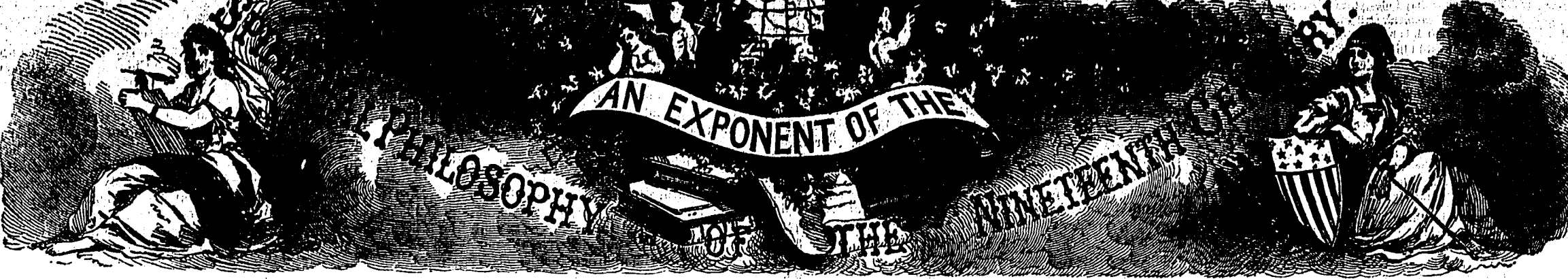


# BANNER OF LIGHT.



VOL. LXIV.

COLBY & BISH,  
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 10, 1888.

(\$3.00 Per Annum,  
Postage Free.)

NO. 9.

## TABLE OF CONTENTS.

**FIRST PAGE.**—Banner Correspondence: Letters from Massachusetts, Ohio, Vermont and New York. San Bernardino, Cal., Camp-Meeting. Literary Department: Bars and Thresholds.

**SECOND PAGE.**—Poetry: The Gifts of Spiritualism. The Spiritual Rebirth: The Science of Immortality.

**THIRD PAGE.**—Story—Continued, etc.

**FOURTH PAGE.**—The Raps. Prof. S. B. Brittan and the Fox Episode. A Burning Wrong! etc.

**FIFTH PAGE.**—The Constitutional Liberty League. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

**SIXTH PAGE.**—Message Department: Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

**SEVENTH PAGE.**—Pearls. The Ramona Indian Girls' School. November Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.

**EIGHTH PAGE.**—The Latest "Death-Blow." Spiritualist Meetings in Boston, New York, and Elsewhere. Proceedings of Annual Convention. Letter from Lyman C. Howe, etc.

## 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 introduction, 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 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 spoke fearlessly. The parallelism between this and Mrs. Stowe's removal 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 afraid?' 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 compromise, 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 undertake it rather than I be subjected to bitter partisan hatred.' 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 rut. 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 holy 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 manipulator of the keys gets all the praise. And yet the instrument itself, and the 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 in rapport with highly advanced spirits who are emanated 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 as her home on Irving street, South Framingham, by special invitation, the occasion being an informal celebration 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 atmosphere—so it was at least with those of us who were fortunate enough to be present on this occasion, and we were

loth to leave when the hour of 11:30 announced the approach of the train to convey us on our homeward journey.

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, Warning," "Home," "Mother"—subjects given by those present—after which Dr. Richardson spoke in an able manner 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 Phillips and mother of South Framingham. All were united in the expression of the one sentiment: "We have had a splendid time!"

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 will want her again."

### Ohio.

**CLEVELAND.**—"Mel." writes, Oct. 28th: "The invitation to an informal reception at the temporary residence of Mrs. Helen Stuart Richards, in this city, last Thursday, was responded to by a large number of Spiritualists and investigators. Among them we noted Dr. and Mrs. Sapp, Miss Anne Himmam, Thos. Lees, 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 Himmam and Dr. Sapp, in re Christian Science, Miss H. being a strong advocate of the mind-cure theory. Space will not admit of the report of *pro* and *con*s, but the general opinion was that between such opponents an effort to reach a conclusion was hopeless.

Mrs. Richards favored the company with several Scotch ballads, among them "Culler Herring," sung as only a Scotch lassie can sing it. Mrs. Combs' 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 chattering 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 piano, tables and mantel. Mrs. Richards, 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 Alliance 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 mediumship of D. A. Herriek of Jamestown, N. Y., trance speaker, physical medium, and independent slate-writer. Mr. Herriek 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 séances, interesting and instructive to Spiritualists and investigators. At their dark circles they sit around the table joining hands with the sitters. 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. Herriek and Jonson as honest and conscientious 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:

"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—asks: 'When 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? Must not that day be darkly dawning?'

Here we have the utterances of a 'ghostphobe' bigot, who refuses to read the signs of the times, contrasted with those of a scholar who perceives the in-

evitable, and is willing to acknowledge the light. People whose method of thought finds a basis in knowledge in this particular, will not be slow to discover which of these reverends is in the right."

### Oregon.

**PORTLAND.**—Morris S. Liden writes: "I now hail you 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 holding free meetings in a hall under his charge, and they have been well attended. Thursday, Oct. 28th, 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 Schenckler 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 E. A. Hammett, Dr. J. Williams, Mr. Deimling, H. B. Philbrook, Dr. Nathan J. Morris and Mrs. J. Hillop-Hugo. Mrs. Lena Fox gave several written spirit messages; Mr. Lambert recognized one as from his father, who forty years ago passed to spirit-life. 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 Conductor."

