their house at Hydesville, N. Y.

I do not see that any of the papers which are so ready to seize upon the recent statements of these selfaccused tricksters as constituting a "death-blow to Spiritualism," are at all anxious to reproduce the evidences upon which the belief in the spirit-origin of the "rappings" was at first founded. These evidences are full, elaborate, compiled upon the spot, and have been for years before the world, not only in ephemeral pamphlets published at the time by different parties, but have been preserved in such volumes as Capron's Facts and Fanaticisms of Modern Spiritualism, Mrs. Hardinge-Britten's "Modern American Spiritualism," and other works. Mrs. Kane herself can hardly be supposed to be acquainted with those testimonles, or even she, if in her senses, could scarcely have had the hardlhood to impose on her audiences the silly and improbable statements with which she has recently regaled credulous crowds in New York

In the first place she appears to be ignorant of or to be misleading concerning even her own and her sister's age at the time of the commencement of the rap-She seems to wish to make it appear that either they were too young to be aware of the enormity of the imposition they were practicing upon their parents and others, or that they were exceedingly smart in fooling their "dear mother" and many other people. She is reported as saying:

"My sister Katle and myself were very young children when this horrible deception began. I was eight, and just a year and a half older than she."

Now the mother, in a statement dated April 11th, 1848, only about a fortnight after the beginning of the disturbances-a statement to which she says she is willing to make oath if necessary—says:

"The youngest girl [Kate] is about twelve years id." "The other girl [Maggie] is in her fifteenth

It is not at all probable that the mother could have been mistaken to the extent of six or seven years in the ages of her children at that time; and when it is added that "Mr. and Mrs. Fox were connected with the Methodist Episcopal Church, of which they had for many years been exemplary members, and had sustained a character unimpeachable for truth and veracity," there seems little question as to which is the better entitled to credence in this matter.

Mrs. Kane further states that the knockings were first made by "bumping an apple, tied to a string, on the floor," and then by "rapping on the bedstead";that the alleged method of snapping the knuckles and toe-joints, which was afterward practiced, was not invented until after the sisters were taken by Mrs. Underhill to Rochester.

The detailed account given by Mrs. Fox, the mother, of the occurrences of the evening of the 31st of March, is entirely inconsistent with the above. After trying in vain, with her husband, to discover the cause of the disturbing sounds, and getting evidences of intelligence which claimed to proceed from the spirit of a person who had been murdered in the house, they called in their next door neighbor, Mrs. Rediteld. When she came, "the children were sitting up in bed, somewhat terrified, and clinging to each other." In this position it was evidently impossible for the girls, even if mischievously disposed, either to continue the bumping of an apple on the floor or rapping on the bedstead, without being detected. Yet the sounds continued, manifesting intelligence beyond the knowledge of the children.

Another neighbor, Wm. Densler, was then called in, and we have his testimony at length. He appears to have entered upon the investigation with earnestness and intelligence, and by means of questions elicited a number of statements regarding the alleged murder. He returned to the investigation on the following evening, and again on Sunday, the succeeding day. On this occasion he states what is conclusive as to the occurrence of the sounds without the presence, and, of course, without any fraudulent agency on the part of the girls. He says:

"I went over again on Sunday, between one and "trained to the investigation of the part of the girls. He says:

"I went over again on Sunday, between one and "trained to an apple on the floor or intelligence of the children to be well brought up in a home where parents disagree.

Inding to the various theories of wenicut and modern writers and thinkers, the lecturer proved the fallacy of any embracient and modern writers and thinkers, the lecturer proved the fallacy of any embracient and modern writers and thinkers, the lecturer proved the fallacy of any embracient and modern writers and thinkers, the lecturer proved the fallacy of any embracient and modern writers and thinkers, the lecturer proved the fallacy of severshy the federa of her inferiority. The first chapter of Genesis expressly states that men and women having an about object in vain, with her husband, to discover the cause of the disturbing sounds, and getting evidences of intelligence

the girls. He says:

"I went over again on Sunday, between one and two o'clock P. M. I went into the cellar with several others, and had them all leave the house over our heads; and then I asked, if there had been a man buried in the cellar, to manifest it by rapping, or any other noise or sign. The moment I asked the question there was a sound like the falling of a stick, about a foot long and half an inch through, on the floor in the bedroom over our heads. It did not seem to bound at all; there was but one sound. I then told Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back and said he could discover He came back and said he could discover nothing—that there was no one in the room or in that part of the house. I then asked two more questions, rapped in the usual way. We all went up and made a thorough search, but could find

