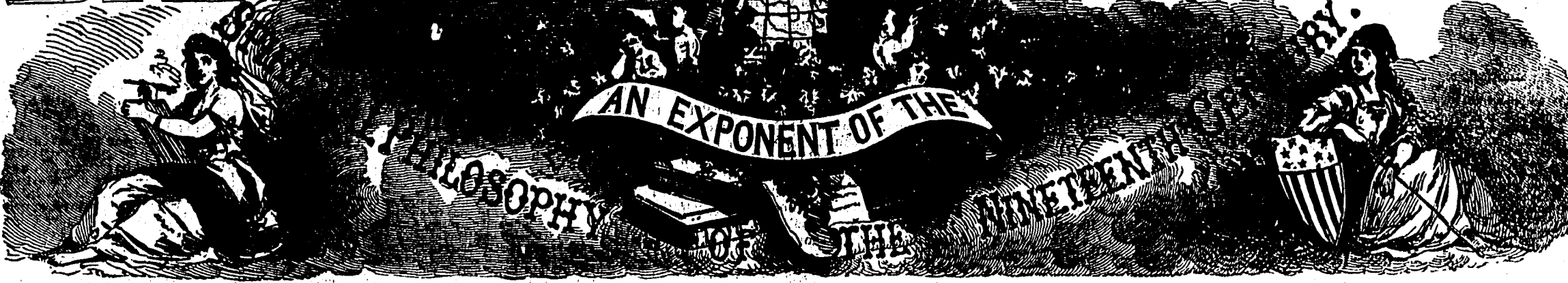


# BANNER OF LIGHT.



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MISS ALCOCK on Woman Suffrage.  
Among the many letters received at the annual meeting of the American Woman Suffrage Association was one from Miss Louisa M. Alcott as follows:

My Dear Mrs. Stone—I should think it was hardly necessary for me to write or to say that it is impossible for me ever to "go back" on woman's suffrage. I earnestly desire to go forward on that line as far and as fast as the prejudices, selfishness and blindness of the world will let us, and it is a great cross to me that I have and have duties prevent my devoting heart, pen and time to this most vital question of the age. After a fifty years' acquaintance with the noble men and women of the anti-slavery cause, and the glorious end of their faithful work, I should be a traitor to all I most love, honor and desire to imitate if I did not covet a place among those who are giving their lives to the emancipation of the white slaves of America. If I can do no more, let my name stand among those who are willing to bear ridicule and reproach for the truth's sake, and to earn some right to rejoice when the victory is won. Most heartily for woman's suffrage and all other reforms. LOUISA MAY ALCOCK. Concord, Mass.

The bad artist blames his brush.—Japanese Proverb.

## The Spiritual Reformer.

### A SPIRITUAL INTERPRETATION.

A Discourse given through the Organism of  
MRS. CORA L. V. RICHMOND,  
At Berkeley Hall, Boston, Sunday Morning,  
Nov. 25th, 1885.

(Reported expressly for the Banner of Light.)

#### INVOCATION.

Infault God! thou Spirit of all Life! thou Source of all Love! thou Divine and Perfect Center, around whom, as around an ever-living sun of glory, all souls must move, we turn to thee in praise and adoration, not in temples reared by human hands, not alone in outward word or spoken offering, but in that temple where thou alone dost dwell, in that manner which alone can reach from soul to soul, within the temple of the living spirit. Oh! God, thy children would praise thee, bring thee every offering of devotion, every aspiration, every longing, every hope and every prophecy, and knowing that in the all pervading love and divinity of thy being they will receive there an answer according to every need. Oh! Thou Light Divine! not alone the glory of the earth and sky, the splendor of the starry firmament and the wonder of created things, do we praise thee, but more for that deeper wonder—the uncreated, the divine, the perfect, that, without time and change and sense and decay, reveals itself within the soul; the uncreated love, the uncreated wisdom, the uncreated truth abiding from eternity within the soul, and coming forth into the senses to glorify the earth. Oh! Thou Wonder and Divinity, be thy voice the answering voice within each soul; thy light the illumination of every understanding, and thy love the all conquering, all potent power, which banishes out of seeming discord the wondrous harmonies of the universe; every heart within its own altar praise thee; every life be made glorious and luminous by the illustration of thy love, and each one, conquering fear and doubt and pain, let his transitory life be a preparation for the realm where there is perfect answer to the prayer of every soul. May the immortal ministrants hover near, and whatever is most needed to guide each heart on the earthly pilgrimage, and every life on its journeying, may there be answer in every heart, so adapting the ministrations unto every need that those who are weary shall find strength, those who are sorrowful shall find comfort, those who are doubting shall find certainty, and those who are in the valley of the shadow of death find the life eternal which forever flows from thee. Unto thee, Oh God, every heart would turn in praise, even as spirits in their disembodied state praise thee, by giving their voices to ministering to earth-bound ones; even as angels praise thee in their exalted and glorified condition by ministering to those in need, so may thy children here praise thee in every word and deed, till life becomes a prayer, and all thought an ever-flowing answer unto prayer from thy heart of love. Amen.

#### DISCOURSE.

Throughout the whole world mankind is beginning to render a spiritual interpretation to every form of religion. It has taken centuries to do this. For long ages man has been prone to bring everything pertaining to the spirit to the standard of the senses, that man often mistakes the manifestation for the spirit, and forgets that it was said by one who knew, that "the letter killeth, but the spirit giveth life." You are no longer permitted to interpret Oairis in the symbolism in which Oairis was presented to the ancients, but to realize that the sun and the name of the spirit, and the life of the divine life that is behind all existence; you are no longer permitted to consider that Isis is a literal image veiled in the earth, but the symbol of the spirit of all life breathed upon by divinity, the expression of creation in the most wonderful manner.

It has taken two thousand years nearly for the Christian world to be willing to put a spiritual interpretation upon the name of Jesus and the life of Christ, and yet his most simple utterances were filled with this interpretation. When his disciples questioned concerning his meaning, he always pointed to the kingdom of heaven that is within, and when they insisted upon having a literal "Father" and a literal "house" and a literal "habitation," he always referred to that which is divine within the spirit. For two thousand years, the great struggle has gone on in spiritual freedom, endeavoring to fasten the Father's house to the dust, and confine the kingdom of heaven within the literal realm of human interpretation. All religion to be valuable must have its well-spring within the spirit; all expressions of religion to be valuable must be pervaded by that spirit. The moment there is expression without spirit, that is idolatry; the moment there is form without truth, the form becomes a mockery. You would not parade the body of a friend (though it is often done, alas!) to the great shock of humanity and good taste, in the case of notables—you would not parade the body of your friend through the streets of the city if the spirit had fled, and say, "this is my friend!" You would not set human skeletons up in the house and introduce them to your friends, saying, "these are my beloved friends." When the spirit has fled the body is buried; when the spirit of truth has fled from the form, the form should also be buried decently and respectfully, without caviling, warfare and bloodshed.

To-day you are here in the midst of the whirlpool of the living testimony of a spiritual movement; that in its length, breadth, height and depth is so large so stupendous, that it is almost impossible for the feeble human intellect to fashion any law to apply to its bearing; for the most learned and analytical minds to determine in any way the measure of its importance; the senses are tortured and bewildered by all that is thrust upon them; the intellect is startled and dazed into trying superficial tests. Only those who have the safeguard of a correct interpretation of the spiritual movement of to-day can escape, either being unbalanced in mind or body, or being driven into the various shoals and quicksands of doubt, skepticism, uncertainty, and finally the entire whirlpool of complication which the casual observer detects in the present state of Spiritualism. For certainly were it anything but a divine unit in heaven, the present seeming state of spiritual manifestations of to-day would be an everlasting discord upon the earth; but this divine unit, expressing itself through every phase and every phenomenon of Spiritualism, through the true and the false, through that which seems genuine and that which seems not genuine, this divine truth is as liable to seize hold upon the seemingly false expression to illustrate its power, as upon that which you denominate true. It first seizes your senses, infuses its vitality and tangibility, there only to take it away again, that you may know that the senses are not reliable. It appeals to your intellect with its logic and its philosophy, until you seem to find philosophically the whole of the spiritual formula, and are ready to state it to the world, only to-morrow to upset that formula and explanation with a new interpretation, to prove that the human intellect, however vigorous mathematically and philosophically and metaphysically, has no grappling-hooks wherewith to deal with a spiritual proposition excepting in the realm of the spirit. It places all before you that the senses can require; the senses turn away because they cannot grasp the won-

derful and divine proposition that lies behind. It places all before you that the intellect can require in achieving its loftiest height and appealing to its lowest depths, and the intellect pauses upon the threshold of that immortal conclusion which only the spirit can grasp.