### 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 wished. Flowers, grapes, figs, almonds, and other fruits are in the midst of a semi-tropical climate. The interest in the meetings still continues. Although not of large attendance, they are well patronized, and many are resolving 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. Thorn-dyke, Mrs. Mary Carter, of San Bernardino; Dr. J. R. S. Kinkaid, Dr. J. E. H. Carter, of San Diego; Dr. Boyd, of Pasadena; Dr. L. L. Moore, of Los Angeles; Secretary, Mrs. M. E. Taylor, of Los Angeles; Corresponding Secretary, Mrs. M. E. Taylor, of Santa Ana; Treasurer, Charles Elfenfeld, Esq., of Los Angeles.

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

Monday, Oct. 15th, evening services. Invocation, Mrs. E. A. Hammett, poem by Mrs. E. P. Thorn-dyke, lecture by G. W. Fotherstone, of New Mexico, formerly pastor of the Methodist Episcopal church, Falls County, Texas. The speaker gave an account of his leaving the ministerial world, remarking that he embraced Spiritualism because it taught that the only way to righteousness was by doing good for the sake of goodness.

Remarks were made by Mrs. E. R. Nickless (under control), William Heaps and J. V. Mansfield. Tuesday, Oct. 16th, afternoon—Conference. Remarks by Dr. T. B. Taylor, Mrs. E. A. Hammett, Mrs. E. P. Thorn-dyke, Mrs. E. A. Hammett and Mrs. Nickless. Evening, opening song by the choir. Poem, "Progress," read by Mrs. E. P. Thorn-dyke. Remarks by Dr. Taylor, J. V. Mansfield, Mrs. Mary Carter, "Sunflower," the messenger spirit of Mrs. Nickless, made many sorrowing hearts happy by giving them descriptions and messages from their dear ones who were present but could not be seen.

Wednesday, 17th, afternoon—Facts Meeting. Invocation by controls of Mrs. Nickless. Dr. Taylor related the facts of his conversion. Mrs. E. A. Hammett, 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. Thorn-dyke.

Evening, lecture by controls of Mrs. Nickless, subject, "An Answer to the Question, 'Have your enemies?' This was the Moslem teaching. A new light was brought into the world by the teacher Jesus. He taught: 'Love your enemies.' '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 neighbor, his life is taken to pay the debt, thus repaying 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 retribution 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 students.

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. V. Mansfield, J. E. H. Carter, Mrs. E. A. Hammett, 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, "Formation and Dissolution." The lecture was very instructive and interesting, and showed much research and study.

Friday, 19th, afternoon—Facts Meeting. Song, "When the Mists Have Rolled Away." Original poem, "Raindrops," by Mrs. E. A. Hammett. Dr. J. R. Nickless opened the meeting, giving a number of interesting facts, and making a most successful reservation. Facts were related by Dr. Taylor, Wm. Heaps, Mrs. Nickless, Mrs. Ella Wilson, J. D. Potter, E. P. Thorn-dyke, E. A. Hammett, of Pasadena, and Robert Jenkins of Haverford.

Evening—Dr. Taylor lectured, subject, "Christian Science." J. V. Mansfield related a reminiscence of early 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 séances, 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 Pomona; Mrs. Ella Wilson, and others.

Evening—Remarks were made by Moses Martin, Mrs. Nickless and Dr. Taylor, all of whom 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. Thorn-dyke; and a guitar solo was rendered by Mrs. E. A. Hammett—the lecture being by Mrs. Ella Wilson. The speaker made a most successful 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 guitar solo was given by Mrs. E. A. Hammett, 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 Spiritualism concerning the immortality 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 brethren, they will help all humanity. It was a very able discourse, and held the people spell-bound 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. Mansfield and William Heaps.

CYRUS.

## Literary Department.

# 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 not will tolerate him as an idiot or lunatic. Well! well! I must put these aside for to-day," and he laid them carefully in a drawer.

Mr. Brooks sat in his room a little while and thought 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 not 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 not 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 you 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 morning 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 not 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 not lose very much, after all. But didn't she let you read Dickens, or Longfellow, or any of those 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 it."

"It really would be a great 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 said:

"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 I 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 looked 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 the ministry is out of the question, I must earn my bread and butter some other way. I con-

cess I am a little anxious. I do not 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 Mr. Pacent 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 it?"

"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 contented himself with only thinking it."

"Well, I have got past minding it. I am willing that folks should call me an idiot, or crazy, if 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 good cause."

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?"

"No."

"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 wrote:

"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 GIFTS OF SPIRITUALISM.

BY JAMES M. HOGGINS.

It plants within the human soul  
Truths that shall flourish all our lives;  
Though suns may fade—stars cease to roll,  
Yet man, immortal, still survives.  
It teaches earth is but the round  
That lowest in life's ladder stands;  
That upward, upward o'er are found  
Diviner skies—sublimar lands.  
It brings no doubts, it leaves no chance,  
No unled step, no blinded fate;  
Sure as the morn'g will enhance,  
Follow the raptures that await.  
As flowers unfold, as forests grow,  
As age succeeds to callow youth,  
The deepening 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.  
While music, such as poet hears  
When twilight clothes his soul in dreams,  
Flows wave on wave o'er raptured ears,  
Transcending all earth's shallow schemes.

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; was 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 death:

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

Do what he would, the spectre would not be banished. In the busy marts of trade and industry, in the quiet household, in the festal throng, 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 chronicled that Ponce de Leon, a Spanish navigator and adventurer, searched for months and years throughout the islands of the Atlantic and Gulf of Mexico, and the everglades of Florida, in the hopes of discovering the fabled "fountain of youth," which, according to a legend of the natives, possessed such wonderful properties that bent, decayed, wrinkled and shriveled old age had but to plunge beneath its crystal waters, and emerge in all the freshness and vigor of 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 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 course, that he was born; he knew that he lived an uncertain length of time on the earth; and he knew that, at the 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 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 fairies; of places of rewards and punishments; of Heaven, Paradise and the angels; of Hades, Hell, a lake of literal fire and brimstone; of the river Styx, that flowed between this world and the abode of damned souls; of the boatman Charon, who ferried the souls of the damned over the dark river, and so on *ad infinitum*. These mythological stories all had a slight foundation in fact, and, considering the disadvantages under which the ancients labored, were doubtless as rational as could be expected of them. We of modern times, how-

ever, taking advantage of the progress in the arts and sciences, 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 erect 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 immortality of the soul or spirit.

