

# A STORY OF THE IDEAL AND THE ACTUAL

[illegible]







assembly of judges was held on the side of a lake, which was covered by a dense forest. The judges were seated on a raised platform, and the people stood before them. The judges were dressed in robes, and the people in simple clothing. The judges were looking at the people, and the people were looking at the judges. The judges were talking to the people, and the people were listening to the judges. The judges were writing on a scroll, and the people were watching them. The judges were standing up, and the people were standing up. The judges were walking away, and the people were following them. The judges were talking to the people, and the people were listening to the judges. The judges were writing on a scroll, and the people were watching them. The judges were standing up, and the people were standing up. The judges were walking away, and the people were following them.

TO A CAGED BIRD.  
BY WILFRED WALKER.

Beat thy wings, oh, bonny bird!  
Against thy prison cage,  
And vent thy pain in broken notes  
Of wild, impatient rage.  
Pour out the anguish of thy soul,  
In numbers wild and strong,  
Up to the throne of Earth's Great King,  
Thy mournful prison song.  
So shall thy fellows, on free wings,  
Soar to greet the morn,  
And when they hear thee in thy cage,  
And rick thee with their scorn,  
Thy gladdest notes grate sadly out  
Across thy prison walls,  
In manifold strains of bitterness,  
Unto thy captive chole.  
And my soul, thy galling bonds,  
Bonds which have bound thee long,  
Break into wild and mournful moans,  
Thy gladdest strains of song.  
And I have sighed to break these chains,  
To rise enfranchised, strong,  
And pour thy spirit out to Him  
Who grants the power of song.  
In vain, in vain, too long, oh earth!  
I know thy galling bonds.  
I feel under my life a bound,  
I may not go beyond.  
But some are free, and joyously  
They sing their songs around,  
And every strain 'till dawn  
Has still the prison sound.  
But death will come to break all bonds,  
To lift thy life's eclipse,  
To light the chains from off thy soul,  
The silence from thy lips.  
Patient, wait the hoped-for hour,  
When, from thy prison, free,  
May soar aloft, and gain at length  
The utterance of song.  
And with the birds of Paradise,  
Admired and loved,  
And joyous song, on life, glad wing,  
The Alpine heights of song.

AUTUMN.  
BY WILFRED WALKER.

Autumn is a season of change. The leaves are falling, and the trees are bare. The weather is cool, and the days are short. The nights are long, and the stars are bright. The sun is low in the sky, and the light is soft. The air is crisp, and the wind is strong. The water is cold, and the ice is thick. The snow is white, and the ground is covered. The mountains are high, and the valleys are deep. The rivers are wide, and the streams are fast. The birds are flying, and the fish are jumping. The flowers are blooming, and the grass is green. The trees are tall, and the leaves are many. The world is full of life, and the future is bright.

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## Message Department.

Each Message in this Department of the BANNER was claimed by the Spirit who was the instrumentality of the message. The messages were given in an abnormal condition called the trance. The messages with no names attached, were given as per desire, by the Spirit-guides of the circle—all recorded verbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

### The Circle Room.

Our Free Circles are held at No. 188 WASHINGTON STREET, Room No. 4, (up stairs) on MONDAY, TUESDAY and THURSDAY. AFRICA. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

Miss CONANT gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M.

### Special Notice.

All questions propounded by the audience at our Free Public Circles must hereafter be in writing, to avoid confusion.

### Invocation.

O thou who art the perfection of life, thou who hast all souls in thy keeping, thou who clothe the hills of the field and note the falling sparrow, we believe in thee as an Infinite Presence in which all things live. We believe in thee as a Divine Glory, drawing all things to itself. We believe that thou hast marked out the destiny of all souls, all forms. We believe, through thy love and wisdom, all souls will be gently led through life, higher, still higher, until they are clothed with wisdom, all parts harmonized—until they are able to sing a glad song of joy. Oh, we believe in thee as an Intelligence Supreme, giving no place, no time, no condition of being for aught save thyself. We believe in thee as our Father and Mother, as a Presence that crowns with glory this bright autumn day. Oh, we believe in thee as a Power that ever has been in the past, that is in the present, and ever will be in the future. Therefore it is that we are crowned with Infinite trust; therefore we feel safe. Though the storm rages ever so wildly around us, though waves dash at our feet, still we trust to thee, for thou art strong and wise and good. Oh, Infinite, receive our song of thanksgiving, and return us therefor that blessing of consciousness that comes because we have done well. Amen.

