

AN EXPONENT OF THE

NO. 12.

Original Essay

appreciate than could be the case to-day. In conclusion, we must disregard every semblance of playing at Spiritualism, and must take our place as workers in the field.

places all workers in the net, ready to do hard service if needs be, but at least always willing and ever ready to defend the facts we have experienced to the last; but more especially never to be ashamed of the fact, nor to veil it from the world, ever remembering that this movement takes its origin not from the human side

of life, that it will be directed to the accomplishment of its aims and ends not upon the mortal side of being, but that it arises in and is directed from the vast home of resurrected humanity; and our duty to that resurrected hu-

humanity is that we stand shoulder to shoulder, uniting our forces in one solid phalanx. And if we can succeed in impressing this age with the practical demonstration of immortal life, all will

then at once recognize the use of this movement of Spiritualism; and if only we can foreshadow the great aim we have—"to make the world wiser and happier," because more spiritual—we shall then be preparing the way for the final

accomplishment of the ends that have been hinted at in this paper; and though we may not remain in the form long enough to see these things realized, the consciousness may go with us when we pass to the other shore that we have done our part toward ushering in the time when the world shall realize and all acknowledge the purity of the aims, the grandeur of the ends, and the practical benefits of Modern

Spiritualism.

Failure is only a comparative term at best. It means nothing absolutely. When a man is said by those who know him to have failed in

OUR AGENTS.

called consolation for such as have failed may be wholly misplaced when offered to them. For all that, they stand in need of it so long as they

cannot come into a clearer and higher view of the matter for themselves. Consolation is a sort of crutch to help them along while they limp with their ignorant conclusions. Rev. Mr. Savage freely offered this kind of consolatory medicine, by no means a tonic, from his accus-

tomed place in the pulpit in this city, in a recent Sunday discourse. He told his always attentive hearers that a man, having been a boy, could comprehend boyhood; but a boy, never

having been a man, cannot comprehend manhood; and so it is through all grades of human development—Intellectual, moral and spiritual. They who have attained the higher ranges cannot comprehend the lower; and they who are

He meant, in the latter case, that they know only that of which they have had experience.

and as yet know nothing of the ranges of life above them, practically regarding them as not existing. A person who lives only in this lower range of life and falls in it, is very apt to re-

gard all life as a failure. It is perfectly natural that he should. But a person who lives in and knows the higher ranges of life can easily endure failure in the lower, and feel that after

all such disasters the best things are still left. Thousands of persons are secretly questioning themselves to-day whether life is worth living. Their ideals have struck against hard facts and

gone to pieces. Their castles would never come down out of the air upon solid ground. Other thousands of persons, remarked Mr. Savage, think with equal positiveness that they have

succeeded, and yet they have no conception of what success means. But while so many continue to lament their failure, the grandest and highest success is already within their reach.

Thus failure is shown to be a relative, and not an absolute, thing. It depends altogether upon what is accepted as standard. Barbarism cannot measure civilization; hence to fail or

Mr. Savage illustrated this doctrine of relative rights in various ways, and always with great effect.

tively in various ways, and always with point and impressiveness. He spoke of Jesus as the supreme example of failure, as the world calls failure. He utterly failed in accomplishing a nation of his own countrymen. And he failed

very failure resulted in a higher life for the world outside of its limits. When, then, he asked, *does a man fail?* When he succeeds, is it with a mental that he has failed?

it quite certain that he does succeed? And when he thinks he has failed, has he really failed? Failure in the lower may be success in the higher. Some successes, could their win-

had failed. Hence the first thing for each of us to do is to find out what success is and what failure means, and whether real success is not

It all resolves itself into the question of what is the best thing for man. Having approximately found out this, and being once headed

In the right direction, there need be no fear of failure in anything in life but this, and in this failure becomes impossible. Body and spirit, married as they are for this life, cannot exist

together in harmony except the lower is kept subordinate to the higher—the body to the spirit. This is the fundamental law, and it cannot be disobeyed with impunity. The death

of the lower at the last is necessary to the emancipation and unlimited progress of the higher.