Here is positive testimony to the fact that the rappings and other sounds occurred in the Fox residence when neither the sisters nor any of the family were in the house. Add to this the testimonies of numerous other witnesses, which might be quoted at great length, to the effect that not only rapping sounds (which might possibly be imitated by the snapping of joints, etc.), but also "a sound like the death-struggle, the gurgling in the throat, etc., of a man whose throat was cut; then the sound of dragging a lifeless body across the room, down the stairs, the feet striking on each step; then a sound as if shoveling dirt in the cellar, the nailing of boards, and the filling up of the hastily-made grave-all sounding as perfectly natural as if you had stood in the graveyard, and heard the clods descend upon the last resting-place of the body of a friend, were heard in the presence of these girls: Add also the evidence of numbers of individuals and committees, whose testimony might fill a volume, who investigated the phenomena after the Fox girls left Hydesville, in Rochester and elsewhere, and found the sounds to be often produced on the walls of rooms and at a distance from the persons of the mediums. and hence without the possibility of trick on their part: Add further the fact that similar rappings and other sounds have occurred in every part of the country and the world, in the presence of people of unimpeachable honesty and veracity-who never saw the Fox sisters or could have learned their alleged tricks-the sounds in all cases claiming to emanate from excarnate spirits;-and this accumulated evidence makes the story now told, wholly incredible. It is far more probable that this self-accused woman is now playing her rôle for a price, than that hundreds of witnesses were deceived by a childish trick, as she alleges.

At all events, the idea that her purported "confession" can operate as a "death-blow to Spiritualism' is the silliest of all foolish imaginings. Spiritualism means vastly more than toe-crackings or even genuine "raps." If there are persons calling themselves Spiritualists who have been made such by relying on the mere word or the good faith of the "Fox Girls" or any other mediums, rather than on their own positive knowledge and cultivated spiritual perceptions, the sooner they are shaken off the better. The cause will be stronger without them. True Spiritualists do not build on any such foundation. Spiritualism is accustomed to "death-blows." It has always thrived on them, and always will.

Yours without a tremor. A. E. NEWTON. Arlington, Mass., Nov. 4th.

Augusta, Me. - A good audience assembled in Union Hall, Sunday evening, Nov. 4th, when Mrs. Emma Miner, of Clinton, Mass., occupied the platform. George H. Francis, of Manchester, N. H., followed with a recitation, after which Dr. H. F. Merrill gave a large number of tests and messages from

Spiritualistic Meetings in Boston.

Manner of Light Circle Room, No. O Boaworth
Street.—Free Meeings are held every Tuesday and Friday
afternoon at So clock promptly. For further particulars,
as notice on sixth page. L. B. Wilson, Chairman.
Berkeley Hall, 4 Berkeley Street.—The Boston
Spiritual Tomploarvices at 104 A.M. and Jr. M. Mrs. It. S.
Lillie speaker for Noyember. It. Holmes, President; Albert
V. Ring, Treasurer; Occar L. Rockwood, Corresponding and
Recording Secretary.

Recording Secretary.

First Spiritual Temple, corner Newbury and
Exeter Streets.—The "Builtual Fraternity" Seclety will
hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service
at 2½; and Wednesday evening Sociable at 7½. Mrs. H. S.
Lake's guides will speak during November.

Borketey Hall, Berkeley Street.—The First Indpendent Club holds lectures every Sunday, at 3 P. M. Mr.

pendent Club holds lectures every Sunday, at 3 P. M. Mr. Gerald Massey will lecture Nov. 11th and 18th—his theme on the first-mentioned date being "Man in[Search of his Soul." F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Wushington Street.—Sunday meetings at 1% and 7% r.m. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

cur suitable for a public platform. J. H. Lewis, President.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes,
President; Mrs. H. O. Torrey, Secretary. Private séance, for
members only, first Friday in each month; dors closed at
3 P. M. Public meetings every Friday evening at 1½.

Wells Memorial Hall, 987 Washington Street.—
The Independent Club meets every Wednesday at 2 P. M.
Béance, followed by sewing-circle. Supper served at 6 P. M.,
followed by entertainment. J. W. Fletcher, Grand Master;
Mrs. Ada Siminons, Treasurer; F. V. Fuller, Secretary.

Callers Hall. 34 Freet Streets.

College Hall, 34 Essex Street.—Sundays, at 10% a. M., 2% and 7% P.M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 33 and 154 P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews Coulogter.

Ladies' Aid Parlors, 1031 Washington Street. Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor. America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsen.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 1½ o'clock.
—Next Sunday Frank C. Algerton, the boy medium, will speak, followed by tests.

Cambridgeport.—Meetings are hold every Sunday even ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec retary.