Sept. 25.

### Questions and Answers.

**CONTROLLING SPIRIT.**—We are ready to answer the inquiries of either the audience or correspondents.

**Q.**—Will the controlling intelligence give us some idea of the food—if any—and the ways and means by which spirits live? What are the appearances or scenes among which spirits dwell or make their home? What are the usual employments of spirits in general? We want a lifelike description of things as we shall find them in the world of spirits; for many spirits complain, when they return, that they did not find things as they were in this world. One spirit said: "I am bewildered, I'm bewildered!" And yet he had been a long time in the world of spirits. The minds of most people are vague on these subjects. Can you make us see some things as you see them and as other spirits see them?

**Ans.**—Mind feeds upon its own production. Thought. It has not need of food that food the body needs, nor does it need to be clothed with raiment as the body needs to be clothed. And yet it has a clothing, an external form, which is an outgrowth of its own internal sphere, and corresponds to that internal sphere, whether it be good or evil, deformed or fair proportioned. It is absolutely impossible to demonstrate clearly to you the absolute condition of the spirit after it leaves the physical body. You are not so conditioned as to receive such information. Being accustomed, as you are, to measure all things by your human senses, you can understand things only through those senses; and whatever can be shown you that will appeal to those senses, you can understand; but those things that pertain to the spirit-body cannot be brought to the sphere of your understanding. Therefore it is that all spirits, when they pass beyond the boundaries of earth-life, are disappointed—do not find things in spirit-life as they expected, simply because it is absolutely impossible to give you a clear description of the spirit-land proper; because there is nothing with you with which to compare that spirit-land. We may carry that wisdom and knowledge into our internal being, and the internal will understand us; but in the external you cannot gain a full understanding of the things that belong to your second condition of life. Be content with the knowledge you receive through your human senses. Be satisfied to know that you live after the change called death, and that you will meet your friends beyond death. Be satisfied to know that that life is a step beyond this; that you will retain all your proclivities, be they true or false; whether they are born of your human surroundings or not, you will carry them with you, and hold them in your possession until you shall have outgrown them, or until you shall have no longer need of them.

**Q.**—Please describe the original inhabitants of earth?

**A.**—The earth never had any distinct original inhabitants.

**Q.**—Is it not believed, in the spirit-world that matter is coeval, is point of existence, with Deity?

**A.**—Certainly, in the spirit-world Deity would have no means of expression.

**Q.**—Is not the old orthodox doctrine, that God created all things out of nothing, a false one?

**A.**—There never was a greater absurdity.

**Q.**—Does the quantity of matter in the universe ever vary?

**A.**—Certainly, so far as density is concerned.

**Q.**—Was there more one time than another?

**A.**—So far as matter is concerned, there has been more matter one time than another.

**Q.**—So far as substance is concerned, was there more one time than another?

**A.**—Yes, that substance that you can perceive.

**Q.**—When did that matter come from?

**A.**—That matter came from the spirit-world.

**Q.**—How is it known that there was ever more matter one time than another?

**A.**—The matter form has a greater weight than the form of the child. So it is with regard to universes.

**Q.**—Is the matter that goes to form the child so much taken from something else?

**A.**—Yes.

**Q.**—Now apply the same question to spirit. Is the quantity of spirit in the universe always the same?

**A.**—Yes, we believe it is. But spirit is constantly changing. One form loses; another may gain. Give and take, is the order of law in universal life.