—A scientific exchange records that the Liquid Hand Grenade for extinguishing fires consists of sodium chloride, ammonia chloride and hydrochloric acid dissolved in water, with

sequently sodium bicarbonate, and last of all a little free crystallized tartaric acid is added. The object of such a mixture is the regeneration of carbonic acid at the time of the fermentation.

carbonates, sodium or potassium so placed that in the event of fire a free acid of some character can be brought into contact with the liquid, thereby neutralizing the alkali, and thus rendering the solution non-inflammable.

thereby generating the carbonic acid gas, the purpose will be accomplished.

have for several years used Scott's Emulsion and find it the best in Consumption and Scrophulous and other conditions of the Lungs.

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Colby & Rich, Publishers and Bookkeepers, 9 Newbury street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, PROGRESSIVE, INFORMATIONAL and MISCELLANEOUS BOOKS, of various kinds and prices. Express orders must be accompanied by cash or a check payable to the order of Colby & Rich, Boston, Mass. We would remind our patrons that they can obtain the same books at a lower price by mail, than by express. We would also remind our patrons that we are not responsible for the loss of books sent by mail, unless they are insured. All books are sent by express, unless otherwise ordered. All books are sent by express, unless otherwise ordered. All books are sent by express, unless otherwise ordered.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not accompanied by the name and address of the writer. When we receive a letter, the sender will confer a favor by drawing a pencil or ink line around the article he desires to be published. In order to insure prompt insertion, please reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

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Before the coming light of Truth, Greeds, Ambles, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

A New Spiritual Story,

ENTITLED,

AFTER MANY DAYS,

Written expressly for the BANNER OF LIGHT by Miss M. T. Shelhamer, author of "Outside the Gates," "Here and Beyond," etc., etc., comprising twelve chapters, will be commenced in our next number, and completed in six issues.

We especially call the attention of all newsdealers to the fact of the issuance of this deeply interesting original story, as no doubt they will have extra calls for the BANNERS containing it.

Death and Afterwards.

Under this title the article by Edwin Arnold in the *Fortnightly Review* is deservedly provoking very wide attention. The subject being a great one, he treats it greatly. That is what cannot always be said of a writer. He remarks among other things that it is quite likely that, in many mysteries of life and death, we resemble the good knight Don Quixote, when he hung by his wrist from the stable window and imagined that a tremendous abyss yawned beneath his feet. Maritornes out the thong with lightsome laughter, and the gallant gentleman falls—four inches! Perhaps Nature, says Mr. Arnold, taking this place of humor as an illustration, so full of unexplained ironies, reserves as blithesome a surprise for her offspring when their time arrives to discover the simplicity, agreeableness and absence of any serious change in the process called "dying." He quotes Pliny as saying that, from much observation, his opinion was that the moment of death was the most exquisite instant of life. Also Dr. Salander as being so delighted with the sensation of perishing with extreme cold in the snow, that he always afterward resented his rescue. And Dr. Hunter, who in his last moments groined because he could not write how easy and delightful it is to die.

Further, the late Archbishop of Canterbury, who, as his "agonies" befall, quietly remarked, "It is really nothing much, after all." Mr. Arnold remarks that the expression which comes over the faces of the newly dead is not due merely to muscular relaxation. It is, possibly, he explains, a last message of content and acquiescence sent us from those who at last know—a message of good cheer and of pleasant promise, not by any means to be disregarded. And he adds, with accent as authoritative as that heard at Bethany it murmurs, "Thy brother shall live again." It is one of the most pitiful facts in human life and its prolonged history, that this absolute terror of death has been so interwoven with the fibre of our being; that we dread death more, than we lament our birth; that, like nurse-frightened children, we are so afraid of what we have no known reason to be afraid of at all. We live in bondage to this idle fear all our lives, and none but infinite knowledge will ever comprehend the amount of spiritual energy that is and has been wasted through the instrumentality of this foolish fear. In view of all this, can it be said that Spiritualism came a day too soon to lift this awful cloud from the spirits of mortals, and to instruct them in respect to that of which they have so long been ignorant, and sufferers in consequence?