The Boston Spiritual Temple.-Last Sunday at Berkeley Hall the guides of Mrs. Lillie spoke upon Our Foes from Without and Within." Spiritualism, they said, has been attacked by one of its own house hold, yet spirits not mortals were its founders. Medi-

they said, has been attacked by one of its own household, yet spirits not mortals were its founders. Mediumship has not been dependent upon the quality of its channels; from the first every medium has been accused as a faisifier, and this opinion can only be eradicated by convincing demonstrations.

The Fox girls were no more the founders of Spiritualism than were the chairs and tables that were moved, but simply the instruments. Spiritualism is not to blame for the imperfections of one of its vessels. Those imperfections are not the fault of its teachings. We find antagonism where it should be least expected, viz., from those who have already adopted ideas of the immortality of the soul. If the followers of the Christian religion had read the twelfth chapter of Corinthians, and lived up to it, there would have been no quarreling between them and Spiritualists.

Spiritualism is a message of hope destined to come to all; by intuitions our little ones are to-day made witnesses of its truth. It comes to those who are in the church and out; some of our best mediums have been chosen from religious families. Let us enter the closets of our being. Let our first thought be for better philosophy, better Spiritualism, ever aspiring to be of a higher type of manhood and womanhood than we have been before.

The morning and evening lectures were reported verbatim, and will be printed in full.

Mrs. Lillie occupies the platform the remaining Sundays of November.

O. L. R.

W. J. Colville in Berkeley Hall .- On Sunday last, Nov. 4th, Mr. Colville lectured in this place, at three P. M., to a large and deeply interested audience on the question, "Is Marriage a Failure?"

The topic was most interestingly and impressively treated, and in a thoroughly practical manner. Alluding to the various theories of woman's rightful po-

unselfish resolve to confer blessing; weaknesses are exaggerated and better points are overlooked; company manners are reserved for strangers, and home conduct is vuigar and unfeeling; and most terrible of all, the slanderer is welcomed in the household, as Othello welcomed the treacherous lago, refusing to heed the wise and faithful words of virtuous Emilia, as she projected against the slightest taint being imputed to her refusion projects the state of the sta

friend Desdemona.

Home is impossible in its best sense unless the sanctity of marriage is upheld; and home is far more than church or school in the building of a nation; but the civil or religious rite, while a reasonable recognition by religion and the civil law of a relation previously consummated in spirit, can secure no safety or purity to those whose hands are wedded while their hearts

to those whose hands are wedded while their hearts are far apart.

Speaking of child marriages in India the lecturer said that the Pundita Ramabai, in her enthusiasm for her sister women in the East, seemed to overlook the better features of the system she condemned altogether, for, though grave objections can be raised to it, it is distinctly a part of Hindu education to carefully train boys and girls married in infancy so that the greatest possible harmony may prevail in the household in future years; and as Eastern women as a rule court sechusion and shun publicity, their lot is never harder than, nor is it nearly so exposed to temptation, as that of the American or European girl in her teens, who is taken from school or convent to the altar, to become the wife of the man who pleases her own or her parents' fancy, only because of the name of his family, the extent. are far apart.

family, the extent of his wealth or the beauty of his exterior.

Divorce may sometimes be necessary, but it is a dreadful thing to marry if one feels that it may ever be needed, as nothing short of the deepest love and highest respect should ever lead to marriage. As we outgrow false standards of value, and estimate characters were not extend to the control to the control of the ter more and externals less; as we base our educa-tional system on the soundest moral basis, and resist

ter more and externals less; as we base our educational system on the soundest moral basis, and resist every tendency to adore the god of gold; as we cultivate the spiritual nature more, and excite the physical less, there will be more instances than there are not a few even now—where the sweet old ballad of "Darby and Joan" may be appropriately sung at the celebration of a golden wedding.

Marriage is unhappily often a failure, but it is very often a success; and if we are becoming more keenly alive to the evils of our social state, let us not regard them as though they were unalterable, but let us ever remember that to discern an evil is an evidence that we can remove it if we will. More kindly forbearance one toward another in all relations of life will eventuate in drawing ever nearer the glorious day when peace will be universal, and marriage a triumphant success. Some very sweet selections of sacred music were finely rendered by the Clinton Male Quartet, and Mr. Colvilie gave a fine impromptu poem on "True Love," "The web of Life," and "Liberty, Fidelity and Harmony."

"The Web of Life," and "Liberty, Fidelity and Harmony."

The audience included many representative persons, who highly compliaented the speaker on his truly inspired and brilliant effort. Many regrets were expressed at his leaving Boston after a stay of less than five weeks.