Again: It is also a well-known fact that a body of matter 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 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 death; consequently, that which went out of the body could not be material." Wait 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 eye 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 different theories. I merely wish to say, that if the Substantial theory is correct, then in light we have a form of matter which is intangible and imponderable. The only sense that cognizes it is the sense of sight. Again: The science 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 stated that "no body of matter can be set in motion, unless by contact with a body of matter already in motion." Any person who has ever investigated the power of mind over matter will readily see the application. A thought will retard or accelerate the circulation of the blood; a thought of a certain character will send the blood leaping through the arteries to the very extremities; will cause the face to 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, deliberately lifting his gleaming axe high in the air, waits for the 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 pardon from the king!" And so it proves. An officer steps up to the kneeling man and exclaims: "Rise, my lord; the king has pardoned you." No response. "My lord, the king 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 thought.

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 eat as are your blood, your muscles, your bones. The physiologist will trace the bread and butter you take into your stomach, while it changes into chyle and chyme, enters the blood and blossoms into thought from your brain. We may draw a most excellent lesson from this: As a man eats, so will he think; in other words, the character of our thought depends largely on the food we eat.

The materiality of thought affords a perfect explanation of many mysterious but common phenomena. For instance, an orator will mount the rostrum and sway his audience

with the power of his will and eloquence! He may not utter a single new truth, his language may even be commonplace and unoriginal; 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 immortal.

"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-forms?"

Let me reply that there are many reasons why spirit-forms 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 guilty of doing.

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 *Tune*. A person with this faculty largely developed is a lover of music, and can distinguish the slightest inharmonious or discord in musical sounds; he is shocked and pained when discord is produced, and is delighted with beautiful 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 best 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 difference 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 there should be an elevation in the cranium you will find a depression. Such a person is not to blame for his skepticism on that point; he has not the slightest conception of a future life, nor can he understand why others should believe it. He is very apt to ridicule persons who do believe in immortality; he looks upon them as foolish, crazy, idiotic. But the question arises: which is crazy, which is the idiotic one? Is it the one who has all the natural faculties of his mind fully developed? Or is it the one who is lacking in these natural faculties?

Imagine Horace Greeley coming suddenly into the presence of some great master of the violin while performing one of his most brilliant sonatas. Observe Mr. Greeley's look of astonishment and surprise at the to him meaning-

less gymnastic. Waiting a few moments, the sage of the *Tribune* inquires: "What are you doing, sir?" "Doing? why, I am 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, adagio? 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 exquisite conceptions. Suppose the philosopher to say: "My friend, what in the world are you dabbling that nasty, sticky stuff on that canvas for?" "Why, sir," responds the artist, "I am painting 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 unappeased.

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 of 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, frolics 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! Feel him well, clothe him well, give him everything that earth can give, raise him to the very pinnacle of fame and power, shower wealth upon him, clothe him with honors as with a garment, and yet 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 lingers 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 brute; 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 overcome the difficulties and obstacles that are the constant attendants of earth-life, and, above all, an incentive to so live that the beautiful spirit garment shall not be dragged in the mire and filth of sensuality and lust, nor soiled by the narrow aims and degrading passions of the selfish animal nature.

As Love is the bond that unites all life, all intelligence, the underlying principle upon which all progress, all happiness is based, eternal life whispers to man: "If thou wouldst 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; and thus, when thou comest into thine inheritance, thou shalt have cause to rejoice that, *Though a man die, he shall live again.*"



TERMS OF SUBSCRIPTION, IN ADVANCE:	
For Year.....	\$3.00
For 6 Months.....	1.50



**TO BOOK PURCHASERS.**  
Colby & Rich, Publishers and Bookellers, 39 and 41 Franklin Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Occultic, and Esoteric Literature, and Miscellaneous Books, of all kinds and prices. Terms Cash—Orders for Books, to be sent by Express, must be accompanied by cash or a check on the order of the publisher. We would remind our patrons that they can remit us the full amount of a dollar in postage stamps—three and two preferential. Foreign stamps in quantities of more than one dollar will not be accepted. All business orders looking to the sale of books on commission are respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. Catalogues of Books Published and for Sale by Colby & Rich sent free.

#### SPECIAL NOTICES.

**IN** quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

**WE** do not desire anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

**WHEN** the post-office address of the **BANNER** is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

**NOTICES** of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as **THE BANNER** goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 10, 1888.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

**THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.**

**PUBLICATION OFFICE AND BOOKSTORE,**  
Bowdoin St. (formerly Montgomery Place),  
corner Province Street (Lower Floor).

**WHOLESALE AND RETAIL AGENTS:**  
**THE NEW ENGLAND NEWS COMPANY,**  
14 Franklin Street, Boston.

**THE AMERICAN NEWS COMPANY,**  
39 and 41 Chambers Street, New York.

### COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.  
LUTHER COLBY, Editor.  
JOHN W. DAY, Assistant Editor.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

Before the oncoming light of Truth, (Creeds, traditions, ignorance, error, decay, and humanity rise to the proper sphere of knowledge.—*Wm. John Pierpont.*)

#### 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 in 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 coeval 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 representations on the walls of its temples of worship and within its tombs hewn in the solid rock.