**Q.**—Has any individualized spirit ever lost its identity?

**A.**—No, we do not believe that that which has once been individualized can ever lose that individualization.

**Q.**—Are spirits now being individualized?

**A.**—As souls, we believe they have always been individualized.

**Q.**—What additional power do they get by being born?

**A.**—Only that which belongs to form.

**Q.**—Did not spirit have form before it was born?

**A.**—Yes.

**Q.**—What additional form does it acquire by being born?

**A.**—The form that pertains to crude matter.

**Q.**—Does it lose its previous form?

**A.**—No; for nothing is ever lost. It may be changed, absorbed, but not lost.

**Q.**—Are not geologists agreed that there was a time when the earth was not inhabited? If this is true, how could the inhabitants of earth have been eternal as human bodies?

**A.**—It is our belief that all things progress in cycles—are constantly repeating themselves. Now there may have been a time—and doubtless has been—when the earth has not been peopled with human intelligences. But yet that is only one of the events that must of necessity come by virtue of the progressive power of its own internal law. We stated that the earth had no distinct original inhabitants; and so we believe.

**Q.**—Does the spirit control the passions and appetites of man? In other words, do we receive them from spirit-life, or are they inherent in the body and to be charged upon the body?

**A.**—There are certain appetites and passions that belong specially to the body, and there are others that belong specially to the spirit. Those that belong to the body are charged upon the body. Those that belong to the spirit are charged upon the spirit. You are living two distinct and positive lives, one in the internal; the other in the external. One is governed by your external surroundings, by the circumstances of your external lives, the other by the internal. One may be called human, the other Divine. One belongs to the form, and therefore changes; the other you will have throughout eternity.

**Q.**—Is there any truth in the idea entertained by some persons, particularly Catholics, that some lead an angelic life, such as priests and nuns? Is it a hoax upon the world, or is there truth in it?

**A.**—All persons lead angelic lives who strive to live up to their highest convictions of right, whether in the Catholic Church or outside of it.

**Q.**—Do many succeed in carrying out this angelic life, as understood in the Church of Rome?

**A.**—Yes, certainly, to their own satisfaction, at all events.

**Q.**—Do Christians in general come up to the Christian rule?

**A.**—No; you are never ready to make this rule apply to yourselves individually, but are always ready to apply it to others.

**Q.**—Which is the higher rule of action, self-preservation or self-abnegation?

**A.**—They are both good.

**Q.**—Is one more desirable than the other?

**A.**—No.

**Q.**—Are they contrary to each other?

**A.**—No; they may seem to be, yet they are not.

**Q.**—Is spirit to be held accountable for actions done in the body?

**A.**—Yes; but not in the old theological sense.

**Q.**—Paul says, "The spirit is willing, but the flesh is weak."

**A.**—The soul knows the better way. There is a law pertaining to physical life, as well as to internal or Divine life. The internal never conflicts with the external. In other words, you are suffered by the internal to go this way or that, led hither or thither by external circumstances. The soul takes no means to prevent you.

**Q.**—The soul seems to sympathize with the body when the latter commits some wrong action. Is the spirit held accountable for that action?

**A.**—Yes, always.

**Q.**—Why is the body allowed to commit the action?

**A.**—Because it is right, because there is absolute need of your passing through just that experience. That is our belief.

**Q.**—Do the spirits know such a spirit as Jesus Christ?

**A.**—They certainly do.

**Q.**—Have you ever seen and conversed with the first inhabitants of the earth?

**A.**—We have seen and conversed with the intelligences who lived on this earth many thousands of years ago. They are unable to point back to a time when the earth was not inhabited. Though it is our belief that there was a time when the earth was not inhabited by humans, yet prior to that time we believe it was inhabited. But according to the course of its own law, there was a time when it was unable to sustain animal life.

**Q.**—How many thousand years ago did those persons live?

**A.**—Over seven thousand years ago.

**Q.**—Were not those the original inhabitants who lived after the earth became habitable?

**A.**—We do not believe the earth ever had any original inhabitants, we again assert.

**Q.**—Then you do not regard the doctrine of an original pair, from which all have descended?

**A.**—We certainly do not.

**Q.**—If extinct, how did they commence again?

**A.**—We cannot tell.

**Q.**—Have spirits any knowledge in relation to time and space?

**A.**—Yes; but that knowledge is governed by time and space.

**Q.**—Is there time and space in the spirit-world?

**A.**—No.

**Q.**—Then the spirit-world is not regulated by time and space?

**A.**—No; it is a vast, unbroken eternity.

**Q.**—Condition?

**A.**—Yes.

**Q.**—If a person dies, how long does it take for the spirit to appear, as we see it in the spirit-world, would it not be an imperfection, if it took time to appear?