In the evening, at 7:30, Mr. Colvillo lectured in Pilgrim Hall, Chelsea, to a crowded house, on "Ten Years in Retrospect and Ten Years in Prospect" in which he sketched some of the leading changes which have transpired since the first Sunday in November, 1878, when he lectured for the first func in America, in Parker Memorial Hall, Boston. Speaking of the Banner of Light, he said it had been a warm and powerful friend to him from the first. Speaking of Boston and its people, he said he had far more to be thankful for than to criticise, and of his ten years' travels on both sides of the Atlantic, that he had met with abundant kindness everywhere and felt very sure there were far more gracious than unkind people in the world. Alluding to the general status of Spiritualism, some very pertinent remarks were made in rotthe "Foxy flasco."

A very pleasing farewell poem concluded the interesting exercises.

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A very pleasing farewell poem concluded the interesting exercises.

Mr. James B. Dodge, the Chairman of the meetings, made some very kindly remarks, and many of the audience personally greeted the speaker.

Mr. Colville lectured in Hartford, Ct., Monday, Nov. 5th, at 2:30 and 7:30 p. M. His final meeting took place Wednesday, Nov. 7th, at 2 p. M., in Wells Memorial Hall, under the auspices of the Independent Club. Classes in Spiritual Science ended with large attendance, both afternoon and evening, at Berkeley Hall, Friday, Nov. 2d.

Mr. Colville is announced to lecture in Denver, Col., next Sunday, Nov. 11th, also on the two following days:

should be addressed to him at 1144 Grape street, San Diego, Cal.

Spiritualistic Phenomena Association, Lycoum Wall, 1031 Washington Street.-Thurs day evening, Nov. 1st, Mrs. Ada Poye gave a farewell circle at Lyceum Hall, 1031 Washington street,

day evening, Nov. 1st, Mrs. Ada Foye gave a farewell circle at Lyceum Hall, 1031 Washington street,
before leaving the city for her new field of labor. President J. 11. Lowls paid a high tribute to her for the
amount of good she had accomplished during her brief
stay in Boston, particularly for the union of sentiment
and feeling created, and the help she had given in developing those with whom she had come in contact.

Mrs. Foye said briefly that she felt to rejoice that
the Spiritualists of Boston have good hearts and willing hands, and are trying to do all in their power to
advance the cause of Spiritualism. If clouds or
shadows come to us they are lifted by angel hands,
and the "silver lining" is always seen. The effort to
do right is rewarded by God and the angels. Mrs.
Foye then gave some very convincing tests of spirit
presence, presenting names, dates, and facts regarding them, closing with a strong appeal for union and
harmony in the spiritual ranks. Raps were distinctly
heard high upon the wall, and all about the platformnot made by the "toes" of the medium either.

"Wildflower," through the mediumship of Emma J.
Nickerson, came to the platform, and presented Mrs.
Foye with a beautiful photographic album, the gift of
Mrs. Maggle F. Butler, and also a splendid basket of
flowers from the Phenomenal Association, which Mrs.
Foye accepted, thanking the donors most heartily,
wishing for each and all success in life, and a glorious
inunortality in the great hereafter. A beautiful basket
of flowers, the gift of the Banner of Light publishers, was also displayed upon the platform, so that
her pathway seemed really strewn with floral offerings. The inspirational poem given by Mrs. Nickerson's control during the presentation was very fine.

Sunday, Nov. 4th, large audiences gathered to listen
to that noted test medium, Mr. Edgar W. Emerson,
Mrs. Mary Nickerson sang: "I Stood on the Bridge
at Midnight": Mr. Emerson gave an invocation, and,
afterward, heartily welcomed all present. We know,
he sai

comfort.
Mr. Emerson's control then proceeded to cite the Mr. Emerson's control then proceeded to cite the names of spirit friends, which were recognized by persons in the audience, giving among the others the names of Capt. Enoch Ryder, of Cambridgeport, Isaac H. Wright, of Dorchester, and Alexander Dickerson, of Cambridge, each of whom desired to have their friends visit some good medium in order that they might communicate some things important for them to know. The tests given, both afternoon and evening, were simply wonderful, and must have convinced every one of the sincerity and truthfulness of Mr. Emerson and his spirit guides.

Mr. F. C. Algerton will occupy the platform next Sunday afternoon, and Mrs. Emma J. Nickerson in the evening. The usual test circle will be held on Thursday evening, and all who are interested in the phenomena of Spiritualism are most cordially invited to be present.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.-Last Sunday the exercises were conducted by Mr. Charles Thayer. The services were conducted by Mr. Charles Thayer. The services consisted of singing by Gracle Scales, Maud Fitzgerald, Eva Blanche Morrison; reading by Mary Lichenstein, Emma Russell, Maggle McNiven and Ellose Wendemuth; plano solo by Miss Ida Burnham. The calisthenics were led by Miss Amy Peters. The arrangements for the fair in Berkeley Hall, Dec. 10th, are progressing finely.