What we desire this morning is to offer Spiritualists the only correct solution, not only of the phenomena and philosophy, but of the seeming discords and contentions in Spiritualism, namely, that the spiritual illustration in order to be valuable to mankind must be presented in every possible phase, and that then you can only rely upon the spirit itself, that to which alone the manifestation must appeal, for the correct solution of its meaning and its intention. There have been going on in the spiritualistic world of mortals for the last five or six years such conflicts that if the truth had not been behind the manifestations, there could have been no surviving of even the smallest portion of the spiritual phenomena. But if killed a thousand times they rise again in new and wonderful expressions. To show you that though there have been such contradictions, perhaps some of them not very remote from the present hour, as would seem to overthrow the entire structure of the phenomena of Spiritualism, yet to-day, to-morrow, next week, new manifestations occur so palpable, so perfect, that all are again satisfied. These seeming contentions, as said before, are not for the purpose of satisfying your senses, but only to bring the truth closer to the senses; that the external expression being possible, all that is valuable in the external expression is that it is pervaded with the spirit of that life that forever and forevermore manifests itself to humanity according to the need, reveals itself according to the prompting from within, and makes life not for a day nor an hour, but for all time and eternity the very spirit of that conclusion which is a permanent law for your phenomena, made from day to day; you cannot eat to-day for to-morrow, nor will the bread of last year suffice for a present hunger. The bread which the prophets had will by no means sustain your life to-day; the living wine of the spirit poured out upon Olivet will not satisfy your thirst. That which you eat must be your daily bread. When you find the external form is not the bread only as Christ's ministry is an indication of what was there; that is each soul's bread of life—then all that seems contradictory and conflicting outwardly is merged into this one unity of purpose that chooses the shadow as well as the light, the shadow for the background of the picture of immortality.

Along the human lines of life that have been drawn so closely by the scientific and material interpretations of to-day, there has been threatened the entire overthrow of the spiritual structure in which we live, and in which we move without having a spiritual interpretation. The world of science little knew what it was preparing, what it has literally made by the vast and stupendous materialism upon which the spirit-world to-day has traced in living palpable light the evidences of immortality. It could not be traced upon the other background, for that was too much like itself. When real life was immortality, when fate was not a film, a glitter, a superficial worship. But now it has set out in the midst of a complete materialistic background of physical fact and spiritual denial. The spiritual world has swept in, has given an illustration of spirit power that has utilized, may, created the shadow of materialism, to illustrate it, to throw in lines of living light the spirit into the foreground. So all the while that science is building the structure of superficial life, of external being around the spiritual world is being traced, the angels' side is being revealed to the minds of men. The skeptic or the atheist, when he denies all existence of spirit-life, fashions an intellectual background upon which the spirit-world traces with still more distinct and definite lines of light the inevitable conclusion of immortality. It is with this background that we are to remember that whether they believe in the Christ of to-day and deny him to-morrow, whether something seems true to-day and seems false to-morrow, when mediums are exposed or are sustained, whether the seeming contradiction is in them or in the manifestation through them—that all this has nothing to do with the real truth that is being revealed, excepting as an illustration and as it is in the illustration that the mere external or mechanical fact shall seem to-day to be false, then that illustration will surely come, as it tends to drive mortals more and more to the correct knowledge, the spiritual interpretation. All phenomena reveal the same life; the adverse phenomena of nature that were taken in past times to be the illustration of evil powers, are now, under the interpretation of the spiritual intelligence, made portions of nature's beneficence; and you are not accustomed to consider that demon is in the storm and an angel or God of love is in the sunshine; but you are accustomed to consider that equally in the storm and in the sunshine, in the great struggle of earthquake and in the peace that prevails in the valleys where there are no disturbances, there is love; all must be included in the beneficence of nature, even he who denies an intelligent, conscious deity, even he who rejects the thought of divine guidance, takes refuge in the great heart of soulless, lifeless matter, and declares that he is in the keeping of that natural law, and finds even there a comfort in the knowledge that the tempest is needed as much as the calm, and the purifying airs that come after the storm cloud has passed away are airs that are born of this great purification.

Struggles are hurled upon the world to-day, because these are days of rapid culminations. It does not take a thousand years to get your thoughts impelled into action. Invention, science, art, learning, transportation, commerce, all travel with the speed of lightning. Electricity even seems slow in these swift-passing days, for the time is passing, when something written that electricity will take the place of the illuminating, impelling force that is now here. Time has come when human thought, which travels most swiftly, is slow compared to the methods of those winged messengers borne by spirits and angels thousands and thousands of leagues beyond space. Instantly the life that is there floods and seems to threaten to fill all your senses, through thousands of avenues, unnumbered thousands of streams, that seem to course their way down the mountains of truth, thousands of burning buds and flowers that must at once expand to bloom, and thousands of winged tempests touching your lives with calm or storm as you need.

Into some lives this torrent of spiritual life comes surging and pouring like the unloosed stream when the springtime sets it free from the icy chains. Over all your being this torrent of spiritual life surges, bearing away everything that is superficial, everything that is merely external. In the midst of this torrent you cannot pause for analysis. It is only that it comes with its impelling power and divine force, taking the debris, and sometimes taking things that seem valuable, too; nothing, however, that is half so valuable as this truth,

this torrent of immortal life. Sometimes it comes with a calm and soothing power, filling you at once with peace, regulating the tempest that was previously in your lives, in the voice of a child, in the communion of the love of a parent, in the communion of friends. You are at once exalted from discord, distrust and doubt into the clear, calm atmosphere of certainty, of belief and rest. But your state is not for another; he cannot participate in your condition, unless truth finds him just where it found you. It is to humanity that this truth comes; it is not particularly important that it shall regulate the planet, or external world, or the movement of material things; it comes to human life according to every human need, reaching the condition according to the state within; that is the most important thing.

Many say, "Oh! if there could be harmony in the ranks of Spiritualists!" It is harmony so much more valuable than truth that it is necessary that there shall be peace before there is growth. Shall there be a dead level, a lethargy of human calmness, peace not born of perfect harmony, but born of inanition? Let there be discord until there is knowledge; let there be discord until it works its own way of perfect truth, and then peace. We are not afraid of discord; it cannot mar the harmony of that symphony of the skies which makes of each individual life a portion of this divine orchestra of immortality. If you are in pain you cry out; it is not that you are in pain, it is that you are disturbed; suppression will not make it less. If there is room in eternity for every soul, there is room upon earth for all the growth that is needed here. If you disturb one another by your growth, make more room, be more inclusive in your thoughts and ideas, for this spirit is a power in the world, and will have its way. You have been keeping still when you ought to cry out, crying out when you ought to keep still, till this has come upon you making you do the thing you ought to do. If there is need, as there should be, of harmony, there should be truth, there should be love, and harmony will take care of itself.

The power that is capable of making souls live in forms of earth is as capable of taking care of them, knowing that in their growth that which seems to conflict is sometimes necessary, and that it is not the sunshine and peace that always give strength and sturdiness to the oak. The forest tree bends beneath the blast, its giant arms grow strong when called upon to resist it, knowing it would not be in order to plaster over this growth with a thin film of superficial harmony. Down deep in the centre of your being, in the great soul, which is the soul of humanity, there is no disturbance. Still in the deepest notes of all nature, and you will find them alike; there is love, truth and kindness to be found there, but before it can be expressed in mortal being, each one of these individual human lives, each one of these expressions through which the soul is striving to come forth, must have discipline, must have the conquest, and all discord must be overcome; not by being suppressed merely, but by being uprooted and removed. He who cuts off the branches of the upas tree does not destroy it, but he who digs down beneath it and reaches the root to strike will destroy it; he who uproots an evil has won the victory.

Many deplore that which seems to be violence and discord, but will not remember that the lessons of life, aided by the divine, will work their way. When the tempest is on the ocean, you cannot build a new breakerwater to keep the waves from the shore. You cannot keep the waves from surging when the spirit moves. God's angels descending in past times troubled the waters; it was because the waters needed to be troubled; and if they descend to-day and trouble the waters, it is also because they need to be troubled. But in the midst of this there is nothing to prevent the spirit from saying, "I know a place, condition or state that is not troubled." You have heard that in the midst of the cyclone there is a centre where there is no agitation, wherein even a babe might rest without one curl being harmed. You have heard that in the midst of the fiery furnace there is a place where no flame is found, no destroying element; the most delicate and fragile things there without even being singed. You have heard, also, that in the midst of the great seething, surging waters of life around you, there are souls resting calm and still in the centre of the conflict, knowing that the peace and power of the universe cannot be disturbed by that which is meant for the growth and unfolding of souls. Keep back the storms of springtime and there would be no harvest; keep back the storms of summer and there would be no ripening; keep back the storms of autumn and there would be no gathering in; keep back the storms of winter and there would be no hibernation. It is here, within material life, that the birth-pangs must come. Therefore when they come to you, rejoice; for the pain that precedes each birth is an evidence that life is there. Nothing can be worse than stagnation, and so it is best that peace is born of conflict and the triumph over it.