Sir Thomas Browne says of death, in his famous essay entitled "Religio Medici," "I thank God I have not those strait ligaments, or narrow obligations to the world, as to dote on life, or be convulsed and tremble at the name of death. Not that I am insensible of the dread and horror thereof; or, by raking into the bowels of the deceased, continual sight of anatomies, skeletons, or cadaverous relics, like vermin, or grave-makers. I am become stupid, or have forgot the apprehension of mortality; but that, marshaling all the horrors, and contemplating the extremities thereof, I find not anything therein able to daunt the courage of a man, much less a well-resolved Christian; and therefore am not angry at the error of our first parents, or unwilling to bear a part of this common fate, and like the best of them, to die; that is, to cease to breathe, to take a farewell of the elements, to be 'knocked off nothing for a moment,' to be 'within the instant of a spirit,' or in an instant a spirit."

self without this reasonable moderator and equal piece of justice, death, I do conceive myself the miserablest person extant. Were there not another life that I hope for, all the vanities of this world should not entreat a moment's breath from me. Could the devil work my belief to imagine I could never die, I would not outlive that very thought. I have so abject a conceit of this common way of existence, this retaining to the sun and elements, I cannot think this is to be a man, or to live according to the dignity of humanity. In expectation of a better, I can with patience embrace this life; yet, in my best meditations, do often defy (desire) death. It is a symptom of melancholy to be afraid of death, yet sometimes to desire it; this latter I have often discovered in myself, and think no man ever desired life as I have sometimes death. I honor any man that contemns it; nor can I highly love any that is afraid of it; this makes me naturally love a soldier, and honor those tattered and contemptible regiments that will die at the command of a sergeant. For a Pagan there may be some motives to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this dilemma—that he is too sensible of this life, or hopeless of the life to come."

In his "Evenings in Autumn," Drake observes of this passage of Sir Thomas Browne that, "to arm us against the fears of dissolution, volumes upon volumes have been written; but, if we except our hallowed Scriptures, I know not where, in a style so condensed and striking, or on a basis more truly Christian, we can find a better dissuasive, under a confessional form at least, against the inordinate love of life and the apprehensions of death, than what this passage affords us." Nevertheless, there are professed Christians on all sides of us who assert frankly that nothing in the "hallowed Scriptures," old or new, goes to tell us of a future state or of what it shall be. Those preachers who are loudest and most positive for it only insist upon it as a matter of faith, that is, of imagination. We need mention among the more distinguished of American preachers who assert that the Bible teaches us nothing of a future state and another world, Bishop Clarke of Rhode Island and Henry Ward Beecher. It is but very recently that Mr. Beecher preached a sermon on "The Life to Come," in which he recapitulated facts which Christians are not apt to think of.

In that discourse Mr. Beecher said: "The heroes of the olden days, Abraham and Moses, have left not a trace of their idea of a future life, and any dealing with the Scriptures that shall seem to make them believers in a future existence is unjust and dishonest. Only when poetry began to speak, were there glimpses of a belief in an existence after death. The Old Testament was a book working for time; the New Testament enlarged the scope, and set us to work in time for eternity. And yet, is it not remarkable that the New Testament develops so little of that hereafter? We know but very little respecting the conditions of future life, and we know very little of those things which we have a right to feel anxious to know—what our personality is to be, what our relations to our children, to our earthly companions, the whole method of being. On these elements we have no knowledge whatever—not a line, not a fact. We know that death ministers again to life, but the make-up of that life is left to the imagination. It perplexes us why Christ did not throw some light on the mystery of the resurrection; but he did not. When the babe is laid in the grave, the mother's heart cries out, 'Where is my babe? Who has got it? Is there, then, a heavenly nurse? Are there mother-hearts to care for it? Where is it? Does it cry for me? No voice answers back, and with these things the heart has a right to deal; these questions we have a right to ask.'"

Christianity, then, has not lifted the veil to disclose the fact or the character of the future life. As Mr. Beecher says, it leaves it entirely to the imagination. But that does not answer the demands of the human heart. "These questions (of the future) we have a right to ask." Never have they been answered until Spiritualism came to do it. Spiritualism may thus with truth be termed, to the extent of its teachings, the religion of the future life. The Bible had failed to satisfy human needs on this absorbing question. The time was ripe for a new revelation. An advance in human belief was needed to parallel the advance in human development. The human spirit strained its gaze to see if it could discern some hope that had a basis of actual knowledge, and Spiritualism was the answer to its incessant yearnings and cries. There could be no more convincing proof given of the divine truthfulness and reality of it as a revelation to humanity.

"Truth" Gone Astray.

If the Soranton (Pa.) Truth is desirous of substantiating a claim to its title, it will be obliged to become better informed of a subject before making statements regarding it than it is upon Spiritualism, as indicated by remarks in its issue of Nov. 19th, concerning the cause of the premature death of a young man, Mr. John W. Evans, in New York; which sad event it attributes to lunacy superinduced by a belief in the possibility of communion with the world of spirits, and endeavors to lead its readers to suppose that the tendency of a belief in Modern Spiritualism is to insanity.