The Sewing Circle meets every Wednesday afternoon and evening, at 1031 Washington street.

HENRY O. TORREY, Cor. Sec'y.

College Hall, 34 Essex Street.-The meeting ast Sunday morning was opened with singing by Mrs Case and an invocation by Mr. Cobb. Eben Cobb case and an invocation by Mr. Conb. Each Cobb made remarks, which were well received by an appre-ciative audience. Miss Peabody gave tests to stran-gers, Dr. Eldridge diagnosed disease, Mrs. Forrester gave psychometric readings, Miss Dr. Webster sang, under the influence of her spirit guides, Mr. Redell made remarks, and Mrs. Luli the closing address. The afternoon and evening exercises were as interest-ing as those of the morning. ing as those of the morning.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday Mrs. H. S. Lake under the influence of Spirit Lafayette, gave an ele quent discourse upon "The State," a brief summary of which will appear in these columns next week. Next Sunday, at 2:45, the guide of Mrs. Lake will speak upon "The Principles, Perils and Responsibilities of Mediumship, in the Light of the Fox Disclosures."

Bugle Hall, 616 Washington Street.-l.ast Sunday morning, Dr. Barker opened the exercises with remarks; David Brown, Dr. Thomas, Mr. McKenzie remarks; David Brown, Dr. 1808ms, Mr. McKenzic participated. Tests were given by David Brown. In the evening Mr. Algerton, from Chicago, addressed the meeting and answered questions, closing with a poem. Mrs. Temple, the fire test medium, gave an exhibition of her powers. Mrs. Abbie Burnham gave tests. Mr. Algerton closed the meeting with a benediction.

F. W. M.

Ladies' Aid Parlors, 1031 Washington Street.-Last Sunday Dr. Mathews opened the after noon meeting with remarks, followed by Mrs. Burn ham and Mrs. Hancock. Mrs. Temple gave the fire test, as she also did in the evening, when Mrs. King spoke and gave tests, and Mrs. Hancock descriptions of spirits. Dr. Mathews closed with psychometric readings.

F. W. M.

Spiritualistic Meetings in New York. Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Serand 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2M and 7M P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. cor ner 6th Avenue.—Meetings of the Progressive Spiritual ists are held every Sunday at 2½ and 7½ P.M. Reliabl speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor. Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 a. M. and 74 P. M. Admission free.—Meeting for Spirit-Manifestations at 23 P. M.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.-Last Sur day Lyman C. Howe spoke to the question, Which is the most important, the phenomena or the philosophy of Spiritualism? He said: "Neither and both: the phenomena and the philosophy are both important, but they do not constitute all of Spiritualism. Some devote themselves entirely to the phenomena, and stop there. Others, unable to sift the true from the false phenomena, reject all, and study the philosophy alone, thus falling away into atheism." Upon "Progress in Political Economy," the speaker said: "Political Economy is slowly but surely progressing. From barbarism we have attained civilization. From theocracy, despotism, monarchy we have merged into republicanism and democracy, but still we are far from perfect. Neither of our political parties is perfect, but we are progressing to a political economy that will study the needs of humanity."

Mr. Howe's audience followed him closely and frequently interrupted him with applause.

In the evening Mr. Howe spoke upon "Who, What aud Where is God?" The lecture was very logical, and listened to with the greatest attention. Mr. Howe will occupy the platform of The First Society each Sunday of November.

The Meeting for Manifestations in the afternoon was largely attended. Henry J. Newton spoke on the disappointments of life, and gave interesting experiences, running back to the time when he was a Methodist. Mr. Newton was frequently interrupted by applause during his remarks. Mr. Leach related experiences in his investigation of the phenomena of Spiritualism. Mrs. Wells gave sixteen tests, all of which were fully recognized.

New York, Nov. 4th, 1888. devote themselves entirely to the phenomena, and

New York, Nov. 4th, 1888.

Haverbill, Mass., Unity Hall.—Miss Jennie B. Hagan commenced her engagement with the First Spiritualist Society of this city, Sunday, Nov. 4th, under very favorable circumstances. Miss Hagan has many warm friends in Haverhill who are always in their seats when she is to occupy the platform, and last Sunday was no exception; they were there in

last Sunday was no exception; they were there in large numbers.

The Home Orchestra made an informal call upon Miss Hagan, Saturday evening, at the home of the writer, spending an hour in social converse and a happy relinion. nappy relinion. —
At the 2 P. M. service three subjects were presented from the audience and received a careful and candid consideration, "Visions" being the theme proposed

consideration, "visions borns for the closing poem.