Its priests performed cures; its oracle chambers were séance 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 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 hands of the officers of the law, and that, as a 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 1688, 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 Birk, 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 brother-in-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 Bible, delivered an "Historical Discourse on Apparitions," in which he said:

"There is now in London an understanding, sober, pious man, of one of my hearers, who has an elder brother, a gentleman of considerable rank, who, having formerly seemed pious, of late years does often fall into the sin of drunkenness; he often lodges long together here in his brother's house, and whenever he is drunk and has slept himself sober, something knocks at his bed's head, as if one knocked on a wall. When they remove his bed it follows him. Besides 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 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 asked him how he dare sin again after such a warning, he had no excuse."

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 says:

"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; (all 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 bedside, then under the bed, then at the head of it. She knocked and it answered her."

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 following:

"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 Cummings, published at the opening of the present century, and reproduced in the **BANNER OF LIGHT** in the summer of 1872, a very interesting 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 other in such quick succession, even were it possible for them to be in or near the places of these sounds, without discovery."

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 neither 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 same sounds were returned that she made, many times successively."

The similarity between the method of ascertaining 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 31st 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 advent of Modern Spiritualism.

And yet it was not on that day the raps were

first heard in the house at Hydesville. Mrs. Ann Pulver testified to being told by one who lived in the house in 1841 that she was not feeling well, that she had not slept much the night before, because of unaccountable noises that kept her awake and made her nervous. Miss Lucretia Pulver testified to having lived there 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 Margaretta, as their mediums for producing sounds." Mr. Capron further says: "Although the Fox Family were the only ones known to 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 alone, and to most members of the family; but 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 clergyman of Rochester.

In "The Missing Link," a valuable and reliable work on the early history of Modern Spiritualism, since it was written by Mrs. A. Leah Underhill, the eldest of the Fox Sisters, is given a very minute account of the tests to which Margaretta and herself submitted in Corinthian Hall, Rochester, N. Y., November, 1848, before 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* that the meeting would be the last of the rappings, that they wrote an article, and had it in type, saying the whole thing was exploded. When the report was 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 tambourine, on the roof of a cab, and on the floor of a theatre," and where no known law and no contrivance or trickery could afford any clue to their 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 theory. But ex-Rev. C. C. Burr was the first to promulgate the toe-joint theory, which he did by going through the country—he lecturing and his "brother Heman" giving the illustrations. He wrote to the New York *Tribune* a letter an-

nouncing, after the manner of the yellow-bill "exposers" of this day, that at Hope Chapel, New York, on the 13th of January, 1851, he would make it "plain to the humblest capacity" that 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."

Margaret Fox Kane, at a session of the Seybert Commission, Nov. 6th, 1884, alluding to herself standing on glass tumblers and having the raps produced, said, "They (the spirits) have done it a hundred times." At the same session Dr. Furness asked her, "Are you ever conscious of any vibration in your bones?" She replied, "No; but sometimes it causes an exhaustion, that is, under circumstances when the raps do not come freely."

In 1854 we boarded at the West End, Boston, with a music engraver by the name of Knight, who was a rapping-medium (so-called in that day), but he was never known as a public medium. We were not a believer in the spiritual phenomena at that date, and attributed the raps to some other cause than that claimed by our friend. We tested the matter in every possible manner: We asked that the raps be first given upon the looking-glass, then upon the table at which we were sitting, afterwards upon the stove, etc., which responded distinctly as we called. Still we could not believe any occult force produced the raps. But we diligently pursued our investigations from time to time, until we found that the raps were made in the presence of other individuals; that several had had the alphabet printed upon cardboard, and then the fact became manifest to us that an invisible intelligence caused the rapping; as, whenever the dotter with his pencil touched each letter of the alphabet, from a to z, three distinct raps would be given at the letter to be recorded. Not only the names of decarnated individuals were given, but intelligent communications also, proving spirit identity, thus fully establishing the fact to our mind of direct communication between the two worlds.

In conclusion we submit it to our readers, and to every honest person, to say whether they can reasonably conclude that in any one of the cases we have cited the raps could have 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 Epitaph.

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 communication. 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?

ANS.—Forty years ago Margaret Fox and her sisters were chosen by certain spirits to serve as instruments of communication between the two worlds, and the physical forces of these children were utilized for this purpose.

It will be remembered by old Spiritualists—and also by many who are not Spiritualists, but who took an interest in the proceedings of that time—that these rappings at Hydesville challenged the attention of thinking minds from all 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 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 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 may, at times, be acted upon by their unseen 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, who are not scrupulous in their dealings with humanity, but feel that the end they have in 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 have decided that it is not wise to give credit to the spirit-world for what they have performed in the past; they would much rather the world would look upon them individually as the ones who produce these manifestations by their own clever tricks or personal gifts. There are a few other individuals in your ranks who are perhaps not self-deluded in this respect, but have been swept under the psychological power of persons and of classes on this side of life—which power, operating upon their own

susceptible organisms, has its effect in producing within their minds the dominant idea that they are not dependent upon the spirit-world 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 firm and steadfast by the truth, and have tolled fearlessly, dauntlessly, over the rugged way, bearing their banner of progress aloft, challenging the attention of the world; a large army of faithful and reliable mediums, who give credit to the spirit-world for that helpfulness and instruction which have gone forth through their organisms to enlighten and to bless mankind.