**A.**—No, it would not be an imperfection. If the attractions were very strong, it would be sure to retain the semblance of earth-life time till he had outlived that condition.

**Q.**—Do you know of any such spirit as a person we call the devil?

**A.**—We certainly do. And yet this same devil is our God, our Father.

**Q.**—Name some of the things that the devil does?

**A.**—Can spirit tell the difference between good and evil, and extreme wickedness?

**Q.**—Yes.

**Q.**—The devil is very wicked, is he not?

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**Thomas Corey.**

I was a sharpshooter attached to the 32d Virginia, and was killed at the battle of Chancellorsville. I was first wounded and taken prisoner by your folks; and before being taken to the hospital, I was shot in the head.

While we were waiting for transportation, I got talking with a man, who told me he belonged to an Illinois regiment. He too, was wounded, but not mortally. He said to me, "Soldier, you're going across the river; you're going to die, but you can come back again." Said I, "What do you mean by that?" Said he, "I mean that you're going to die, but you can come back."

"How?" said I. "Back, out something that's called a medium, get control of it, and come back to your friends." "What after I'm dead?" said I. "Yes, after you're dead," said he, "I'm going to tell you my name, and if Spiritualism is true, I want you to come back and tell me I've told you right." The name he gave me was Eliza Spenser. He wrote it in my soul, and I carried it with me, and it was Eliza Spenser, wherever I went on the other side. I didn't think much about the matter, for I thought the poor fellow was crazy.

I went into Virginia myself from Wisconsin. I was a Virginia boy, but I was inculcated with Virginia ideas, so I took up arms against the Government.

It's very evident that he told me the truth, for I'm back here. Stranger, if that man is living on the earth—and I believe he is—I should like most of all to talk with him.

I don't know as my folks know anything about this, or would care to hear from me. I was unfortunate in some respects here. I wasn't so made up as to be able to win much love and friendship from others; so I had to take it rough.

I want to talk to that man. He's a believer in these things, for he told me he was. I was kind of afraid to die; that's what made him talk to me. I kind of thought I was going to hell, because I'd not done just right here. So he told me I'd nothing to fear, and I could come back and talk with my friends on the earth. I said something like this to him, "Stranger, I'm willing to die, but I want a little time to repent in. You see I can't live an hour." He told me there was time on the other side. I didn't say much about it, for I didn't understand him very well. But wherever he is, I want him to give me a chance to talk to him. I'll tell him some things I've seen and heard in the spirit-world.

Stranger, I haven't got a crowd of relations, though there's plenty on the earth that I know. Suppose they'd say of me now, as they did when I went to war, "Let him go; he's of no account." There's only one man I want to come to. I don't suppose he'll know me. Thomas Corey is my name. I don't remember that I ever gave it to him. But tell him that the soldier who laid on the battle-field at Chancellorsville, that he gave him words to come back to tell him it's all true, only he didn't tell me half the story, and I want to talk to him. Will you do that much for me? [Certainly.] Good-day.

Sept. 25.

### Orderly Edward Thorne.

I was serving as orderly under my father, Colonel Thorne, of the 2d Georgia, when I was killed. I was but fourteen years of age. If you are pleased to serve me as well as others, I shall be pleased if you will give my name a place in your list, saying I wish to talk with my father and my mother.

You will say that Edward comes; that he is not much used to coming; would rather come at home than in the spirit-world. Good-day, sir.

Sept. 25.

### Nancy Horton.

I want you to tell my folks in Newburyport that I've come here and reported myself, and that I want to talk to them. My name was Nancy Horton. I lived upwards of eighty years on earth, and died last year in Newburyport. I want to come back at home; don't want to come here. Will you say so? [Certainly.]

Sept. 25.

### James Gross.

Say that James Gross, of the ship Alhambra, died to day, (Sept. 25th), by falling from the mast-head of the ship Alhambra.