There were fourteen questions presented at the 7 P. M. lecture, twelve of them receiving appropriate notice. Two were reserved for next Sunday evening's lectures, as they pertained to the Fox-Kane recantation, and demanded more extended consideration.

W. W. Currier.

Fitchburg, Muss .- On Sunday, Oct. 28th, Mrs. A E. Cunningham, of Boston, gave platform tests ac ceptably for the First Society; and a like servicespirit friends present. Mrs. Miner remains with us a week longer. Circles are to be held during the week, and services next Sunday. Mrs. Miner is a most estimable lady, and is making many friends in this city. She is the guest of Dr. Merrill during her stay here.

Cox.

| Arciday, Nov. 2d. | Mr. Colville is announced to lecture in Denver, Col., next Sunday, Nov. 18th, he commences and two following Sunday, Nov. 18th, he commences and is not the following Sunday, Nov. 18th, he commences and is not be with us again may shortly return to Boston, as his stay in California is very uncertain. All letters, etc., till lurther notice, ill our platform.

| Cox. | Coptably for the First Society; and a like service—with the addition of short addresses—was successfully performed for us by Mrs. E. O. Kimball, of Lawrence, on the following Sunday, Nov. 18th, he commences and on the following Sunday, Nov. 18th, he commences and on the following Sunday, Nov. 18th, he commences and on the following Sunday, Nov. 18th, he commences and the service—with the addition of short addresses—was successfully performed for us by Mrs. E. O. Kimball, of Lawrence, on the following Sunday, Nov. 18th, he commences and the sunday, Nov. 4th. Mrs. Kimball is to be with us again may shortly return to Boston, as his stay in California is very uncertain. All letters, etc., till lurther notice, ill our platform. | Mrs. E. S. Loring, Scoty. Proceedings

Of the Annual Convention of the Vermont Blate Spir-Unallst Association, held in Waterbury Hotel Hall, Waterbury, Oct. 10th, 20th and 21st, 1888.

Reported for the Banner of Light.

Mrs. Abble W. Crossett, President, called those as sembled to order at 10:00 Friday morning, and introsemble to order at 10:20 Friday morning, and microduced that well-known worker, Mrs. A. P. Brown, of St. Johnsbury, who, after an invocation, turned to me and described a spirit standing near, whom I recognized as Col. N. Lord, jr., of Montpeller. The President made opening remarks, after which Mrs. Brown saw and described the spirit of a lady standing by Mr. L. Webb. Mr. W. followed with interesting remarks. Afternoon.—Conference opened with music by Luclus Colburn and remarks by Dr. S. N. Gould, of West Randolph, who spoke with his usual carnestness, and was followed by Mrs. Crossett, under control. Dr. Geo. Brunson described an interesting spirit phenomenon which occurred in an Advent family in Peru, N. Y. Mrs. A. P. Brown and Dr. Gould closed the conference. Following, a lecture was delivered by Lucius Colburn, of Manchester, Vt. Dr. Gould saw and described three spirits.

Evening.—Much to our regret the Duxbury Glee Club could not be present, so Mr. E. B. Clement, of Barnet, kindly and acceptably sang and played at nearly every session. A fine inspirational poem by Joseph D. Stiles preceded a conference participated in by W. B. Parish, of Stowe, Lucius Webb, of East Granville, and Mr. Warren Elliot, of Lincoln. Song and music by Mr. Clement. Lecture by Mrs. A. P. Brown, who spoke with power and eloquence. duced that well-known worker, Mrs. A. P. Brown, of

SATURDAY, OCT. 20TH.

Brown, who spoke with power and eloquence.

SATURDAY, OCT. 20TH.

Called to order at 9:45 by the President. After music and song a general conference was held, which proved to be one of unusual interest. The speakers were W. B. Parlsh, Dr. E. A. Smith, Joseph D. Stlles, E. B. Clement, Dr. S. N. Gould, Mrs. Brown and Mrs. Crossett. Mr. Stiles, after an able address, gave the names of twenty-two spirits, all recognized. Itemarks by Dr. Smith, Lucius Webb and Dr. Gould favoring the appointment by the Association of a State Missionary in the spiritual cause, closed the session.

Afternoon.—Conference was opened by L. O. Weeks, followed by Mr. Elliot, D. T. Averell, of Northfield, and Daniel Tarbell. A lecture by Mrs. Crossett was listened to with close attention; it was one of that lady's best efforts.