Do not, therefore, be disturbed, nor afraid; let this work have its way upon you; let it find out your weakness; let it distress you, so that you can overcome it. Whatever it is, whatever it teaches to any mortal, and whatever the manifestation that it is to teach you, is known somewhere in that realm where light and shade, where joy and sorrow, where calm and storm are held in the divine solution of perfect love, and it brings you your hearts and lives under the guidance of wise and divine attendants. Spiritualists may not always know the purpose. They are also in the darkness beneath a divine power, but it is time now to enunciate to Spiritualists what Christ enunciated to his disciples; what the spiritual treasure is that he endeavored to impress upon them. Do not mistake the letter for the spirit; do not mistake the manifestation for the reality; do not consider that any outward form of expression that is symbolical can by any possibility be the fullness of truth.

Block-houses, upon which the alphabet is printed, are for children; but when the language is known you rely upon that to give expression to thoughts. Words read from the dictionary, unassociated with language, would have no meaning. Language has no meaning unless you use the highest ideas for expression. Spiritualism chooses infant syllables now; is building and tearing down your block-houses; is making expressions upon your senses that are adapted to human needs. When the divine language is learned; when the great truth is taken home to your lives; when the symphony of the skies has been outwrought from your being; when all the chords of its matchless theme have poured into and through your lives, there is no fear but that the form will express the soul, the language will be to keep with the message that is given. There will be no discord then, for all will be viewed from the standpoint of the spirit, from the life of the soul, that chooses the word love when love is here, and chooses the baptism of sorrow when that is best and needed for the improvement of the world.

Go forth, then, whether in the tempest or in calm, whether in the midst of contradictory evidence, or whether all seems to be clear; re-

member the clearness depends upon your attitude, upon your point of vision. If you are in the valley you will see darkly; if you are upon the mountain-height all will seem clear. Each is on its own level, adapted to the earthly state, while all the sunshine and glory of the spirit-world and the great love of angels and of God are poured upon humanity according to its need.

#### POEM.

### SUNSHINE AND CLOUDS; OR, THE JOYS AND SORROWS OF LIFE.

[Subject chosen by the audience.]

The perfect light of the unveiled sun  
Were far too dazzling for human eyes;  
The pure white beam ere dawn is begun,  
Is veiled to you, with soft surprise  
And tender mists of cloud and shade  
That the changing earthly life hath made;  
Even the flower could not expand  
Beneath its burning, unbarred gaze;  
But gently placed by a loving hand  
Within the soil, through the darkness maze  
And labyrinth of mold and gloom,  
It reaches at last to snowy bloom.  
Unbar'd, your vision could not behold  
The perfect joy of the angel state;  
The outward being could never hold  
That wondrous love and the power of hate  
And the cross of sorrow on the earth  
Are what call the angel here to birth.  
In God's land the angels talk with speech,  
Unveiled with piercing vision clear;  
And soul to soul their loves may reach  
In that diviner atmosphere.  
But the soul is thrust here from that day,  
Though 't would not be understood or known;  
You might pass the angel on the way,  
And never know its heavenly tone.  
But when it is tempered to your gaze,  
When human sense and time and pain,  
And all the sorrows of human ways  
Have chastened you, the angel again  
Reveals the joy and the glow of years,  
In victories and works well done.  
God knows the shadow is needed here  
To make the lovely light unfold;  
And he knows that in the mortal sphere  
The pure white light of burnished gold  
That shines with the angel soul  
Is only wrought through sorrow's control.  
Yes, and the background fashioned here  
Brings forth the glory angel to light;  
Reveals how the spirit's perfect sphere  
Is fashioned before your human sight.  
When the earthly shadows all shall pass,  
When vanished are all the sorrows and tears  
Which make life like a magical glass,  
Revealing the joy and the glow of years,  
Back to your Father's house you come,  
No longer in ignorance of pain,  
But vanquishing evil in earth's home  
By the triumph of the angel soul.

#### BENEDICTION.

May the love of God and the power of his angels so light your way behind the veil of human life, that in the clear sunshine of the soul you stand revealed, face to face with God and with one another. Amen.

#### "What the Indians Believe."

The following story is taken from Washington Irving's "Tour on the Prairies":

"I will here add a little story, which I picked up in the course of my tour through Beattie's country, and which illustrates the superstitions of his Osage kindred. A large party of Osages had been encamped for some time on the banks of a fine stream, called the Nickanaw. Among them was a young hunter, one of the bravest and most graceful of the tribe, who was to be married to an Osage girl, who, for her beauty, was called the Flower of the Prairies. The young hunter left her for a time among her relatives in the encampment, and went to St. Louis to dispose of the products of his hunting and purchase ornaments for his bride. After an absence of some weeks, he returned to the banks of the Nickanaw, but the camp was no longer there; the bare frames of the lodges and the brands of extinguished fires alone marked the place. At a distance he beheld a female seated, as if weeping, by the side of the stream. It was his affianced bride. He ran to embrace her, but she turned mournfully away. He dreaded that some evil had befallen the camp. 'Where are our people?' cried he. 'They are gone to the banks of the Wagrushka.' 'And what art thou doing here alone?' 'Waiting for thee.' 'Then let us hasten to join our people on the banks of the Wagrushka.' He gave her his pack, to carry and walked ahead, according to the Indian custom. They came to where the smoke of the distant camp was seen rising from the woody margin of the stream. The girl seated herself at the foot of a tree. 'It is not proper for us to return together,' said she. 'I will wait here.' The young hunter proceeded to the camp alone, and was received by his relations with gloomy countenance. 'What evil has happened,' said he, 'that ye are all so sad?' No one replied. He turned to his favorite sister and bade her go forth, seek his bride, and conduct her to the camp. 'Alas!' cried she, 'how shall I seek her? She died a few days since.' 'The relations of the young girl now surrounded him, weeping and wailing; but he refused to believe the dismal tidings. 'But a few minutes since,' cried he, 'I left her alone and in health. Come with me and I will conduct you to her.' He led the way to the tree where she had seated herself, but she was no longer there, and his pack lay on the ground. The fatal truth struck him to the heart; he fell to the ground dead.

I give this simple story (says Washington Irving) almost in the words in which it was related to me, as I lay by the fire in an evening encampment on the banks of the haunted stream where it is said to have happened."—London Light.

#### Died of Congestion.

Egypt died when ninety-seven per cent. of her wealth was centered in three per cent. of her population. Ninety-eight per cent. of the wealth centered in two per cent. of her people caused the death of Babylon. Persia, the empire of a hundred and twenty provinces, kicked the bucket when one per cent. of her population had gobbled up the wealth of the realm. Greece, with more tenacity, succumbed to apoplexy when less than one per cent. of her wealth was distributed among ninety-nine per cent. of her people. Rome gave up the ghost when two thousand of her nobles "owned the world." In the American Republic, the wealth-producers own less than ten per cent. of what they have created, and already the Goddess of Liberty begins to show the premonitory symptoms of fatal congestion.—Chicago Express.











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Notices of spiritualistic meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

## Banner of Light.

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

## "A Proper for Conjurers."

Under the above heading our London contemporary, *Light*, has in course of publication in its columns a translation of a series of articles by Carl du Prel, of Munich, in the first of which some interesting experiences with Mr. Eglinton when that renowned medium was in Vienna are narrated. These were held, the first in full daylight; the second by the light of six large lamps distributed about the table and the room; the third by that of three gas-burners over the table. We infer from the account that the only persons present at the séance more particularly described were Baron Hellenbach, Carl du Prel and Mr. Eglinton. The manifestations were those of independent writing. Mr. Eglinton passed into a state of semi-consciousness. At first he sat at the table, upon which were slates provided by the experimenters; then stood up, walked about the apartment, talking in a voice differing very perceptibly from his own. Requesting to be provided with a sheet of blank paper Baron Hellenbach handed him a packet, from which he took one, laid it upon the table, and passing to a bookcase, took from it at haphazard a volume, which proved to be Zöllner's book, and placed beside it. He then tore off a corner of the sheet of note-paper, which he put in Carl du Prel's hand, placed the blank sheet and a morsel of lead pencil in the book, and closed it. "We then," says the writer, "united our six hands above the book, Eglinton kneeling between us on the floor, and Baron Hellenbach put a question on a matter connected with his private affairs and studies, which demanded a long answer. In a very few seconds I thought I felt the vibration of the writing in one of my hands; and when I put my ear down to the book, I distinctly heard the muffled sound that rapid writing, under such circumstances, would produce. Three quick raps, coming in the same muffled manner from the book, informed us (as usual) that we should open it, and on doing so we found the lately blank sheet of note-paper covered with thirty closely-written lines. The corner of the paper which was torn off, with its edges sharp and jagged, on account of the thickness of the paper, fitted exactly; while a later examination showed a slight impression of this on the top page of the book, though not the slightest mark of the pencil. The message was written in the English language, but was not finished, and only partly answered the question which had been put."