After asserting that "quite likely" this victim of self-murder would not have committed the crime had he not investigated Spiritualism, it tells us that a rumor assigns the cause of the rash act to disappointed love, etc., and that the aunt of the loved "figured" as a "spirit-medium," therefore John W. Evans's suicide was evidently caused by Spiritualism. "Sage conclusion," remarks "J. K. B." in the *Lackawanna Democrat*. "Will the editor of Truth claim that the thousands of suicides, the accounts of which, as published in this country, run from one to five daily and upward, are individually chargeable to the religious views of the respective victims—the 'crises' of this or that religion, science or philosophy said victims are interested in or have casually investigated? No; to do so would not be popularly gratifying, nor satiate his evident hatred of a matter he evidently knows little about."

Most unaccountably Truth gives place in its columns to a letter written by a gentleman of Soranton, in which occurs this passage: "I was present with the deceased in twenty or thirty circles before he left this city for New York, and he was continually questioning the 'controls' as to whether he had better go to that city. In my hearing he was told this one week before he left the city by one control: 'Stay where you are. Don't go away. If you go you will be sorry.' Sitting in pleasant conversation with another medium who was not entranced, the medium, who was 'tired' for clairvoyant, said to him: 'Mr. Evans, I don't want to

discourage you, but I feel impressed to say to you, Don't go. I cannot see you doing well in New York City. There comes a dark cloud before me, and into that cloud and beyond it I cannot see you.' But go he would and did; with what result we all know."

It is evident from this that instead of Spiritualism leading Mr. Evans to a commission of the act, it did all it possibly could to prevent him from going into conditions that induced it. But so bitterly at enmity is this editor with the truth, that he has the audacity to allude to what these mediums said as another evidence of the evils of Spiritualism!

It seems rather late to instruct this editor upon the facts in relation to what in the early days of Spiritualism was considered to be the heaviest gun in the artillery of its enemies; but as he appears lamentably deficient in a knowledge of them, we occupy a brief space to give him a few leading points.

In 1876 the Spiritualists felt it to be their duty to ascertain what of truth and error was contained in the assertion of Dr. Forbes Winslow, that there were ten thousand persons confined in lunatic asylums in the United States in consequence of belief in Spiritualism. Consequently one of their number sent a letter of inquiry to the superintendent of every public and private insane asylum in this country, asking for the number of patients, how many of them had their lunacy caused by religious excitement, and how many by Spiritualism. Replies were received from fifty-eight asylums, wherein were confined 23,328 insane persons, of whom 412 were reported insane from religious excitement, and 59 by Spiritualism.

Letters accompanying these reports from superintendents and physicians fully attested to the rarity of commitments on account of Spiritualism. Dr. Ranney, Superintendent of the Iowa Hospital, who in 1874-5 had more than one thousand patients under treatment, said there was not at that time one Spiritualist under his care. The Worcester (Mass.) State Hospital, where in 1876 829 patients were treated, had not a Spiritualist at that time or during the previous three years. The Superintendent of the State Lunatic Asylum at Harsburg, in which, during twenty-five years, 3,983 patients had been admitted, wrote: "We have not had for a long term of years any cases caused by Spiritualism." Dr. Cooke wrote: "I have been in charge of the Lunatic Asylum of New Orleans some seven years, and out of a large number admitted and discharged in that time have never had one case of insanity on account of Spiritualism, but several cases of insanity caused by other forms of religious belief."

We could easily fill every page of this paper with evidence of like import. Correlative with this was the establishment of the fact, yearly becoming more widely recognized since that time, that instead of Spiritualism being the cause of insanity, it has been and is its most potent preventive. This stands to reason; while on the other hand, the doctrines of what is termed "popular religion," beguiling terrorizing fears—that, compared with the blissful assurances and hopeful bestowals of Modern Spiritualism, are as midnight darkness to noonday brightness—are its most prolific creators.

If the editor of the Soranton Truth, or any other person, desires further information on this subject, we commend to their attentive reading a pamphlet entitled "Spiritualism and Insanity," published by Colby & Rich, giving a full report of the results of the inquiry instituted at the time and in the manner stated.

Father Pierpont on the Lyceums.