We are not dependent upon Margaret Fox Kane for the maintenance of spiritual truth on earth. We are not dependent upon any one or upon all of those swift witnesses who now represent Spiritualism as untrue, and who turn aside from it as though in scorn; for we have at our command a large host of willing instruments, through any one of whom we may give forth undoubted evidence of the truths of immortality, of the correctness of spirit-communication, and of the fact that though a man dies here yet is he resurrected in the spirit-world, where he finds reunion with his friends, awakens into new consciousness, grander power, stronger vitality of being, and learns that he is indeed a progressive intelligence, expanding by nature, and growing more wise through experience as the ages roll on! We have many such instrumentalities—God bless them!—that are faithful and reliable. It is not as though Mrs. Kane was the only medium on earth to be depended upon; it is not as though herself and the sister who endorses her act formed the basic foundations of the grand temple of Spiritualism. True, they have played an important part in this mighty work; true, they have served as instruments for the dissemination of light and knowledge upon spiritual things; we recognize all that they have been, and we deplore their present condition; we pity them! It is not themselves alone that do this thing; they are under the dominant influence of a strong psychological power, which holds them in its iron clasp, and it will not, in 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 staunch and earnest mind that has grasped the truth for itself, every earnest investigator who has studied Spiritualism and mediunship 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 reflux wave; it has entered so many private homes, it has become a part of so many hearts, it has made its way so universally into the very sanctuary of human existence, that whatever cloud may sweep across your sky, fear not for the future of the cause! It has come to stay!

All earnest mediums and faithful workers will in view of this latest blow aimed against the Living Truth—gird on their armor anew and stand forth bravely to do their work still more faithfully in its defense.

#### 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 readers to a very gross injustice from which some loyal soldiers of the Republic have been suffering for two years at the hands of the Government. The injustice is none the less because the soldiers have red skins. Out of eighty-two adult male Indians at present confined in Fort Marion, Alabama, supposed to have been captured 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 1865 to the fall of 1880. Of the remaining seventeen, four were friendly to the American Government, 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 husbands. We are not inclined to make an appeal 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 trustworthiness 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 unheeded. 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 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 government trying to force them to sell out at a quarter part the value of their property? This is a question that needs solution. It is no wonder that the Indian delegation which was conferred with in Washington recently rejected the proposals presented to it. It is to be hoped that at the next session of Congress there will be found members who will see to it that white speculators are not allowed to lobby through any bill depriving the red men of their just rights.



## ADVERTISING RATES.

**HEALTHY BOUND IN OLEA.**  
Cloth, 13mo, pp. 213. **Price 50 cents, postage free.**  
For sale by COLBY & RICH.







Pearls.

And quoted ideas, and jewels five words long,  
That, on the polished floor of all time,  
Sparkle forever.

Pleasure can be supported by illusion, but happiness  
rests upon truth.

Go among men, in them thyself as man to know;  
Not darkly brood within upon thy private woe.

—[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 multiplication  
of effects, for, manage as we may, misery and suffering  
will always leave to the border of superfluity.

—Jacobi.

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, pity, temperance and sobriety. 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.  
'Tis 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.]

THE RAMONA INDIAN GIRLS' SCHOOL.

As it is at Present.

BY HORATIO O. LADD.

[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  
excitement of the play, and the excitement  
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  
and self-respecting. Though they are the children  
of barbarous tribes they seldom quarrel  
among themselves, and have never come to  
blow in their greatest provocations, though  
they have often been provoked, and 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 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,  
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, they all gathered around her  
teacher, and with sympathy and tears, showed  
her how to perform her usual duties. Soon it  
was evident that every word and act was thought-  
fully 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  
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, after the school had closed, she  
thought, that the four older girls, from twelve  
to thirteen years old had called the little ones  
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 fea-  
tures 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 nar-  
rative, 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 attracting 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, the opening article. Illustrated with  
sixteen engravings by Joseph Pennell. A serial story,  
"The Romance of Holland," is commenced by Mrs.  
M. C. Hallerwood, one of devotion and heroism, based  
upon events in the early history of Canada. Gen. W.  
Cable gives the first of a series of "Strange True  
Stories of Louisiana," that of this month being "The  
Young Man with White Hair," a story of Louisi-  
ana, captured by Indians and rescued by Spanish sol-  
diers in 1782. Of other articles are "Letters of Lord  
Nelson," with two portraits, "Mistaken Premises," a  
story by Julia Schuyler, "The Republic of the West,"  
new chapters in "John," and poems by T. W. Parsons,  
Joseph Miller and others. New York: The  
Century Co. Boston: Dutton & Upham, 283 Wash-  
ington street.

THE ATLANTIC MONTHLY opens with another in-  
teresting account of the "Queen's Navy," and its man-  
euvers in the late war, by Lieut. Smith, R. N. The re-  
markable experience of "Ann Mary," whose fortune  
it was to have two thanksgiving days in one year, is  
told by Mary H. Wilkins, and in the same line of  
pleasant story-telling, "In a Celler," "The Land 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. Alden con-  
tinues his instructive "History of the Republic," con-  
veying to children and adults needed information  
about the Federal Government. A variety of fine  
poems, and a profusion of exquisite engravings,  
constitute the remaining attractions. New York: The  
Century Company, The Old Corner Bookstore, 283  
Washington street, Boston.

Advertisements.

MAGNETIC INSOLETS.

READERS OF THE BANNER need not suffer with rheu-  
matism, soreness in feet, or any other ailment, under his  
kindness or parities. A Certain, Sure, Positive Specific is  
offered by one who knows the laws of physical action. A  
single pair of our Magnetic Insoslets will give you  
complete evidence, and warm your feet and limbs in  
five minutes. Magnetism is life, and always vitalizes the  
blood when brought in contact with the body. You can  
wear these Insoslets in your shoes, sleep with them in your  
socks at night, or bind them on any part of the body, and  
you will experience delightful comfort, rest and relief from  
all aches, pains, or tired, worn-out feelings. You are sen-  
sible and women, or you would not read THE BANNER.  
Why can't you believe the truth which we utter, and which  
will set you free from disease? Try the Insoslets at least;  
these will give you more benefit than \$100 worth of any  
other medicine. If you try the Insoslets upon  
any part of your body you will find instant comfort and re-  
lief.