Mr. Eglinton next placed a blank sheet of paper in a double-folding slate, and another similar sheet between two ordinary slates, laid one upon the other, each with a point of lead pencil, and, with obvious effort, made several magnetic passes above the folding slate, probably because the wooden frame in which it was bound rendered the experiment more difficult. The experimenters then spread their hands on both slates, and Baron Hellenbach declared, after a few seconds, that he could feel the writing going on inside the slates, on which his hands alone were resting. Carl du Prel placed his head in close connection with the other, and, as he states, distinctly heard writing going on within them. He cannot positively say that writing was being done in both at the same time, though he thinks it probable, as Zöllner had the possibility of such a phenomenon fully demonstrated. Be this as it may, the writer remarks, "the rapidity with which the answer was given seems even the more wonderful if the writing were done first on one sheet and then on the other." "Now, again," says this closely scrutinizing scientific investigator, "the raps were heard; we opened the slates, and found on one sheet twenty-eight, and on the other twenty-four closely-written lines, completing the answer already begun on the first sheet, which had been placed inside the book, and written in well-chosen language and very intelligently. The writing was quite unlike that of Mr. Eglinton himself, with which I afterwards compared it. On the other hand, it exactly resembled not only the signature of Ernest, but the handwriting on another slate, which had been given when I was not present, in the English, German and Greek languages. I repeat that, by the light of three gas-burners, we were able to watch Eglinton's every movement closely, and that no kind of suspicious circumstance of any sort was to be observed. If the skeptic, however, will deny us the capacity of sight, and assert that Eglinton was able to write quickly, and in some way or

other, insert the sheets of paper, even in this case it could only be the under side which was written on, because the top side we distinctly saw to be blank; but when we ourselves opened the slates, the top side was written upon; therefore Eglinton must not only have been clever enough to write with rapidity eighty-two lines unseen by us, by the light of three gas-burners, in answer to a question which had not yet been put on the sheets of paper which had been handed to him, but he must have been able to turn the sheets upside down when they were in a shut-up book and a locked slate, upon which our hands were resting. It here really seems as though skepticism, carried to an undue point, strongly resembled idiocy."

The above narrative does not differ essentially from hundreds of others that have been given to the public regarding phenomena occurring in Mr. Eglinton's presence; but the deductions drawn from the results of the experiments are, considering the source from which they emanate, especially noteworthy.

He says that the conditions under which this independent slate-writing is usually conducted, certainly those in this instance, positively preclude all possibility of deception, providing, of course, the observer has a sound eye, and declares the hypothesis of prepared slates to be "simply too ridiculous."

Questioning the source of the intelligence employed, the writer remarks that it cannot be the medium, since he is unacquainted with the question put; besides which the answers are frequently written in languages unknown to him, and gives this an instance in his own experience:

"At one of the séances at which, besides myself and the medium, a lady and gentleman were present, Mr. Eglinton's knowledge of German being scarcely worth mentioning, three-fourths of a slate were covered rapidly and audibly with German writing, the rest containing a special message to the lady. The writing in German, which was not in answer to a question, was as follows:

"This is the real truth which is here manifested; the facts speak for themselves. It is not the duty of every one, with any pretension to intelligence, to search out the hidden secrets of nature and of human life? To come to you in this wise must comfort and lead you to the knowledge of the future life."

Our author declares the assertion that only silly and trivial writings take place to be entirely unjustified by his experience; "on the contrary, the answers are often better than would be expected from average human beings." Regarding another assertion, that there are tricks performed by conjurers which are quite as inexplicable as the mediumistic phenomena, he says it is true to a certain extent, but though there may be some identity in the marvels themselves, there is none in the process by which they are produced. "In another respect, however, this assertion is quite unfounded, since conjurers' tricks may be performed by any one with sufficient practice; while the performances with mediums depend on particular organizations, the peculiarities of which are still very little known. The tricks of conjurers are mechanical, and depend either on the apparatus employed or on sleight-of-hand; mediumistic phenomena are, on the contrary, dependent on organic causes; and when these are analyzed it is evident that a sharp line of demarcation exists between them and conjuring tricks." These he cogently defines. Again; and here is a remark that many will do well to consider as applicable to their own methods of reasoning: "Some skeptics throw suspicion on the performances with mediums because some of them can be imitated. When they find out a case of this sort, they triumph, overlooking the many things which remain unexplained, and draw the unjustifiable conclusion that every phenomenon can be imitated under similar conditions. There is no sense in this notion, for everything may be imitated, even the appearance of apparitions, as every theatrical machinist is aware. But it does not follow that everything must be performed in this manner, otherwise the existence of forged bank-notes would prove that there are no genuine ones."

Regarding the most advanced phase of spirit manifestations, the writer says that "it is, indeed, most illogical to deny the transient materialization of a transcendental being, and not to wonder at the long existing materialization of our life; the comparative can scarcely be denied when the superlative is a fact;" while those who in Europe define the whole of Spiritualism to be a new form of American humbug, show a want of historical knowledge, for among the ancient Hindoos and Egyptians, as well as by Europeans in the Middle Ages, far more was known on the subject than at the present day. Said Dr. Pruner-Bey, the late physician to the Viceroy of Egypt, during a visit to Pisa, "Any one who has lived in the East understands these things (spiritual phenomena) naturally; it is only Europeans that know nothing about them."

Closing his deductions and reflections this fair-minded searcher for truth says:

"There are only two methods of becoming acquainted with this subject: either by means of reading or by seeing for one's self. Those who have no experience in either way are the most decided opponents. The truth of the proverb, 'Culture makes men tolerant,' (*Bildung macht tolerant*) is hereby verified. But any one who despises both methods of instruction must be contented if his judgment is not regarded as of much weight."

I come back, therefore, to the words with which I commenced: Spiritualism must be investigated by science. There is necessity for this if it is only an epidemic, and still more if it is founded on truth. Should, however, the members of our Academy decline this investigation, then the harsh judgment pronounced by Schiller and Goethe, and in recent times by Schopenhauer and Hellenbach in many of their writings on our men of science, will soon become general.

I should look upon myself as a coward if I did not openly express my convictions. For through Eglinton I have received the proof that Zöllner, who was the first in Germany to have courage to speak of these slate-writings, discovered a grand truth, and that all his opponents who have neither read nor seen anything in this domain are in the wrong.

However, this becomes the universal conviction—and it will not be long before this is the case—then this epoch will come in the development of German philosophy, when metaphysical individualism, confirmed by the facts of experience, will gain the victory over Materialism and Pantheism; for Materialism will be discarded with other old rubbish, and Pantheism only survive in a transformed shape in which 'Individualism will be comprised.'

W. W. Gleason, M. D., of Provincetown, Mass., writes concerning the BANNER OF LIGHT of Nov. 7th: "The lecture on the first page, and John Wetherbee's contribution of 'S. B. A.'s article in the same paper, are well worth alone the price of a year's subscription to the BANNER. Other portions than the first page, notably the contents of the Message Department, and the answers to questions given by W. J. Colville, added greatly to my pleasure in reading the number."

## The Late John E. Wetherbee.

On the morning of Wednesday, Nov. 18th, John E. Wetherbee, a prominent lawyer of Boston, and son of our old friend and correspondent John Wetherbee, was found dead in his office at No. 34 School street. That the blow was a severe one to the home circle of which he was looked upon as the light and honor need not be told, and the impression produced by his sudden demise was profound and vivid in the ranks of the legal profession and the many paths of duty with which this industrious and indefatigable student had, though young in years, already affiliated himself.

We desire at this time to give such expression as the feeble channel of language can convey, to our deepest sympathy with the parents who have thus been called to part, without a warning, with him to whom their hearts clung with tenderest attachment and most abiding love; and we know every reader of the BANNER OF LIGHT will unite with us in so doing. But we rejoice to know that both these stricken ones have the knowledge of spirit return to comfort them in this hard trial—indeed we are assured that they have already recognized angel aid in this dark hour.

The deceased was a graduate of Harvard College, class of '78; after graduating he pursued a law course at the Boston University Law School. That he was almost literally "without rest" in his efforts to increase his mental value to himself and the community in which he moved, is evidenced by the fact that at the early age of thirty at which he died he had already by demonstrated fitness thereof gained two chairs in the Boston Law University—one of "real estate," the other of "equity"; and was the loved teacher of hundreds of bright young men who turned to him for assistance in their studies. His practice was large, including cases of great importance—so that at the age mentioned above he had achieved a success that usually comes to brighten the autumn of life. He was one of the most devoted sons that even a mother's love can picture, and his father's pride was both open and merited.

The funeral exercises were impressively conducted at the Church of the Unity, this city, at 12 o'clock on Monday, 23d inst., by Rev. Minot J. Savage.

The alumni of Boston University Law School at a meeting held on the afternoon of Friday, Nov. 20th, passed the following resolutions regarding the decease of this beloved friend and teacher:

Whereas, The students of the Boston University law school have heard with profound grief the death of their lecturer and instructor, John Elliot Wetherbee; and

Resolved, That we hereby express our sense of the irreparable loss which the school has sustained by the death of him who was so untiring and so preeminently successful in his efforts to make clear and easy of comprehension the difficult subjects in which he instructed us.

Resolved, That we also feel that each of us has lost a personal friend, who always welcomed us to his office for consultation and instruction, who took a deep interest in the progress of each, and on whom each of us felt that he could depend for sympathetic assistance in time of need.