A business meeting of the members was held for the election of officers for the year ensuing, with the following result: President, Lucius Webb, of East Granville; Secretary, Luther O. Weeks, Proctorsville; First Vice-President, Dr. E. A. Smith, Brandon; Second Vice-President, Janus Crossett, L. D. Smith, A. F. Hubbard, E. B. Clement, Dr. S. N. Gould, A. S. Baker, Mrs. A. Abbie W. Crossett, L. D. Smith, A. F. Hubbard, E. B. Clement, Dr. S. N. Gould, A. S. Baker, Mrs. S. A. Wiley, Wm. B. Parlsh, E. A. Smith; Treasurer, Janus Crossett; Auditor, Lucius Colburn. On motion of Dr. Gould, a special vote of thanks was extended to our retiring President, Mrs. A. W. Crossett, for the able manuer in which she has presided over every session the past two years. A graceful and feeling response by Mrs. Crossett closed the session.

Eventng.—This session was occupied by Joseph D. Stiles as a test-séance. About eighty names were given, nearly all of which were recognized. His invocation and poetic address were well received by the large andlence, and, judging by the enthuslasm of those present, the names, descriptions and relation of personal incidents given by him must have carried convelou to many.

SUNDAY, OCT. 21ST.

Morning.—The usual conference was opened by Mrs. Brown. Able remarks were made by Dr. E. A. Smith, Mrs. Brown and Drs. Gould and Smith. Music by Mrs. J. E. Thomson. After the audience had joined in singing, Hon. A. E. Stanley of Leiester gave one of his masterly and eloquent addresses replete with gems of thought.

in singing, Hon. A. E. Stanley of Leicester gave one of his masterly and eloquent addresses replete with gems of thought.

Afternoon. — A spirited and interesting conference was participated in by W. B. Parish, Mrs. Crossett, E. B. Clement, Sabin Scott of Eden and Dr. E. A. Smith. Dr. Gould then read a letter of fraternal greeting to us from the Secretary of the N. H. Spiritualist Association. Two members of the Glee Club came in and played and sang. We were also favored with a song by a young lady whose name I did not hear. The President introduced Mrs. Fannie Davis Smith of Brandon, who said: "I was almost envious as I sat in the audience this morning and listened to that scholarly discourse of Bro. Stanley, and wondered at his mighty power to transfer his white thoughts to white paper." The subject Mrs. Smith proceeded to consider was "The Promise of the Future, or, The Outlook of Modern Spiritualism," and the audience seemed almost spellbound by the eloquence of her remarks.

Evening.—Conference opened by Mrs. M. A. C. Heath of Bethel, musle by E. B. Clement. Joseph D. Stiles of fered an invocation, and after more musle held one of his wonderful test seances, in which he gave the usual descriptions and the full names of one hundred and thirty-five spirits seen by "Swift Arrow," and almost the entire number was known to one or more persons present, Hon. John F. Deane and James A. Spaulding of Cavendish coming to the writer.

Hon. John F. Deane and James A. Spaulding of Cavendish coming to the writer.

Resolutions of thanks were presented by the Secretary, and accepted and adopted by the Convention, thanking all who had in any way aided in making the Convention a success, and our stay pleasant and profitable; and to the different railroad companies for reduced rates in our behalf, after which we adjourned to meet at Bellows Falls in January next, if suitable arrangements can be made at that point.

Thus closed one of the most harmonious Conventions it has been my pleasure to attend.

Thus closed one of the most hat hollings conficient.
It has been my pleasure to attend.
Yours for the cause,
LUTHER O. WEEKS, Secretary.
Proctorsville, Vt., Oct. 29th, 1888.

Letter from Lyman C. Howe.

To the Editor of the Banner of Light: I had the pleasure of a brief visit with Dr. F. L. H. Willis last week, who was on a professional tour to this place. His face and sphere alike indicate the spiritual quality of his character, which is a sweet onic to all he touches.

This society has advantages over most similar ones, in that it owns a fine church and "owes no man anything but love." A choir of sweet singers invites the angels down, and a lady florist, Mrs. Robinson, lends the sweetness of her cultivated taste to the hours of devotion in sweet-breathing flowers. "A thing of beauty is a joy forever." It is not only a joy, but an inspiration, and helipful to the superior emotions. My host, Mr. Norman Melony, is a strong, frank manly man, and his companion in life a most estimable woman, and rare medium. It was she who saw Prof. Wm. Denton in spirit at Lake Pleasant, and insisted upon it, only about twelve hours (I think) after he left his body in a far-away land, and when no person in America suspected his demise. Miss Flora Melony, who served so efficiently in the musical attractions at Cassadaga, is a leading light among the singers and helps at our meetings.

All speak well of the labors of Geo. A. Fuller, who preceded me here. J. W. Fletcher follows in November, and Jennie B. Hagan in December.