In our Message Department, in the issue for Nov. 14th, appeared a communication over the name of Spirit John Pierpont, giving his opinion regarding the present management of the Children's Lyceums conducted by Spiritualists, which seems to us worthy of special interest and attention on the part of our readers. It is well known that this institution has failed to attain the wide extension and permanence that was enthusiastically anticipated for it in its early days: It is well, then, to listen attentively to any suggestions that may be made, especially from so competent a source, regarding the defects existing in its management, and the means of remedying them.

In the first place, it is worthy of note that Father Pierpont emphatically recognizes the great importance of efforts to impart to children a knowledge of "the laws of spiritual life," and of "their own inner natures," that they may be saved from the sad results of ignorance and error—of misteaching and misdirection—in these vital matters. This, he would have us note, is quite another thing from teaching children the mere fact that our friends continue to live in a spirit-life, and can communicate from that life—which he avers is all that many Spiritualists attempt to teach their children. Important as this fact is, it may have little or no beneficial influence on the life and character; while a knowledge of the laws of the spiritual life induces an endeavor to conform to them while here—it includes a recognition of "duty to one another," and is the only way to the attainment of beatitude and peace, whether in this world or another. The teaching of these laws, it may be remarked, is not the teaching of any theory or sectarianism to cramp the minds of children, but of fundamental truths based in the nature of man. And these, it should be added, ought not to be taught dogmatically or authoritatively, but in the way of discovery—enabling each child to see for itself that these laws exist in its own nature, and must be obeyed for its own happiness.

It is further worthy of note that the defects of Lyceum management pointed out by Father Pierpont, are just those which have long been apparent to thoughtful observers of its workings on this side of life: One is the tendency to make the Lyceum mainly "an entertainment," or show, for the gratification or amusement of the members and spectators. Another is the liability, by frequently bringing forward a few children to partake in platform exercises, to the neglect of others, that "boldness of manner, and a feeling of self-sufficiency" in these few—traits not at all admirable in children—will be cultivated. These tendencies have been observed and deplored by many sincere friends of the Lyceum work; and doubtless a feeling that they were either inseparable from the Lyceum methods, or irremediable in the existing management, has caused many to withdraw their interest and support.

The recommendations of Spirit Pierpont as to how these defects may be remedied, seem to be eminently wise and judicious. The marches and the callisthenics he would not have abolished, but made to subserve more carefully their uses in physical training and muscular development, by having them performed in a more graceful and less listless manner. The latter

being productive of harm rather than good, as any physiologist knows. We have not room to dilate on this fruitful topic here, but will venture to add that since the main use of these physical exercises in a Lyceum session is to give relief or alternation from mental application—drawing the blood away for a few moments from too much concentration in the brain—they should not be made the first or the most prominent exercise of the session, but should come in after or between the lessons; and they should be performed with a vim and thoroughness which will send the blood tingling to the ends of the fingers and toes, or they are of little value. Moreover, their use should be carefully explained, so that all, even the youngest child, may understand that they are not a mere show or entertaining spectacle, but, since these exercises, for the few minutes that can be devoted to them in the Lyceum, can be of small value in muscular development, the children should be taught to perform them daily in order to get their real benefit. They should be practiced in all schools; but, if neglected there, should be attended to at home.

So the practice of reciting or singing from the platform should be encouraged in children as a means of cultivating the memory, and of giving self-command; but any tendency to unseemly traits of boldness, or love of triumph over others less gifted, should be checked and restrained. These traits are not spiritual, but the opposite.

But preeminently, while the physical and the mental are not to be neglected, the Lyceum should be a place for spiritual culture—where children, as Father Pierpont says, "can be instructed concerning the spirit, its attributes, its possibilities and its responsibilities," and where all influences shall tend to unfold the spirit in all its noble attributes and possibilities. To make it this requires teachers of suitable qualifications—who possess not only the requisite knowledge and spiritual experience, but an aptitude to address the minds of children, and lead them up to a knowledge of spiritual things.

More thought and time need to be given to this important subject; something equivalent to a normal school is evidently required, where teachers may become fitted for this work. There need to be conference and cooperation among them, so that something like unity in the great principles or truths to be taught, and in the best methods of teaching them, may be arrived at.

The New York Medical Law.

We have been requested to ask that those of our readers who may reside in New York will assist the gentlemen who are moving to obtain the repeal of the present proscriptive Medical Law in that State during the present session of its Legislature by the circulation for signatures in as wide a degree as possible of the petition already printed in our columns, and by the collection of facts going to show the marked superiority of the modern and improved systems of treatment now in vogue over the old method of practice called the "Regular," which at present has so unjustly the sanction of the statute.