I'm excited, I know, but I was a believer in these things, and said, "If God gave me strength when I died, I'd come back on short notice." So here I am.

Sept. 25.

### Thomas Connelly.

He was in and he was out, like the Dutchman's flea. [Did he take your place?] Yes, sir; I do not like to see him here, because I belong in here myself. Faith, put me hand where he was and he was gone! Ah, he's one of the determined kind, who are bent on having their own way, it matters not whose neck they would step on. All right; I suppose if I was like himself I'd do just as he does.

Well, Mister, I would be much obliged to you if you'd say a few words for me. There's many things I would like to speak of, but here I don't care to say much about 'em.

I, Thomas Connelly, should be glad to talk to any of me folks about the things here, and in the spirit-world, too. I'll pay the strictest reference to the Church, and will promise to say nothing that will interfere with their religion, nothing that will go against the laws of the Church, as they understand it. I've got many things to say about myself and themselves. Though I know very well I had me faults—I perhaps look too much to drink sometimes, and perhaps done some things I would not have done had I as much wisdom as I've got now; I've been in this life—but that's all over now; I can talk sensible as any one, and show them some things for their interest, perhaps that nobody else can show 'em.

I'm pretty well off in the spirit-world, and satisfied, as much as I can be with all me surroundings. But it's not like what I thought it would be. Oh, it's in some things much better than I thought; but I've got something to do besides singing hymns, and all that kind of stuff—something else to do.

I suppose, for one, have got to come back here and straighten out some things that are left crooked. All right, if they'll give me a hearing, I'll not say anything against 'em.

I came from Boston, sir; was as high as a key, thirty-four years old; I leave a wife and one child here, the child too little, a year, to understand me letter. All I want is—me folks have some of them heard about these things—I want them to think of what I was, whether I was drunk or sober, but as one that wants to talk to them, as one who's got something to say to them, and I said before, I'll not say anything against 'em.

"I'll satisfy them, that I'm a CATHOLIC, just as much as they are, only I don't see things as they do. Good-bye, sir." I'm shut out.

Sept. 25.

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Sept. 25.

give them life. Take away the graves and give them their friends, again. And when they shall come, as he who now prays for them, let them see the smile of their friends awake them in the land of Morning. Then may the remembrance of their own good deeds, give them beautiful robes shining faces. Then shall they know they are not forgotten, but they are.

Sept. 25.

**Questions and Answers.**

**Q.**—Can you tell me about a friend who has lately died?

**Ans.**—All such personal questions should be propounded to personal friends. They can better answer them.

**Q.**—When some persons first awaken in spirit-life, they say they find themselves surrounded by snakes and serpents. Is this true?

**A.**—Yes.

**Q.**—What is the cause of those appearances?

**A.**—It is generally caused by their own inharmonious condition. It may have been induced by physical suffering, by death, fear of hell, fear of a revengeful God. It is generally induced by fear, yet it is as much a reality, though it may not seem as any other condition of mind. The inharmonic seed so many hideous objects, that he becomes wild over them. It is said by those who do not know that it is more fancy, imagination. But we assure you it is a reality, a something as real and tangible as are the everyday experiences of human life.

**Q.**—If spirits recognize both Jesus Christ and the Devil, what means have they of distinguishing one from the other?

**A.**—We believe the two are one; that the principle you have outwrought into a personality, named the devil, is but a part of the Spirit of Truth that spoke through Jesus the Christ. It is only the lesser good. We affirm again, we have seen both. Having seen a great variety of the manifestations of life human, and life past human, we know something of this Devil, something of Christ.

**Q.**—As we suppose there must be distinctions of character in the spirit-world, such as vicious and good, what means have they of improvement there?

**A.**—Their means, or the means of improvement, are as various as their needs. Sometimes they return to earth to outlive their earthly, inharmonious tendencies, through some other human form, by coming in rapport with that form. Sometimes they outlive their evil tendencies with overpowering deeds of goodness, and by ever living in an atmosphere of aspiration, hope, which is, when properly defined, prayer. The spirit is, when properly limited in its opportunities for improvement in the spirit-world. On the contrary, those means are enlarged, for the barriers that were around the spirit here, are oftentimes very far removed in the spirit-land. So when prevented by human circumstances from atoning for wrongs done in the body, there is repentance and progress beyond the tomb. Of that you may be sure.