Resolved, That we wear a badge of mourning for the period of thirty days.

Resolved, That a copy of these resolutions be tendered the family of our deceased friend and instructor.

GEORGE F. GAINHOLL,  
ARTHUR F. RUSS,  
H. V. OUNINGHAM,  
GEORGE H. FALL,  
S. H. HUDSON,

Committee on Resolutions.

## Liberal Judaism.

The Reformed Hebrews—so styling themselves—have recently been holding a convention in New York, the general purpose of their movement being explained by one of their leading speakers to be—"to eliminate all the teachings that give Judaism a national or Oriental character." It is asserted that great numbers of Jews are resentfully hostile to any longer continued separation of themselves as a race from the rest of mankind. In a metropolis like New York, the rabbis are not slow to discover that the ancient religious usages and restrictions which fence in the Hebrew race tend more and more to keep them from the synagogues, and to drive them forth to materialism, which is the destruction of all religion. The Jewish keeping of Saturday as the Sabbath is perhaps the one thing that brings this question home to the race domesticated in New York more than any other. Saturday in such a city is the great day of the week, and the merchant, banker, broker, retail dealer, and others who close their shops and offices on that day, when more business is done than on any other, are certain to suffer seriously in competition with their Christian rivals. The best day for trade and business is lost. Opening shop on Sunday does not compensate for the loss, because as a general thing there is no buying and selling on that day.

It has been ascertained that it is mainly in consequence of this that large numbers of the Jews in New York have deserted the synagogue, and gradually neglected the requirements of their religion. They are even charged with carrying their skepticism further than recent Christians do, regarding Judaism and Christianity as alike superstitious affairs. But there are other Jews who continue to venerate their ancient faith, yet would not neglect even for that the worldly chances which lie everywhere about them. It is these who seek to conform their religious customs and institutions to the state of the community in which they dwell. Opposed to them, of course, are the orthodox Hebrews, who think that any such liberalization of their religious creed as is proposed by the recent convention would inevitably be its ruin, and would speedily introduce its downfall everywhere. They rigidly hold that the Hebrew race must be kept distinct from all others, and that there is no such effectual way of doing it as by means of its religious forms and ceremonies. They regard any plan looking to the liberalizing of the Jewish religion as the certain destruction of that religion, because it would cause the disappearance of the line of separation between Jew and Gentile. They would still continue to be regarded as distinct from Christians. But this convention may be regarded by them as a warning that their creed, like all others, is crumbling before the increasing power of the irresistible influences of humanity.

## Indian Rights.

The Indian Rights Association held three largely attended and very interesting meetings recently in New Haven, Ct. The principal addresses were by Mrs. A. S. Quinton, Miss Alice Fletcher, Prof. W. H. Brewer of Yale, Herbert Welch of Philadelphia, Prof. Painter on "Mission Indians of Southern California," and Senator H. L. Dawes of Massachusetts on "Encouragement to Continue Efforts to Make Indians Self-Supporting Citizens." Mrs. Quinton, we learn, is trying to organize a New Haven branch of the Association.

The reader will find under the heading of "Banner Correspondence" (second page) much matter of interest.

## Oklahoma Again.

It has been learned at the Interior Department that a new raid on the Oklahoma region has been inaugurated, it being already filled up with settlers. This invasion is a very different one from that of last spring, in its having been made without any announcement and with the utmost quiet. As the other raid was for the purpose of forcing the Government to terms, if possible, this one is for the purpose of getting into the country in advance of the expected opening of its lands to settlement by the action of Congress this winter. As Gen. Sheridan states in his report just out, the Oklahoma settlers of last year "were bold in their movements, and carried their scheme to the verge of bloodshed," their intention being to "call the attention of Congress to the opening up of the Indian Territory"; and "money was subscribed for their purposes by interested corporations." Their designs, however, were frustrated without a collision. Last winter Congress took up the matter with a view to settling it, which was done but temporarily, however. The President was authorized to find out whether the Creeks and Seminoles, having rights to the lands in question, were willing to dispose of them, and if so on what terms. The cattle trail troubles came up, with others, to delay the accomplishment of anything in this direction.

No sooner had Congress adjourned than the invaders proceeded to pour into the Indian Territory in force, compelling the President to issue a proclamation ordering them to disperse, and to back it up with the concentration of a body of troops. For the time this proved sufficient. In the interval, however, the Creeks and the Seminoles had held separate councils on the matter, the latter appointing a delegation to treat with United States Commissioners for the sale of their lands in Oklahoma, the former deciding that they did not wish to sell their lands at all. This diversity of views between the two tribes is regarded as unfortunate. The Creeks came to their decision by only the casting vote of the Speaker of their House of Warriors, there being forty-two for selling and forty-two opposed to it. A union of purpose by the two tribes against selling would have been easy to understand; but as it now stands, the Creeks are practically undecided on the question, while the Seminoles await the result of the conference of their delegation with United States Commissioners. It certainly cannot be inferred from this that either tribe is eager to sell its lands, it only being clear that neither at present knows its own mind on the subject. Nothing but the full voluntary action of the Indians, followed closely by prudent legislation by Congress, can bring the Oklahoma question to a satisfactory settlement.

## Piscatorial Theology.

The story of Jonah and the great fish has been for years the theme of wide-eyed wonder for the young in the evangelical Sabbath-schools, and a sort of pigeon-holed "stumbling-block" to the adults in the churches; but recently the advocates of the old theologic systems have plucked up courage to bring out this narrative into the clearer light of to-day, with a view to its resuscitation and fuller fellowship as a working agent in their polemical field.

It is only a few Sabbaths ago that as the regularly ordained International Sunday School Lesson the story of Jonah was officially brought before the consideration of the children, and such of the adults as are identified with the Sabbath School work of the churches throughout the United States. We were not surprised to see the Conservatives array themselves on Dr. Gifford's ground (Baptist) when he said: "Christ put his finger specially on the fish story. I accept the Book of Jonah as history, because Peter and Paul and Christ accepted it." But we were surprised at an admission made in an article by Lyman Abbott, editor of *The Christian Union*, when speaking of this topic in that journal—to wit:

"It is not true that if one rejects Jonah he must also reject Christ.... The story of Jonah is written by an unknown writer, at a remote period, in a book the origin of which is wholly unknown—and which was placed in the sacred canon we know not on what testimony nor by what authority."

This coming from one of the great pillars of the new-Orthodox system of belief is strong testimony indeed. It would have been difficult, indeed, for any non-church doubter of the story to have more effectually epitomized the reasons why this piscatorial myth of childhood's days should be ruled out from modern acceptance. But after making this bold affirmation we are pained to observe this gentleman giving expression to the following:

"If I were a Sunday-school teacher, I do not know how I should treat the subject. It would depend somewhat upon the character of my class. If it were composed of very young children, who have not yet begun to draw sharp distinctions between parable and history, it would suffice simply to tell the story, and proceed at once to the lessons which it illustrates. But with older scholars it is doubtful whether this course could be pursued."

Does this disciple of the new-school wish to endorse the continued imbuing of innocent and impressive childhood, which has not yet learned to judge for itself, with a feeling of trust in a story the origin of which he has just boldly declared to be unknown as to author, origin, date or authority?

If such a thing is done "in the green tree" of the New School, what may not be expected in this direction of the "dry"—the Old School of Partialistal creeds? And how do those Spiritualists who have been accustomed to send their little children to Orthodox Sunday-schools for education (!) admire the prospect?

## Mrs. Richmond in New York.

The friends in New York City interested in the teachings given through the medial instrumentality of Mrs. Cora L. V. Richmond, have, we are informed, secured her services there for one month, commencing on Sunday next, Nov. 29th: They have taken the attractive and comfortable hall at No. 80 6th Avenue (one door below 14th street), which is an admirable location and seats over 400 persons. There will be two services on each Sunday, morning and evening, at 10:30 and 7:30 respectively.

Next Sunday morning Mrs. Richmond's guides will answer suitable questions if sent up in writing: In the evening they will discourse upon the theme: "Spiritual Agitations, What will be their Results?"

We trust this new series of meetings will be well sustained, as it eminently deserves to be.

Read the card of L. C. McKinstry on our fifth page.