The energizing potency, the powerful magnetic warmth  
and life these Insoslets generate, will surprise you. Remem-  
ber, we tell you, MAGNETIC INSOLETS are genuine life-  
giving and health-giving Therapeutic Agents, and excel all  
other Curative Agents combined.

Test a pair of Insoslets, which will keep your feet warm  
all winter, will remove soreness from feet and limbs, and  
relieve you. Only \$1.00 a pair, or THREE pairs for \$2.00, by  
mail, postage paid, and ensure safe delivery to you.

CHICAGO MAGNETIC INSOLET COMPANY,  
No. 6 Central Music Hall, Chicago, Ill.  
06 13w

FOR SPIRITHEATHY.

Or the Magnetic and Clairvoyant Healing Treatment  
BY LETTER, ANY DISTANCE, ADDRESS  
DR. G. A. PEIRCE,  
P. O. Box 1185, Lewiston, Maine.

FOR A TRIAL, consisting of Diagnosing the Person's  
disorders, if curable, &c.; Prescriptions of needed ad-  
vice and remedies and powerful curative magnetized medi-  
cated Healing Papers, letters, or other articles, which may  
all be needed to cure. Inclose with order lock patient's  
hair or recent writing, statement of age, sex, full name, resi-  
dence, description of disease, or for a more full treat-  
ment, \$2.00; or for a Month Course or less, \$5.00 or  
more, according to case. Send no money. Return postage stamp.  
This system gives him a long list of Cures and Testimonials.  
For other phases of his Mediumship, send for and read his  
Circulars. Diagnosis Free. 06w

DR. F. L. H. WILLIS

May be Addressed until further notice,  
Clonora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point  
he can attend to the diagnosis of disease psychomet-  
rically. He claims that his powers in this line are unrivaled,  
and, as he does, accurate self-diagnosis of all diseases of  
the blood and nervous system. Cancers, Scrofula in all its  
forms, Epilepsy, Paralysis, and all the most delicate and  
complicated diseases of the system, marked cases of  
Dr. Willis is permitted to refer to numerous parties who  
have been cured by his system of practice when all others  
have failed. All letters sent to him return postage stamp.  
Send for Circulars, with References and Terms. 06w

DR. J. R. NEWTON

STILL heals the sick! Spirit, Mind and Magnetic Cures  
at a distance through Mrs. J. R. Newton. Send for test-  
imonials to Mrs. J. R. Newton, P. O. Box 6, New York  
City. 13w

Dr. Wells's Specifics,

As given through ROWLEY'S OCCULT TELE-  
GRAPH, and used and approved by ROWLEY & WHITE-  
HEAD.

DR. WELLS'S STOMACH SPECIFIC is a pos-  
itive cure for indigestion, flatulency, indigestion, and  
all forms of Dyspepsia.

DR. WELLS'S KIDNEY SPECIFIC cures all Kid-  
ney troubles, such as Gravel, Catarrh, Hematuria, and  
all forms of Urinary diseases.

DR. WELLS'S UTERINE SPECIFIC is an un-  
equalled remedy for all Female Disorders, giving speedy and  
permanent relief.

Price for any of the above Specifics (100 powders) \$1.00, post-  
paid. Six packages for \$5.00. Address—  
WILL A. ROWLEY, Cdn. Agt.,  
Cleveland, O. 02w

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce  
that she has been instructed by those who wish, and will visit her  
in person, or send their photograph or lock of hair, she will give  
an accurate description of their leading traits of character  
and peculiarities of disposition, marked cases in past  
and future life; physical disease, with prescription therefor;  
and such other matters as may be desired. Address—  
MRS. A. B. SEVERANCE, 300 Fourth Street, N. W., Washington, D. C.  
02w

Spirit Messages and Clair-  
voyant and Psychometric  
Readings by Mail.

SEND lock of hair and handwriting and get Spirit Mes-  
sages, Clairvoyant and Psychometric Readings by Mail.  
Character, Advice as to Health of Body, and Improvement  
and Contentment of Mind, Growth and Development of  
Spiritual Gifts, Success in Life, and all other matters of  
interest. Address—KATIE LEASE, 803 Fourth Street, N. W., Washington, D. C.  
02w

EMERSON PIANO.

The finest medium-priced Piano in  
the market. Every Piano fully war-  
ranted. Send for Catalogue.

Emerson Piano Co.  
Warehouses 146A, Tremont Street, Boston.  
06 3m

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, age, sex, one lead-  
ing symptom, and your disease will be diagnosed free by  
spirit power. DR. A. B. DOBSON, Maquoctek, Iowa. 01w

A LIBERAL OFFER.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

SEND four 2-cent stamps, age and sex, and we will  
diagnose your case FREE by independent spirit-  
writing. Address DR. J. S. LOCKER, Worcester, Mass. 19w

A Wonderful Discovery.

BY A Clairvoyant. Malted Peas Specimens will re-  
store lost vision. Send a 2-cent stamp for valuable  
information. Address B. F. ROGUE, Oudfrien, Clinton  
Iowa. 4w

Sealed Letters Answered

BY MRS. ELIZA A. MARTIN, Oxford, Mass. Terms \$1.00  
per letter, and 2-cent stamps. 4w

SEALED LETTERS.

LEONOR MARTIN now makes specialty of business,  
\$5.00. Full Spiritual Message, \$2.00. 73 Lane Avenue,  
Columbus, Ohio. Register all letters. 4w

WANTED—A Lady in office with Good Health

and a pleasant home. Address B. F. ROGUE, Oudfrien, Clinton  
Iowa. 4w

VEGETABLE COUGH DROPS.