**Q.**—Have the spirits any knowledge of the truth or falsity of the doctrine of the atonement taught by Christ?

**A.**—It is our belief that Jesus the Christ, Jesus the Truth-teller, did not teach the doctrine of the atonement. The doctrine of the atonement was a child of the old Church, and has been dragged into Christianity, not by Christ, but by those who profess to believe in him, to follow in his footsteps. The followers of Christ were of two classes, the good and the bad; indeed, they have gone a long way round, have ever been striving to attain that high sphere that he attained by some unnatural means.

**Q.**—It is said that the law came by Moses, and grace and truth by Jesus Christ. What was that grace and truth?

**A.**—The fulfillment of the law; the law as taught by Christ. The law, as taught by Moses, was "an eye for an eye, a tooth for a tooth, blood for blood." But when Christ came, he sought to do away with the law in the fulfillment thereof by inaugurating a new standard, by giving birth to a more beautiful child. Christ did not teach that you should claim blood for blood.

**Q.**—Did Jesus exist as a personality previous to appearing in the flesh?

**A.**—So far as his spiritual identity is concerned he did exist, and was not a new creation.

**Q.**—It is said by Adam's violating the covenant of life he brought death to all humanity, or, in other words, "as in Adam all die, so in Christ shall all live." Please explain this passage.

**A.**—By believing in a person, by founding your faith upon him, you found it upon death. Christ taught a better way; to live in spirit. He said, God is a spirit; come and worship him in spirit and in truth. Do away with your idols; do away with false worship. Come, get into the great temple of your God, and be baptized in the immensity of his love, and lose your personalities in this great everlasting principle. This taught Jesus, and thereby raised you to newness of life, took away your fear of death. A belief founded upon the worship of form is one by which you will destroy your personality, immortality. Christ came to do away with this false belief, to give you a more excellent way.

**Q.**—Is it true that woman was created out of one of the ribs of Adam?

**A.**—No, absolutely false; a gross absurdity.

**Q.**—Was there a man made named Adam, as represented to us?

**A.**—No; there is no truth in it. It is absolutely false. There are no experiences that have been out of your Christianity; and as for Christianity, it has been warped, misinterpreted, and has been a failure, a failure, a failure.

**Q.**—Why does God allow a holy righteous man to die?

**A.**—Why does he sometimes permit whole worlds to be swallowed up by earthquakes? This would seem to be a terrible disaster. You do not question the wisdom of the Lord, do you? You do not question the love of the Lord, do you? You do not question the power of the Lord, do you? You do not question the holiness of the Lord, do you? You do not question the justice of the Lord, do you? You do not question the mercy of the Lord, do you? You do not question the goodness of the Lord, do you? You do not question the beauty



**Mediums in Boston**

**Mediums in Boston.**

**DR. A. H. RICHARDSON,**  
HEALING MEDIUM, of Charleston, where he has treated  
at all times, and officiated in the office, for the past year  
has been induced, by the offer, for the past year, to  
Boston, and taken rooms at No. 6 RAYMOND PLACE, where he  
will still continue to officiate as usual. The remainder  
of the week will be at his office, 277 West Main street,  
October. Terms moderate. The poor treated free.

**MRS. R. COLLINS**  
STILL continues to heal the sick, at No. 19 Pine street.  
Office hours from 10 to 12 o'clock, A. M.  
Also, DR. WILLIAM H. COLLINS, Magnetic and Healing  
Medium, will still continue to attend at his office, No. 19  
Pine street, at No. 19 Pine street.

**DR. MAIR'S HEALTH INSTITUTE,**  
AT NO. 1 DAVIS STREET, BOSTON.

THOSE requiring examinations by letter will please en-  
quire of the proprietors, and return postage stamp, and the  
address, and state sex and age.