There is a pointer in the religious activities here in the Congregational Church. Mr. Free is radical and progressive, but some divisions of sentiment caused him to resign, and Rev. Mr. Sullivan took his place. But now they are both here, and both preach in the same church. I am informed that last Sabbath Mr. Sullivan preached in the morning, taking strong grounds for law and destiny as rulling the world by the inexorable relations of cause and effect, and hereditary transmission of character and capabilities, moral as well as physical. In the afternoon Mr. Free preached on the same subject in the same church, taking an exactly opposite view! This approximates free thought in the pulpit.

I recently onjoyed a pleasant visit with Warren Sumer Barlow at his home in Paterson, N. J., and the judical and progressive and the pulpit. This society has advantages over most similar ones. in that it owns a fine church and "owes no man any thing but love." A choir of sweet singers invites the

opposite view! This approximates free thought in the pulpit.

I recently enjoyed a pleasant visit with Warren Sumner Barlow at his home in Paterson, N. J., and the issues and isms of the day were freely ventilated. The poet author looks vigorous and fresh as a silver crowned youth; and his mentality has the ring of a well tuned instrument in daily use. He evidently owes much of his success to his intelligent and devoted wife. With a noble woman to share the aspirations and devotions of life, a man can have no excuse for failure. A clean man, body and soul, is hardly possible apart from the influence of woman.

Bro. Barlow is still busy with his pen, putting reason into rhyme. He has two new volumes that will soon appear—the sooner the better: "The Voice of the Church," and the "Rhythm of Evolution." Some extracts from these showed me the trend of thought and the quality of the verse. If these extracts represent the average they will lead all the rest. They are superior in depth of thought, poetic figure, elegance of diction and melodious rhythm to any of his earlier works.

Willimantic, Ct., Oct. 31st, 1888.

Willimantic, Ct., Oct. 31st, 1888.

Suffield and Poquonock, Ot .- On Monday even ing, Oct. 29th, J. Frank Baxter lectured in the Town Hall of Suffield. His singing pleased, his lecture in terested and instructed, but his numerous tests and re markable mediumship, so novel in this vicinity, astounded his many hearers, very few of whom had ever
listened to him before. Mr. Baxter will appear here
once more along in the winter. He was announced to
lecture the two following evenings in Poquonock, some
six miles away. Grand audiences assembled on both
evenings, Tuesday and Wednesday, Oct. 30th and 31st,
in the Spiritualist Hail, a building erected and owned
by the Poquonock Spiritualists themselves, and were
entertained and instructed well by Mr. Baxter's exercises. He will give other lectures in this place during
the coming winter. markable mediumship, so novel in this vicinity, as

Norwich, Ct.-J. Frank Baxter began a series of Sunday lectures here by giving two on Sunday last, the 4th inst. Good audiences greeted him, and listened to the inst. Good audiences greeted him, and listened to two capital discourses, "The Three Ps" was the afternoon subject. The evening lecture dwelt upon "Phenomena as the Bases of all Beliefs," and was intensely interesting. The delineations of spirits that followed were accurate and remarkable.

Mr. Baxter always does good work in our city each season, and as his present engagement includes all the Sundays of the present month, his numerous friends feel assured of much pleasure and profit. UNCAS. The Obsequies

Of Mrs. Hattle P., wife of James A. Griffin, occurred at her into residence, 141 Main street, Bradford, Mass., at 20'clock P. M., Wednesday, Oct. 31st-Mrs. H. S. Lillie, of Boston, conducting the service.

The remains were clad in a white robe, and reposed in a white broadcloth covered casket. The floral offer-

in a white broadcloth covered casket. The floral offerings were very beautiful. At the head was placed a pillow of roses, with the word "sister" in immortelles inscribed upon it. On the casket was a basket of choice dowers; at the foot was a floral star; on the breast of the departed rested a small but choice bouquet of roses.

The remarks of Mrs. Lillie elequently depicted—in harmony with the facts of the spiritual religion—the passage of that young mother from the mortal scenes of this life to her spiritual home, and the care and interest she would still have for the husband and her dear children left in the mortal.

The exercises were opened by Mr. and Mrs. Lillie singing, "When the Mists have Cleared Away," and at the close of Mrs. Lillie's remarks Mr. Lillie rendered, in beautiful effect, the song entitled: "She has Crossed the Shining River."

W. W. CURRIER.

Providence, B. I .- Miss M. T. Shelhamer spoke very acceptably for us last Sunday evening, on the question: "Do the Dead Return?"—The Associa-

duestion: Do the beat Rectain — In a Association having voted to adjourn without date, the chairman said that he would invite Dr. Frank H. Roscoe to lecture next Sunday evening, and he proposes to hold meetings every Sunday so long as they receive financial support.

E. H. WHITNEY.



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