## Can the Mind-Readers Explain?

Not long since we took occasion to refer to an editorial in the *Kansas City Times*, and to certain points made therein regarding the spirit-reading phenomena, and the difficulty of transferring convincing proof of their verity to one person by another—we holding the true method for obtaining the evidence to be experimentally for one's self, and at first hand. The same paper, in a late issue, seems to look to the Psychological Research Societies for a solution of the problems concerning the "soul-facts" of the present day—leaning, we think, just a little toward a sort of broadened "mind-reading" hypothesis as the coming "open sesame." Still the *Times* puts on record in this same article, as a something worthy of special attention, the touching story of a child being shot and fatally wounded—so supposed—whose absent parents, warned by a mortal messenger of the great sorrow impending over them, were hastening to the side of the little one, when the mother, amid all her sobbings and tears, heard a clear voice say to her (though no speaker was to be seen) "She will not die"—a prophecy which at once cheered her with power beyond her own comprehension, and proved true as well: the *Times* editor remarking, "That child lives in Kansas City to-day, a charming, lovable and highly-esteemed lady." This moves the *Richmond* (Mo.) *Democrat* to say that its editor has also personally known an instance where a retiring, sensitive lady felt a "presence" about her for several days, and finally described to her family a young man who came to her, stating himself to have been near and dear to Dr. —, of a distant part of the country, giving the particular circumstances of his accidental death by a gunshot wound, and asking her to address the Doctor as to the reliability of what was thus told. After some hesitancy she wrote, and received in reply a letter of thanks from that gentleman, who recognized the fact as an absolute and satisfactory evidence to him of the presence of his son in the household mentioned. Whereat the editor of the *Democrat* remarks with truth: "The letter came from a point hundreds of miles distant, and from a State the lady never set foot in. We leave the mind-reading advocates to account for this—if they can."

## Gen. Sheridan on the Indians.

In his annual report, just made public prior to the meeting of Congress, Lieut.-General Sheridan says, in part, respecting the Indian question—"I would recommend that each Indian receive and be located upon the 320 acres now provided for them by law in case of actual settlement. The Government should then condemn all the balance of each reservation, buy it in at \$1.25 per acre, and with the proceeds purchase Government bonds, to be held in trust by the Interior Department, only giving to the Indians each year the interest on the bonds for their support." He would have this money disbursed in the same manner as the appropriations made by Congress. The lands would be bought by settlers and speculators. Some of them, he says, are now worth eight and ten dollars an acre. In this way the Indians would have perpetual security in the principal until Congress chooses to give it to them to be used as the Indians may see fit. The Government would lose nothing, and the Indians would simply have the value of their lands put in the form of a safe investment.

## Abby N. Burnham in Washington.

Our friend and correspondent, G. A. B., writing from Washington, says that Mrs. Burnham is lecturing before the regular society there during this month, and giving very general satisfaction to good audiences. She is being handsomely entertained at the hospitable home of Mr. and Mrs. A. C. Chapman on Capitol Hill.

On the evening of the 9th inst. these friends tendered Mrs. Burnham a reception, at which were gathered many of the old Spiritualists of the city. Remarks of an interesting character were made by Mr. J. L. McCreery and other friends, including an address of great power and beauty by Mr. Anthony Higgins, and an appropriate response by Mrs. Burnham.

The company was further treated to recitations from Mrs. Helen Stuart-Richings, N. Frank White, Miss George, Mr. Jewell, Mrs. Lord and Mr. Higgins—the occasion proving to be one of pleasure and profit.

## The Labor Issue.

It is growing plainer continually that the next absorbing issue in our national politics will be that of the rights of labor. It will force itself upon the attention of parties through the tariff, the railroad, or any other prominent question, itself being the active inspiration and moving cause of them all. It has been said with truth: "The price of labor has come to be computed on the basis of what it costs the laborer to live—a situation which cannot endure, with the degree of education prevailing in this country." What, then, is the remedy? The plain and simple one of steps toward coöperation and combination, by which labor and capital will be made friendly rather than hostile.

## An Original Essay

On "Spiritualism: Its Aims, Ends and Uses," by Mr. J. J. Morse, will appear in the forthcoming issue of the BANNER OF LIGHT. The subject is one of the very deepest interest to mankind. The cultivation of mediumship, and the development of all its powers and capacities, he says, will always remain, and should be the most effective agency in the demonstration of immortality.

The Vineland, N. J., *Rostrum* has started on its third volume. It is a bright little sheet devoted to Modern Spiritualism, and we hope the enterprise will be successful peculiarly, as it deserves to be. Thus are we with our numerous coworkers sowing the good seed everywhere.

Mr. Charles Dawbarn, of New York, made a fine speech to the children of the Shawmut Lyceum last Sunday. His late visit to Boston was a grand ovation. Come again, friend Dawbarn.

Mrs. Richmond returns to New York City this week to minister to the spiritual needs of the people there, and leaves with the blessings of all the Spiritualists of Boston.

Any person having a copy of ANI MAGIO which he wishes to dispose of, will please address "A. M." care of Colby & Rich, stating price for same.

Estelle C. Mason, "art" medium, holds daily sittings at 25 Faneuil street, Boston, and receives the attention of Spiritualists and investigators.



## Translations

FROM OUR FOREIGN EXCHANGES OF A LATE DATE.  
The Spiritualists of France propose to form a society to be called the *League for the Advancement of Spiritualism* (League for Spiritual Instruction). The address in the *Revue Spirite* commences as follows:

"In presence of the progressive movement which manifests itself in all spheres of human activity, and in the idea, at the same time, of the necessity of a phase of transformation where the mind tends to free itself from all dogmatic domination, it is important, we believe, to enlighten the masses, to attract their attention to the doctrine that we consider justly entitled to be the most powerful motor of civilization and progress: *Spiritism*. During the past, already, various attempts have been made to the end of giving Modern Spiritualist teachings a vigorous impulsion and greater extension. These attempts, we are aware, have obtained only comparatively insignificant results—why?"

The address goes on to explain the reason for such insignificant results; they need not be produced in these notes; they are what we all understand. But still we observe, looking at Modern Spiritualism as a movement, it need not feel ashamed of itself; it has had no equal in the world's history for its worth and extension in less than two score years, and it gives us pleasure to think that its prime leadership is in the spirit-world. Hence we are under no concern of mind, and as the spirits work through human instrumentalities, we say God-speed to all human efforts and the Ligue that is being formed with its centre in Paris, radiating, as the address says, "over the whole of France, and to the benefit of the entire world."

The plan of the League for its good work is as follows:

1. "Paris to be the centre of this spiritual confederation, every one that is proper to concentrate, to coordinate our forces and direct them for the good of all."

2. "The society will choose one or two delegates in each department. Their mission will be the most important—to create as many groups as they think best, upon a uniform basis established by the Central Society."

3. "Their duty will be to establish close relations among the groups and correspond between them. Each group will correspond with the Central Society through the mediation of the delegate department, so as to avoid misunderstanding and for the good direction of its affairs."

4. "The Central Society will be composed of all the members and the department delegates who take part each year in a general reunion."

5. "A subscription will be immediately opened by all the spiritual journals to cover the first expenses of the formation of the League for spiritual instruction. The product of these subscriptions will be sent to the Central Society and published in the *Revue Spirite*."

Then follow some general and explanatory remarks, and the address closes by saying, "It will not be slow in developing itself, especially if, as we expect, it admits in principle the most absolute liberty of doctrine and of individual opinions."

The *Revue Spirite* relates a strong proof of the identity of a spirit, and refutes the account with the following editorial words:

"One of our correspondents of Geneva addresses us the following document, of which the importance cannot escape the notice of our readers. It is a complete reply to those who seek to prove that all the phenomena produced in our day give no certainty of individual existence and that the deceased are not the same as the manifestations are only the phenomena of *hystero-epilepsy*, thus seeking to agree with the writers and scholars that form part of the society *psychic-physiologists* of the present day."

The article is a lengthy account by our friend, W. Stanton Moss—M. A. (Oxon). It is not a late circumstance, but a remarkably interesting one. A fact is a fact forever; and this, though a decade old, is still very pleasant reading—where one Abraham Florentine, a soldier of the war of 1812, reports himself, through a medium who lived in another country, and demonstrably wholly unknown to all present, and impossible to have been otherwise. This spirit had very marked characteristics, both energy of character and energy of manifestation, by the way he struck the floor with the legs of a heavy table; Epes Sargent was written to, so was Eugene Crowell; it was investigated; the man's widow was found in Brooklyn, as the spirit reported, and all the circumstances found to be exact. The interview with Mrs. Florentine, the widow, was printed in the *BANNER OF LIGHT* at the time; the whole statement, including the letters to which we have referred, is printed in this *Revue*, occupying seven of its pages. M. A. (Oxon) closes the article as follows:

"As to what concerns me personally, I am happy that my researches have been crowned with success. I never doubted but this affair would on investigation be corroborated, as it was by many others; but the capital point for me is, that I am able to state the truth of the deductions I had made from the singular manner that the communication was made. The verities of the spirit, the mode of correspondence, which to us was entirely new, the manifest seriousness of the spirit, his determination to make us hear and believe him, were most remarkable."

Without doubt, that which will strike most of your readers is the kind of proof that is given of the fact that we have thus obtained of the return of those who have left the mortal. It is incontestable that none of us had ever heard any one speak of Abraham Florentine, who had been a soldier in America, and the circumstances, and even if we had had, they certainly would not have mentioned facts that had not the least importance. In closing, I affirm again in the interest of truth that the name and the circumstances were entirely unknown."

M. A. (Oxon) (W. Stanton Moss) is a well-known and reliable man, a member of the Psychological Research Society of London, and this strong statement, even if not a new one, is worth being called into notice at the present time, while that order of investigation feels called upon to look in our direction.