**MRS. FRANCES, PHYSICIAN AND BUSINESS**  
MIDWIFE, describes diseases, their remedies and all  
kinds of business, price one dollar. Has all kinds of Medi-  
cines, and will attend to all cases. Her office is at No. 2  
N. W. CORNER, 111 COURT STREET, ROOM NO. 1. Hours from  
9 A. M. to 9 P. M. Don't ring. Please cut this out. Oct. 21.

**DR. WILLIAM B. WHITE, Sympathetic, Clair-**  
voyant, Magnetic and Electric Physicist, cures all dis-  
eases the patient will attend to. His office is at No. 1  
removed. Advice free. Operations, \$1.00. No. 1 SPRING  
PLACE (leading from South Bennett street), Boston. Oct. 1.

**CLAIRVOYANCE. — Mrs. COLOMBO** may be  
consulted by letter, or by letter, respecting her  
Health, &c., at 34 Winter street, Boston. Directions by  
letter.

\$1.00; lost or stolen property, \$2.00. Oct. 7.

**MRS. F. A. SPINNEY**, Magneto and Sympathetic Healing Medium, No. 61 Bradford street. Nervousness and all feelings removed. No medicines given. Oct. 31-7.

**MRS. LIZZIE WETHERBERG**, Healing Medium, 123½ Lincoln St., (near Summer), Boston. Hours from 9 till 6 p.m., and 8 till 8 p.m.. No medicines given. Oct. 31-7.

**MISS NELLIE STARKWEATHER**, Writing Test Medium, 1 Indiana street, near Harrison. Hours from 9 a.m. to 6 p.m. 2nd—Oct. 7.

**MRS. C. O. KIRKHAM** has resumed her Sittings at rear of 1099 Washington street. Hours from 12 m. to 2 p.m. and 6 o'clock to 8 p.m. Terms, \$7.00. 2d—Sept. 9.

**MRS. A. C. LATHAM**, Medical Clairvoyance, Karma and Reincarnation, 272 Washington street, Treatment of Body, Mind and Spirit. Oct. 7.

**MADAM GALE**, Clairvoyant and Trance Medium, 24 Lowell street, Boston. Three sittings by letter answered for 50 cents and two 3 cent questions. Oct. 21-7.

**MISS E. F. HATHORNE**, Inspirational Medium, Clairvoyance, Communications sent by mail. No. 6 Avon Place. Oct. 28-7.

**MRS. L. PARMELEE**, Medical and Business Clairvoyant, 1170 Washington St., Boston. 2nd—Oct. 7.

**SAMUEL GROVER HEALING MEDIUM**, No. 18 Dix Street, (opposite Harvard street). Oct. 7.

**MRS. S. J. YOUNG**, Medium, No. 80 Warren street, Boston. 2nd—Sept. 27.

**SOUL READING,**

**Or Psychometrical Delineation of Character.**

**MR. ANTHONY BARNES** would respectfully announce to the public that those who wish, and will visit him in person, or send their autograph or lock of hair, their names and addresses, and state whether they desire to know the nature and peculiarities of disposition; marked chances in past and future life; physical disease, with prescription thereof; how they can best proceed to pursue in arithmetic, science, literature, and other studies; what will be successful in the physical and mental adaptation of those intending marriage; and hints to the laborer, mariner, merchant, soldier, sailor, and others, as to the most profitable course of action. They will give instructions for selfimprovement, by telling them the nature and quality of their own souls.

Seven years' experience warrants me in saying that I can do what they advertise without fail, as hundreds are well satisfied with my results.

Everything of a private character **KEPT STRICTLY AS SECRET**.  
For Written Description of Character, \$1.00 and red stamp.  
All our letters will be promptly attended to by  
either one or the other.

Address, **MIL AND MRS. A. B. SEVERANCE**,  
107 N. 1st St., Milwaukee, Wis., or Walworth Co., Wisconsin.