THE greatest known remedy for All Throat and Lung  
Complaints. For Catarrh, Asthma, etc., etc. It has no  
equal. It is warranted to cure Croup, Whooping  
Cough, Sore Throat, Hoarseness, Influenza, Bronchitis,  
and Inflammation of the Lungs. It is free from all opiates  
and other injurious ingredients, and is there-  
fore harmless in all cases; likewise palatable and beneficial  
in regulating and strengthening the system; and as a Blood  
Purifier, it is truly UNRIVALLED. Send for full directions  
to directions, is guaranteed in all cases to give satisfac-  
tion, or the money will be refunded by the proprietor, DR.  
J. H. GARLAND, 48 Broadway, Chelsea, N. Y.

Price, per box (one-fourth pound), 25 cents, postage free.  
For sale by COLBY & RICH. 06w

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me  
the place and date of their birth (giving sex) and 25 cents,  
money or stamps.

I will write Biographical and Predictive Letters (from the  
above data) upon any matter, in answer to  
questions, in accordance with my understanding of the sci-  
ence, for a fee of \$1; Consultation Fee \$1; at office, 206 Trem-  
ont street.

Notifies written at prices proportionate to the detail de-  
manded. Address OLIVER AMES GOULD, Box 1064, Jyl  
Boston, Mass. 06w

DIAGNOSIS FREE.

SEND two 2-cent stamps, lock of hair, name in full, age and  
sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF  
YOUR AILMENTS, address B. F. ROGUE, Oudfrien, Clinton  
Iowa, Magnetic Institute, Grand Rapids, Mich. 13w

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium,  
474 Shawmut Avenue, Boston,  
(Corner of Concord street.)

Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequalled Advantages.

DR. COCKE gives special inducements for Medical and  
Magnetic Treatment by the month.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$6.00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A. M., for Development and Tests. At 8 P. M.,  
for Psychometry and Tests. Thursday evening, at 7:30, for  
Development. 13w

J. W. FLETCHER,

Medical and Business  
MEDIUM,

ELECTRICIAN AND MAGNETIST,  
6 BEACON STREET,  
BOSTON, MASS.

WRITTEN EXAMINATIONS ON BUSINESS, HEALTH  
AND MEDIUMSHIP. TERMS \$2.00.

HATTIE C. STAFFORD

WILL give sittings at No. 55 Rutland street Sundays,  
Thursdays and Saturdays at 2:30 P. M.; also Sundays  
and Wednesdays at 5 P. M. 06w

GEORGE T. ALBRO,

No. 55 Rutland street, Boston. Instructions and sittings  
for the development of mediumship a specialty. 01w

DR. HENRY ROGERS,

684 TREMONT STREET.  
Diagnosis and Prescribed  
Treatment for all Diseases.

MRS. WEBB,

The Wonderful Astrologist and Life-  
Reader, from New York,  
70 Rutland Street, Short Time Only.

MRS. T. J. LEWIS,

PSYCHOMETRIC, Business, Test and Prophetic Medium.  
Private Sittings daily from 9 to 5. Psychometric Read-  
ings Tuesday afternoons, 2 to 4. Public Test Circles Wednes-  
days at 7:30. Test and Developments Friday after-  
noons, at 2:30. At 208 Harrison Avenue, Boston, Mass. 13w

Something New and Pleasing.

WRITE a letter to your spirit friends and have it an-  
swered by independent spirit. Questions upon Health  
and Business answered in same manner. Address—  
ANNIE LOVED CHAMBERLAIN, Box 56, Mattapan  
Dist., Mass. 2w

MISS HELEN A. SLOAN,

MAGNETIC Physician. Vapor and Medicated Baths.  
Celebrated "Acid Cure." Office hours from 9 A. M. to  
5 P. M. 171 Tremont street, corner Mason street, Boston.  
01w

FRED A. HEATH,

THE BLIND MEDIUM will give Readings by Letter,  
giving future business prospects and other things of in-  
terest. Enclose \$1.00, lock of hair and stamp. Address 27  
Lawrence street, Charlestown, Mass. 5w

MRS. H. W. CUSHMAN,

MUSICAL, Test, Business and Writing Medium. Circles  
Monday, 7:30 P. M.; Thursday, 2:30 P. M. Six questions  
answered by mail for \$1.00 and stamp. Examination by lock  
of hair, \$1.00. 212 Main street, Charlestown. 4w

MISS A. PEABODY,

MEDICAL, Business and Test Medium. Sittings daily,  
Circles Monday, Thursday, evenings, and Tuesdays,  
at 7:30. Address 100 North Street, Boston. 13w

Mrs. Florence K. Rich,

TRANCE and Business Medium. Also letters answered  
from lock of hair or photo. Sittings and Answers to  
letters, \$2.00. Hours 9 to 6 P. M. daily. Parlor 38 Evans  
House, 175 Tremont street, Boston. 13w

Massage and Magnetism.

MRS. DR. E. M. FAXON, 22 Winter street, Room 7A, Bos-  
ton. Obesity treated. Also instruction given. 10w

MRS. H. B. FAY,

No. 62 West Newton street, Boston. Sances Tuesday,  
Saturday and Sunday, at 8 P. M.; Thursday at 2:30 P. M.  
13w

MISS L. E. SMITH,

SPRIT Communications, tests and business. Circles Tues-  
day and Friday, 8 to 10 P. M. 14 Union Park street, Boston.  
13w

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN and Test Medium, removed to  
No. 16 Boylston street, near Tremont (one light). 13w

MRS. A. FORRESTER

WILL give Trance Sittings daily, also Magnetic Treat-  
ment from 10 A. M. to 5 P. M. 181 Shawmut Avenue,  
one light, Boston. Do not ring. 13w

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-  
netic Treatment. 43 Winter street, Boston. 02w