THE SPIRIT MESSAGE DEPARTMENT opens with an earnest invocation, voicing a desire that the divine blessing may descend upon every soul, bringing with it a clearer conception, to humanity, of life and its duties; Questions are answered by the Controlling Intelligence regarding the *locals* of the true spirit-home, distance in the spirit-spheres, the modes of travel in the spirit-world, the effect of intense cold upon the spirit (in the course of the treatment of which the speaker has a good word for cremation), and the power of specialists in the higher life to make known through mediums their discoveries after death; Rev. David Green of Westboro, Mass., wishes to reach his friends and those who remember his work on the earth, bringing to them a new lesson of light and love; George S. Crawford of Long Island City, N. Y., assures his family that his love is still extended to them, and he should be happy if proper conditions can be furnished to converse with them; Mary E. Tracey of Tolland, Ct., bears testimony that "the loving Father does not separate kindred hearts by distance or time"; Daniel Ensley of New York City announces his intention to make himself recognizable to his friends, if possible, through materialization in coming time; Katie Griffin of Memphis, Tenn., speaks words of advice and consolation to her mother; Charles Woodward of Boston wishes particularly to converse, through a medium, with his friend John; and A. B. Whiting gives an eloquent though brief address, encouraging the old workers and the new in the spiritual field, and expressing love and greeting to his friends in Michigan and elsewhere.

Attention is called to a new pamphlet now on sale at the *BANNER OF LIGHT* office, entitled "WITHIN THE VAIL, OR, KEYS TO THE KINGDOM OF HEAVEN." It is a closely-printed pamphlet, extending to 52 pages, and consisting of two lengthy lectures, a great variety of answers to questions, and three impromptu poems delivered through the mediumship of W. J. Colville, during last July, at the residence of Lady Calhoun, Duchesse de Pomar, 51 Rue de L'Universite, Paris. The subject treated are: "Theosophy and Spiritualism—Their True Relations to Each Other," "To What Extent is Man a Free Moral Agent?" "First Impressions of Spirits after Physical Dissolution," etc. The subject-matter is clearly and forcibly presented, and is sure to enlist the interest of the thoughtful reader from first to last. [See advertisement in another column.]

## Cremation.

Doubters are now convinced that the cremation movement will triumph. It is right. It is honest. It is clean. It is quite as sentimental as burial in the ground. It is right, because it would remove from millions of the poor a great load. It is honest, because the soil contains only a small percentage of the precious materials which can be appropriated by our bodies. To withhold these precious atoms from general circulation for thirty or forty years, is not honest. Through cremation, these atoms are all returned at once to the atmosphere, and quickly reach the soil. It is clean, as every one knows. Graveyards have long been a detriment to the health of the living. Water circulates through the earth as blood circulates through the body; the impurities of graveyards find their way into this general circulation.—*Dio Lewis's Nuggets.*

Rev. T. F. Houts of Chester, Ill., is the latest "heretic" found by the Methodist "fraud-hunters." Mr. Houts can no longer believe, so he earnestly asseverates, in the trinity as taught by that church, which he pronounces an absurdity; in "justification by faith," because "its logical outcome is anti-nomianism"; in the atonement by substitution and satisfaction, for the reason that "no dogma was ever formulated and published to the world which so dishonors God and perverts fundamental truth as this"; in the resurrection of the material body, "because it is irrational"; and winds up this list of sweeping denials of church tenets by the crowning infamy of claiming that "Christianity does not demand the absolute subjection of reason to faith, but, on the contrary, that Christianity is addressed to the understanding and the reason." No doubt the Conference will make short work of one who wishes to worship one God, who believes in salvation by works, who holds to a resurrection of the soul rather than dust and ashes, and who would substitute reason for faith in dealing with matters theological.

The latest number of *The Gnostic*, published in San Francisco by Geo. Chalmey and Mrs. Anna Kimball—double number for September and October—contains nothing especially noticeable except an extravagant letter of endorsement from Miss Jennie Leys.

The attention of our readers is called to the card in another column of Mr. Fred A. Heath, the blind medium, who can be consulted on business, &c.

JOURNAL OF THE AMERICAN AKADEMI gives in full a paper upon the "Philosophy and Ethics of the Zoroastrians," by Alexander Wilder, read at the meeting of the Akademi, Oct. 20th. In it Mr. Wilder, remarking upon the diversity of opinion regarding Zoroaster, says that though modern scholars assign him a period in the vicinity of thirty centuries ago, Aristotle and others date him back six thousand years before their own time. The little known of the Zoroastrian religion is derived from the sacred books of the *Avesta*, of which but few remain. Zoroaster declared that there is in every one a good and evil will, a positive will of righteousness; that the reflection of this good mind is his *negative* evil mind, the lower nature being incapable of choosing aright. "Zoroastrianism," says Mr. Wilder, in closing his valuable and instructive essay, "has mingled with the deepest thoughts of the centuries, purifying wherever it was present. The current from that fountain has flowed for thousands of years, fertilizing as it went. Everywhere, in whatever form it has appeared, it had always the same idea foremost—the overcoming of evil with good, the triumph of right over wrong." The entire essay, occupying eighteen pages, will command the attentive reading of all studious minds. Newark, N. J., 505 Orange street.

The editorial fraternity of Rochester, N. Y., comprising a number of persons and professional friends of Mr. Reuben D. Jones of that city, tendered to him a banquet Nov. 13th, in honor of his seventieth birthday. Mr. Jones entered upon his useful career as a writer in 1838, at that time contributing leading articles to the *Vermont Phoenix*, printed at Brattleboro'. His editorial labors since that year have been continuous; at the same time he has filled many important official positions, among them superintendent of public instruction in Rochester, a period of six years. His position now is that of editorial writer, with special charge over the Western New York news department. His writings are sturdy and pointed, and are often marked by a vein of dry and quiet humor which renders them particularly readable.

On the occasion to which we have alluded there were those who have labored beside him in earlier and in later years, and their expressions of regard for him were all marked by a sincerity and earnestness inspired by a cherished personal acquaintance. Mr. Jones is a firm, uncompromising Spiritualist, and has contributed timely and valuable service as such.

Movements of Mediums and Lecturers.

[Matter for this Department must reach our office by Monday's mail to insure insertion the same week.]

Charles Dabnaw, Esq., of New York City, will address the Spiritualists of Providence, R. I., next Sunday.

J. J. Morse and family have located in Lynn, Mass., where they will reside till the close of January, at least; he is ready to make engagements wherever desired. He will visit the friends of the cause in New England and will see to it that Bro. Morse is kept busy while he remains in the East. He can be addressed for lectures in care of the *BANNER OF LIGHT* office.

T. Roscoe, the gifted inspirational speaker from Manchester, Eng., will lecture Thursday evening, Nov. 26th, at 8 o'clock, in No. 4 Langham Hall, Old Fellows Building, Tremont street, Boston. Subject, "Duality of Man."

Capt. H. H. Brown wishes his correspondents to note that his post-office address is further orders is Meadville, Penn. He will accept engagements for Sunday, week-day, funeral, or occasional addresses. Dec. 27th he will be at Collis, N. Y., and would like to make engagements at that portion of New York for Jan. 3d, 1886, and week-days between these dates.

J. William Fletcher spoke for the Cincinnati (O.) Spiritualists in their hall on 6th street, on the evening of Nov. 15th, his theme being, "Devils, and Why God Don't Kill the Devil." At the close of the lecture, spirit presences were manifested, among them Harry Champlin and Capt. V. Shinkie.

Henry W. Stratton will receive calls to lecture. Address 3 Concord square, Boston, Mass.

Hon. Warren Chase lectures in Keene, N. H., Nov. 26th; in Worcester, Mass., the four Sundays of December; in Springfield, Mass., Jan. 3d and 10th; in Somerville, Ct., Jan. 17th; in Manchester, N. H., Jan. 24th and 31st; in Fall River, part of February; and in Louisville, Ky., the four Sundays of March, and probably April. He will spend May visiting his old home with his daughter and family in Golden, Ill., and return in June to attend the New England camp-meetings, where he may be engaged if applied to in season.

A. B. French, whom the Saratoga (N. Y.) *Eagle* truthfully says is a scientist, an antiquarian, and one of the most brilliant orators on the continent, was to deliver three lectures in the Court of Appeals Room, Town Hall, that place, Monday, Tuesday and Wednesday, Nov. 23d, 24th and 25th; the following are his topics: "Doubt a Factor in Progress," "The Buddha; or, Victory of the Soul," "Our Worlds; or, the Narrowness of Human Life."

Frank T. Bieley, at last accounts, was speaking for the First Society of Spiritualists of Haverhill and Bedford, Mass.

Edgar W. Emerson, of Manchester, N. H., has the following engagements for December: 6th, Marblehead, Mass.; 13th, Amesbury, Mass.; 20th and 27th, Providence, R. I.; Ed. Fall River, Mass.

Mrs. M. D. Cotran's address is at 123 West Concord street, Boston.

Herford's Acid Phosphate, Drank with Soda Water, is delicious. All druggists have it. It is refreshing and cooling. Try it often.