Any one among our New York readers who may be personally knowing to a special case (and, judging by the experience of the remonstrants in Massachusetts in this respect, there must be many of the kind; also, in New York), wherein a patient has employed "Regular" practitioners without receiving help, and has been given over as hopeless by these M. D.s, and has then been restored to health by so-called "irregulars," will confer a great favor by putting the facts in clear shape, in the form of a sworn affidavit before a justice. Accounts of cases are also desired where the existing "Doctors' Plot" law has worked against the rights of the people as to their choice of medical attendants, and honorable practitioners have been compelled to either leave the State or give up their business.

Due notice will be given in these columns as to where such evidence can be sent in season to be used before the Legislative Committee at Albany to which the petition for the repeal of the restrictive medical law will be referred.

Mrs. Sawyer's Seances.

Great satisfaction continues to be expressed, says a reliable correspondent, by those who attend the excellently conducted seances of Mrs. Sawyer, No. 4 Concord Square. At that on the evening of the 29th ult. a spirit who when in earth-form was a well-known Spiritualist of this city, came from the cabinet, and passing to one of the company, by whom she was instantly recognized, took him by the hand, and leading him to the centre of the room, entered into conversation. While this was in progress, another spirit suddenly appeared directly in the rear of the compact line of sitters, ten or more feet from the curtain, and taking the hand of one of the company, who was obliged to remove his chair to enable him to pass, advanced with him to the cabinet. Another spirit assumed visible form quite unexpectedly outside the cabinet, several feet to the left of it, went to her husband, and conversed with him, strongly urging him, as he afterward stated, to keep up his courage in the battle of life, assuring him that she was constantly by his side to strengthen and sustain him. The interview was highly appreciated. "Daisy," whose experience with Mr. E. W. Webster, of Lynn, was recently published, came with much strength and joyous vivacity, and in another costume from that worn on the previous occasion. These, with other interesting incidents, interspersed with Maudie's wise and witty sayings, rendered the occasion an exceptionally enjoyable one to all present.

J. J. Morse in Boston.

Mr. Morse concluded on Sunday evening last his present engagement in Brooklyn, N. Y., receiving warm commendations from officers and members of the society. On Sunday next he makes his reappearance on the "Spiritualist" platform in Boston, after ten years' absence—his services having been secured by the Spiritual Temple Society, meeting in Horticultural Hall.

Mr. Morse will make arrangements for the last two Sundays of December, his Sabbaths otherwise being engaged up to May next.

Colby & Rich have just issued a new and revised TRADE LIST AND CATALOGUE OF SPIRITUAL, REFORM AND MISCELLANEOUS PUBLICATIONS brought out and for sale by them, which they will send free to any address on application.

We learn from Light that Mr. A. M. (Oxon) "Spirit Teaching" will soon be issued by the London Psychological Society. It is a valuable treatise on the subject of "The Human Mind," and is highly recommended by those who have read it.

Funeral of John E. Wetherbee.

The funeral services of the late John E. Wetherbee took place at noon on Monday, Nov. 23d, from the Church of the Unity on West Newton street, Boston, and were largely attended by friends and associates of the deceased, and delegations from the law school, the alumni of the law school, the Harvard class of '78, the Royal Arcanum and the Curtis Club. The services were conducted by the Rev. M. J. Savage, and the Weber Quartette furnished the music. Mr. Savage was very impressive and feeling in his remarks. He spoke beautifully of death and the future life, which he firmly believed in. We should so live here on earth, he said, that when the scales fall from our eyes we shall be fit to enter God's heaven, where treasures are laid up for us.

The contributions of flowers were very large and appropriate. Among them, the Boston Law School sent a broken column 8 feet high, composed of camellias and white roses, with a wreath of Grace Wilder carnations twined about the ivy base; the Curtis Club sent a large closed law book made of 3000 white carnations, standing on which were the scales of justice wrought from white violets and pansies. The Harvard class of '78 contributed a fac-simile 34 feet high of their classmate's roll-top desk with the word "closed" on the cover, and on the top a large basket of flowers, with the initials "J. E. W., class '78." Warren Council Royal Arcanum sent a pillow with the letters "V. N. O." on the face. The "gates ajar" was from Mr. J. S. Wright. Thomas J. Hanlon contributed a standing crescent and William Eaton a standing star. Mr. and Mrs. J. F. Smith sent a handsome broken column and Mr. Horatio Davis of New York sent a large wreath and out flowers. The floral decorations were under the charge of T. F. Galvin of Galvin Bros.