**HEALING THE SICK**  
BY THE  
**LAYING ON OF HANDS.**

**THE UNDESIGNED**, Proprietors of the **DYNAMIC**  
METHYTS, are now prepared to receive all who  
desire a pleasant home, and a sure remedy for all their ill-  
ness. Our Institution is commodious, with pleasant surroundings,  
and located in a beautiful spot, overlooking the lake, on Mil-  
waukee, overlooking the lake. Our past success is truly ma-  
jestic, and daily the suffering find relief at our hands.  
The last time I was in Milwaukee, I saw the city on Mil-  
waukee, two doors south of Division street, and with  
hundred feet of the street in front of the building.  
J. J. PETERSON, GOULD & CO.,  
Milwaukee, Wis., July 1, 1865. Oct. 1.

**DR. J. WILBUR**  
OF MILWAUKEE, WISCONSIN,  
**MAGNETIC PHYSICIAN**  
FOR ACUTE AND CHRONIC DISEASES.

**WILL** close his Rooms at Cleveland, O., Aug. 6th, at  
which time he may be found at his residence, 504 MIL-  
WAUKEE STREET, MILWAUKEE, Wis., where he will treat  
the sick until further notice. He cures all curable dis-  
eases without medicine. Also, cures all diseases by ac-  
cording him their handwriting. Send superscribed envelope and red  
stamp. Persons who are unable to pay are cordially  
invited, without money and without price. Clinical ex-  
periments will be required. Office hours are from 9 a. m. to 12 m., and from  
1 to 4 p. m. Oct. 7.

**DR. RATHAWAY'S HEALING INSTITUTE.**  
No. 110 Wisconsin St., Milwaukee,  
Wisconsin.

Are now raising and selling furniture, and are now open

**THE CELEBRATED MAGNETIC SHOCK TREATMENT**  
**DR. J. A. NEAL,**  
**OF NEW YORK,** will remain in this city for a short time for the purpose of giving his celebrated Magnetic Shock Treatment in consultation is peculiar to himself, and uniformly successful. His plan of treatment may be found at the **ADAMS HOUSE, 1000 Loon St. N. York.**

**DR. J. R. NEWTON**

CURE THE SICK AT COLUMBUS, OHIO

FROM  
Oct. 7 Sunday, Oct. 15th, to December.

**PSYCHOMETRY AND CLAIRVOYANCE**  
MR. V. M. BALDWIN will read character personalities and tell the future at a distance, &c. &c. &c. out of the form, all for spirit-communications, &c. Ac. a lack of faith, or the handwriting of the person. Terms: \$1.00. - Blinn, Wm.

**MRS. A. M. SUMNER, Developing and Healing**  
will hold her 2d. Course at 24 Court St. Roxbury, the third and fourth Wednesday of every month, all December next, when she will endeavor to find and convey to the patient the cause of his or her ailment, &c. enough manifested by those attending to continue through winter. She is satisfied great good will result from this course, many persons being cured of all diseases, after many times from an undeveloped condition of spirits, either out of the body. Admission to public lecture, 15 cents.

**MRS. COTTON, Successful Healing Medium**  
by the laying on of hands. No medicine. Rooms  
111 East 10th street, near 3d Avenue, N. Y. 1st—Sept 1

**MRS. MARY TOWNE, Magneto Physicist**  
and Medical Clairvoyant, 106 Bloeker street, N.  
York. 9—Oct 1

**G. F. B. ATWOOD, Magnetic and Clair-**  
voyant Physician, 181 Marks 1st, opp. Cooper Inst. N.  
Sept. 28—3m

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**17w-Oct.**

**MRS. L. B. STOOKWELL**  
Will receive pupils in ELUCATION, on Tuesday and days, at her residence, No. 3 Metropolitan Place, Boston.  
**6w-Oct.**

**LIBRARY OF MESMERISM AND PSYCHOLOGY.** Comprising the Philosophy and Practice of Mesmerism, &c.

**DR. LISTER, Astrologer, 25 Lowell street, Boston, Mass.** For terms, &c., please send for a circular June 17—6m\*



MORNING SESSION.

FROM: [REDACTED] TO: [REDACTED]

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The image is a high-contrast, black and white scan of a document page. The top portion of the image is a light gray, heavily speckled area, likely representing the top edge of a book or a piece of paper with significant noise or texture. The bottom portion is a solid, dark black area, which appears to be the rest of the page or the binding of the book. There is no legible text or identifiable figures present.