The Berry Sisters will hold a few extra sances Sunday afternoon, commencing Nov. 23d, to accommodate those who cannot attend through the week. Sances will begin at 2:30, sharp.

## ALL SORTS OF PARAGRAPHS.

THANKSGIVING DAY.  
Now the vines on the trellis are burdened  
With clusters all purple and sweet;  
Now the hand of the worker is girded  
With beauty of harvest complete;  
Lo! wide over mountain and valley  
The banners of autumn unfurled  
In a vast and magnificent rally,  
Shed lustre and pomp o'er the world!

And, pausing to think of the story  
Of promise, fulfillment and cheer,  
The hope and the faith and the glory,  
The crown of the beautiful year,  
From the stress of our care-weighted living,  
The strain of our hurrying days,  
We break and pause to thanksgiving  
To God, who is worthy of praise.

So, silver-haired father and mother,  
So, middle-aged, sturdy and strong,  
So, dear little sister and brother,  
Join voices and hearts in the song:  
To the sound of the pipe and the labor  
Weave chorals of gladness and mirth,  
For the toiler may rest from his labor,  
And plenty hath dowered the earth.

Hon. Elizer Wright, the well-known actuary, an old-time abolitionist, an indefatigable reformer, and one of the "patron saints" of the Middlesex Fells in Massachusetts, died at Medford of paralysis Saturday afternoon, Nov. 21st, in his eighty-second year. Mr. Wright was born in South Canaan, Conn., Feb. 12th, 1803, and was graduated from Yale college in 1826.

Rev. W. H. Murray has sold out his Montreal restaurant, and will enter the lecture field. He has already made many engagements in Vermont.

The voice of the sign is the most reliable sign of hydrophobia. It is peculiar, and when once heard can never be mistaken. The tone is hoarse, altered in quality, indistinct, and on a low key. A preliminary bark is made, somewhat elevated in tone. This is immediately followed by six or eight deepening howls, which appear to come from the depths of the throat, the jaws not closing between the sounds as in the healthy bark.—*Ex.*

Dr. William Benjamin Carpenter, C. B., M. D., LL. D., F. R. S., F. L. S., F. G. S., the eminent English physiologist, a son of Dr. Lant Carpenter, the celebrated English theologian, is dead. He was born in 1813.

If a young lady attends church for the sole purpose of exhibiting her sea-shell saque, can she be rightly regarded as saque-religious?

WOMAN SUFFRAGE.—Every year gives me greater faith in it, greater hope of its success, and a more earnest wish to see it influence I possess for its advancement.—*Louisa M. Alcott.*

The Jews of the world numbered 6,377,602 last June, according to statistics gathered by the Geographical Society of Paris, and were distributed as follows: Europe, 5,407,602; Asia, 245,000; Africa, 413,000; America, 300,000; Australia, 12,000. Nearly a third of the European Jews live in Russia. Austria and Hungary come next. In the three Scandinavian kingdoms—Denmark, Sweden and Norway—there are 7,000 Israelites all told.

The papers are filled with accounts of desperate encounters with midnight burglars. The only method to suppress this growing evil is to shoot them at sight, as did an Andover man some years ago. This put a veto on that sort of enterprise for quite a while. Cold lead is the only thing that will stop this class of crime. One day of lead will cure the disease in a few moments in individual cases. It goes against our conscience to recommend so potent a remedy; but then society must be protected, even at the cost of human life.

To the better land we're hurrying on,  
Mid joys and sighs and tears,  
To meet the loved ones who've been gone  
For many, many years.

When King Theobald concluded to tackle England he probably thought General Wolsey was to be in command of the British forces.

Mr. John J. Ridgway, one of the oldest members of the American Colony in Paris, is dead at the age of seventy-eight years.

A medallion of Sir Walter Scott will shortly be placed in the poet's corner of Westminster Abbey as a companion to the bust of Burns, which was unveiled last year.

In the Samaritan synagogue at Nablous is an altar covered with a veil of yellow silk, and within this altar is kept a manuscript, written, it is claimed, by Abraham, the son of Phineas 2000 years ago, in which "Isaac Abrab' had a hand. King Agrippa, however, is the authority for this last statement, hence it must be received with many grains of doubt. It is illuminated by the application of phosphorus paint. It is seen by the congregation but once a year, when elevated above the priest's head on the day of atonement.

The ladies of the Missouri Young Ladies' Cadet Corps in the State University have guns to drill with. This is probably the reason they go off so often, when "nice young men" come round.

It is intimated that Princess Beatrice will soon add another to the long list of Queen Victoria's grand children.

The News.—Since our last report the Bulgarians, who were then retreating, have gained several victories over the Servians; and as we go to press the telegrams have it that both sides are victorious. So the reader, of whatever proclivity, can rest satisfied. The conflict of the two nations, however, is not without interest, weather, are reported to be terrible. The end no man knows.

A terrible cyclone swept over the Philippine Islands, Saturday, Nov. 21st. Eight thousand people, including many churches and schoolhouses, were destroyed, and twenty-two persons were killed.

The Leyland line steamer, *Iberian*, from Boston to Liverpool, which went ashore in Dunmanus Bay, Ireland, suddenly foundered, Nov. 22nd, at 11 o'clock. The ship, which was carrying 235 passengers, was completely wrecked, and 235 persons were killed.

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## Newburyport, Mass.

To the Editor of the Banner of Light:  
George A. Fuller of Dover, Mass., editor of *Spirit Voice*, spoke at Fraternity Hall on Sunday afternoon and evening, delivering addresses, able, eloquent and scholarly. He is the prime favorite of all the speakers who appear under our auspices.

Mrs. Smith of Methuen, Mass., a trance medium of merit, will hold sances at the home of John D. King on Saturday and Sunday evenings, Dec. 5th and 6th. She has appeared here many times and always given perfect satisfaction.

At the close of the Sunday evening meeting a select company gathered at the residence of Mrs. Dr. Green, to witness physical manifestations through the mediumship of Dr. E. H. Amos, associate of Geo. A. Fuller. The circles were both light and dark, and the manifestations in the one were as perplexing to the non-believers present as in the other. It was the second and clearest demonstration of the truth, and, both in point of excellent manifestations, may be scored wonderfully successful.

To the Editor of the Banner of Light:  
Too much cannot be said in praise of the action of the Unitarian Church of Hudson, Mass., in relation to the funeral of the late Mr. James H. Foss, who, as everybody here knows, was a Spiritualist and medium. As Mr. Foss had a sister who was a Baptist, residing in Hudson, it was thought best to invite the pastor of that church to unite with myself in officiating at the funeral, which was held on Sunday, Nov. 21st, at 11 o'clock. As he could not attend with the doctrine of Spiritualism, and his people would censure him for so doing.

Spiritualism demonstrates beyond a question the immortality that the churches have been preaching all these years, and yet it is beneath their dignity to amicably unite with one who gives all her time to the demonstration of the truth. In consistency, thou art a Jew!" not to be found in consistency.

Mrs. CLARA A. FIELD.  
2 Hamilton Place, Boston, Mass.

Special Notice.  
The date of the expiration of every subscription to the *BANNER OF LIGHT* is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the *BANNER OF LIGHT* the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

COLBY & RICH, Publishers.

The Wisconsin State Association of Spiritualists will hold its next quarterly meeting in Armory Hall, Portage, Wis., Dec. 11th, 12th and 13th, 1885.

Dr. J. B. Allen and other first-class speakers will be in attendance. Good and instrumental music. Mrs. Isa Wilson-Porter of Chicago, Mrs. Spencer of Milwaukee, and other first-class mediums will be present. All interested in Free Thought are invited to participate. Remember, our platform is a free one.

Dr. J. B. Allen, Central and Northwestern Railway, will deliver one-fifth fare all who pay full fare to this meeting. Board at first-class hotels \$1.50 per day; at first-class boarding houses, 75 cents per day.

Dr. J. B. Allen, Secretary.  
Omro, Wis., Nov. 14th, 1885.

Illustrated Liberal Lectures.  
Since the Cleveland Congress, after carefully housing the Temple, have been in New York, so as to take advantage of the great libraries for reference and verification of data. In the preparation of Illustrated Liberal Lectures, which I am now preparing, I have been most abundantly supplied with views procured by the late Dr. J. M. Bonnett on his memorable tour round the world.

I desire to make up my mind, so as to avoid needless travel and expense, and shall be pleased to forward terms and full particulars to all who desire to avail themselves of this opportunity to study Liberalism in their neighborhood. Address care of *The Truth Seeker*, 33 Clinton Place, New York.

Thanksgiving! Thanksgiving!  
Friends and patrons are invited to attend and contribute to the Thanksgiving Bazaar for the children of the North Street Union Mission. Donations of cash, food, fuel, clothing, &c., directed to PHILIP DAVIES, Missionary, 205 Broadway street, will be thankfully received, and duly acknowledged.

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Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page, and ten cents for each subsequent insertion on the seventh page.

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Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.







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Oct. 3.-5w\*

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