At the conclusion of the services those who desired were permitted to take a last view of the remains and then the casket was closed, and the body was taken to Mt. Auburn for interment. The pall bearers were Messrs. J. S. Wright, Elijah J. George, Thomas J. Hanlon, Frank Paul, Melville O. Adams and H. W. Rogers.

THE SPIRIT MESSAGE DEPARTMENT on our sixth page will be found to embrace in its contents much of interest: An invocation of an earnest and soulful character is given; answers are returned by the Controlling Intelligence to questions from correspondents regarding the continuity of spirit-individuality, "evolution," etc.; Edwin Watson of Philadelphia would be glad to speak with his friends in private, and assures his hearers that "in passing from earth one is not crushed out of life, the way is not dark, the road is not narrow, but broad and free, leading unto a bright condition, where there are green fields and pleasant places. There may be dark and stony roads, but no soul needs to travel them that desires to get out into the light, and make an effort to do so." Charles F. Osborne brings his personal "greetings to any who care to receive them," and speaks also a word for his son John, who passed on in France; Isabella Jane Cleveland of Newport, Ky., gives her friends a graphic reply to the question they often ask: "What does lie beyond this life?" when she says: "I come to tell them there's another world like this, but broader and brighter and larger; I think there seems more room, and no one is crowded—but we find our friends there." Hannah Carey of the North of England hopes to reach friends in Jersey City and elsewhere; the Controlling Intelligence voices messages for "Maley," Mabel Young, Lydia J. W., and Emma G. Chandler; "Swiftfoot" brings a message which he for whom it was intended cannot, we feel sure, read without feeling in a strong influence to "drive away the shadows" and "bring the sunlight," as this eloquent brother expresses it; E. C. Carpenter of Chattanooga, Tenn., wishes to communicate with those who know him in that locality; E. J. Brown of New York City sends his love, and that of "Louise to those who care for us on this side"; Martha Fuller of Manchester, N. H., reports to friends there her glad condition in the land of souls; and Eliza Ames hopes to reach Ellen Fairbanks of Chicago with a message of encouragement.

"The Advent Mission" begins in this month following Thanksgiving, and is an Episcopalian project. The rectors of those Episcopal churches which are to take part in this Mission are therefore sending out circulars to all the residents within the limits of their parishes, whether they are Episcopalians or not, urging them to lend their sympathy and aid. It is declared that the missionaries will exert themselves to awaken public interest in religion as well as to benefit their own church. On the other hand, there are Episcopal churches in New York which hold aloof from the movement, and do not look upon it with favor. They apprehend that it will result only in stirring up an emotional interest in religion, and in exciting to a religious exaltation from which a certain reaction will follow, making matters worse than they were before. They apparently have the Baptist and Methodist revivals in mind, and are thinking of the campaigns of Moody and Sankey, and of camp-meeting exhortations. The Episcopal church has no sympathy with such methods, because it puts no faith in their efficacy. But after all is said, do not the apostles play the chief part in religion? They certainly do; or what is called religion does not exist. Respectability is not religion; and fear of contact with common people certainly is not.

Mrs. Emma Hardinge-Britten is still doing a great work in England, convincing thousands of the grand truths of the Spiritual Philosophy. The English Spiritualists should carefully see to it that she is fully remunerated for her arduous labors in behalf of our glorious Cause. She has been a faithful worker for a great many years in different parts of the world, and the good seed she has sown is bearing immortal fruit.


We are in receipt of, and return thanks for, several cabinet photographs of Mrs. Annie H. Colby, the pictures—which are excellent in resemblance and detail—being brought up at the studio of Messrs. Heath & Smith, 74 Market Square, Portland, Me.

Mrs. Sawyer, who we learn, is at present in New York City—No. 235 West 41st street—has lately given evidence of being a fine independent state-writing medium. We have this information from a very reliable source, with the promise of particulars hereafter. In regard to the recent illness of Mr. J. B. Wilson, Chairman of our Public Franchise Committee, we are sorry to hear that he is still recovering from his illness, and hope that he will be able to resume his duties in the near future.

New York Advertisements

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