MRS. K. E. FISHER, Magnetic and Electric

Physician, 63 Pleasant street, corner Shawmut Avenue,  
Boston. Healing by rubbing and laying on of hands. Elec-  
tric Vapor Baths; also the celebrated Colorado Sulphur Baths.  
13w

MRS. DR. JULIA CRAFTS SMITH

gives  
Office, Hotel "Cabo," 8 Appleton street, Boston.  
02w

MRS. N. J. MORSE, Magnetic Physician,

Hotel Johnson (Suite), No. 238 Shawmut Avenue, Bos-  
ton. Take Elevator. 02w

MRS. J. C. EWELL, Magnetic and Inspira-

tional Medium, 1658 Washington street, Boston.  
02w

J. A. SHELLHAMER,

MAGNETIC HEALER,  
Office 8 1/2 Bosworth Street, (Room 5), Boston, Mass.,  
WILL treat patients at his office or at their homes, as de-  
sired. Dr. S. practices for and treats all kinds of dis-  
eases. Specialties: Rheumatism, Neuralgia, Lung, Liver  
and Kidney complaints, and all forms of Nervous Disorders.  
Consultation, prescription and advice, \$2.00. Moderate rates  
for Medicines, when furnished. Magnetized Paper \$1.00 per  
package. Healing by rubbing and laying on of hands. Pa-  
tients wishing consultation by letter must be particular to  
state age, sex, and leading symptoms. Liver, Anti-Dyspep-  
sia, and other ailments. Address J. A. SHELLHAMER, 8 1/2 Bos-  
worth street, Boston. 13w

MRS. J. C. EWELL, Magnetic and Inspira-

tional Medium, 1658 Washington street, Boston.  
02w

Mediums in Boston.

A NEW MEDIUM.

Dr. J. R. Cocke,  
474 Shawmut Avenue, Boston,  
107 Falmouth Street, Boston.

Independent State-Writing and Occult Tele-  
graphy.  
Diagnosing Disease a specialty.  
Take Back Bay Cars. 13w

C. E. WATKINS,

A. S. HAYWARD, Magnetist, 443 Shaw-  
mut Avenue, endorses disease with his healing gift  
when called upon. Hours 10 to 4; other times will visit the  
sick. For 15 years he has had signal success in cures with his  
powerful Spirit-Magnetized Paper; 2 packages by mail, \$1.00.  
02w

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 49 Tre-  
mont street, Boston. Private Sittings daily. Will an-  
swer calls from the Tremont Hotel. 13w

W. S. ELDRIDGE,

MAGNETIC PHYSICIAN, 651 Washington street, Boston.  
13w

MRS. HATTIE YOUNG,

TRANCE and Business Medium, 22 Winter street, Room  
18, Boston. 4w

MRS. L. M. VIERGE,

MASSAGE AND Baths, 282 Columbus Avenue, Suite 11, Bos-  
ton. Patients accommodated with rooms. 4w

MISS CONRADSEN, Healing Medium. Mas-  
sage Treatment. 6 Dover street, near Tremont street.

MISS C. W. KNOX, Test, Business and Med-  
ium. 21 East Springfield street, Boston.

DR. A. H. RICHARDSON, Magnetic Healer,

Waverly House, Charlestown. 06w

MRS. J. M. CARPENTER, 181 Warren Ave-  
nue, Boston. 8w

OUR PIANOS

THE TRIUMPH OF THE AGE.

THE Smith American Pianos embody all the essential ele-  
ments of a PERFECT PIANO. Ask our Piano Dealer, or write  
to RICHMOND and HONOLULU in tone, EQUALLY BAL-  
ANCED throughout the entire Piano; SINGING  
and REMARKABLE BELLICANCY in the  
treble; prompt response to the touch, combined with a  
SYMPHONIC and ELASTIC action that charms  
every pianist. Purchasers who regard their pecuniary in-  
terest will examine our instruments before purchasing.

THE SMITH

American Organ and Piano Co.,  
531 Tremont Street, Boston.

STYLISH AND DURABLE  
FURNITURE.

WE manufacture all our Furniture at our large factory in  
Charlestown, and sell direct to the retail trade. By  
purchasing from us you save all intermediate profits be-  
tween manufacturer and retailer. All our goods are war-  
ranted. Inspection and comparison invited. No trouble to  
show goods.

F. M. HOLMES FURNITURE CO.,

Boston Salesroom, 110 Tremont St.  
S15 61w

The Fraternal Union

WILL organize an Afternoon and an Evening Class for  
the careful study of the Phenomena of Materializa-  
tion Nov. 1st. The first meeting there will be an explanation  
of the conditions necessary for the best manifestations,  
and each will have a seat assigned and retain the same  
throughout the six sittings. A limited number of tickets for  
sale at 25c. Some officers of the Union will be at the Rooms,  
No. 11, and 12, to show the Rooms and explain the objects of the  
Society. 5 P. M. to show the Rooms and explain the objects of the  
Society. O. H. WELLINGTON, Secretary. 13w

SISTER MARCIA HILLSGROVE,

Shaker Medium and Soul-Reader.

SEND name, age and lock of hair for delineation of char-  
acter. Test questions answered for one dollar. Address  
Waverly, Mass. 13w

MRS. JENNIE CROSSE.

THE great Test Medium and Clairvoyant, will give whole  
and partial readings of the past, present and future. Test  
questions answered for \$1.00 and 2-cent stamps. Six questions an-  
swered for 50c and stamp. Disease a specialty. Address  
West 60th St., New York City. 13w

THE OFFICE OF "THE SOUL," with Lili-  
Bury and Reading Room, has been established at Old  
Fellows Building, Tremont street, corner of Berkeley street,  
Boston, where all are invited



