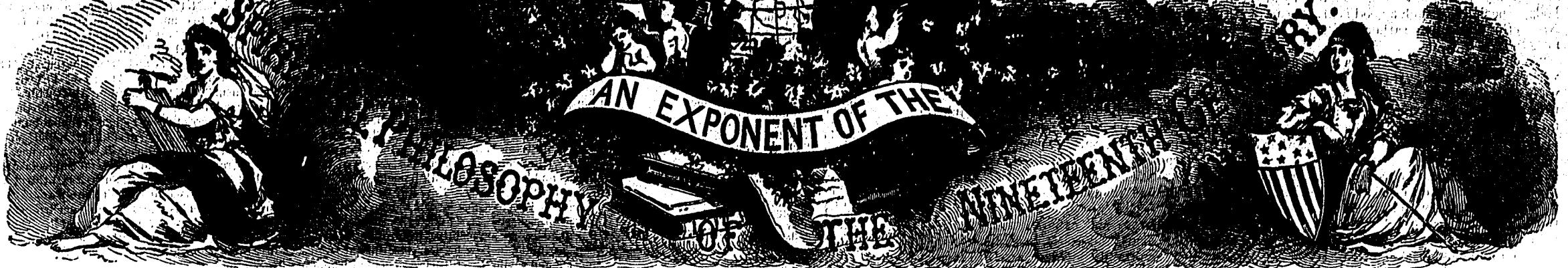


BANNER OF LIGHT.



VOL. LXIV.

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Original Essay.

TRIANGULAR ANALYSIS, INFINITE BEING AND IMMORTALITY.

BY "FRANKLIN."

In the BANNER OF LIGHT of June 4th, 1887, and of April 21st, 1888, it was demonstrated that "Triangular Analysis" that man has a mind capable of active thought, and a spiritual nature, involved in varied emotion. The material body of man is acted on by the forces of the world of space, such as light and gravitation. The mind conceives of space as infinite in extent, (for a limiting wall must have two sides in a finite conception.) Forces and diffused matter pervade all space as far as science has penetrated. We then have infinite power in this world of space.

All matter is controlled by mathematical laws, which are as infinite in diversity and extent as matter or space. The mind conceives of infinity in thought to comprehend these subjects. In fact, man thinks of space further than he can see with a telescope, as the history of Astronomy demonstrates. At every point man finds wisdom. The universe of space is not only infinite in extent and power, but there is no limit to the development and embodiment of wisdom therein. There is an infinite wisdom.

But man has, beside a body and mind, a spirit, capable of love. The fact of parental love is an exhibition of goodness, seen by man, infinitely better than man could have invented. No man or animal lives except by the attraction of two parents toward each other; an attraction showing harmony and tenderest provision for the offspring. The very particles of the universe balance in harmony and unity of design with the thought and emotions of every child. Here is infinite goodness, when considered with the Immortality and guidance to be mentioned herein. Thus the threefold nature of man is embraced by an infinite threefold, which is a unit, but appears to man's sensuous perceptions as infinite power in space; to his mind as infinite wisdom, to his spirit as infinite goodness. But wisdom and goodness are attributes of being; we cannot attribute them to inanimate objects. Hence though unable to comprehend the whole idea, either by sense, thought or emotion, we are by reason led to accept an Infinite Being, capable of wielding universal power, and with infinite wisdom and goodness.

This conception accounts for and explains the vaguely muddled ideas about the Trinity, and harmonizes with the necessities of logic. There is a necessity for a triune idea even of a God, in the threefold consciousness of man, acting through his senses, his thoughts and his emotions; for whatever man sees with his eyes gives him an object of sense and an ideal of the mind, and arouses emotions of the agreeable, the disagreeable or the indifferent. Hence there is a threefold nature seen in everything, owing to the threefold nature of the observer. This view of Triangular Analysis is replete with suggestions of great interest to educators as well as students of religious systems. Motives for action, happiness, progress and many essentials of a philosophy of life are in harmony with this idea of an Infinite Being, without which man would find an inhospitable environment without hope or utility. Harmony is the only proof in mathematics, which is the method or science of all knowledge.

According to the latest scientific revelations, matter is indestructible. It is not conceivable that mental consciousness can be made by the operations or motions of material particles in straight or curved lines. Hence if the mind were derived from the matter of the body, there is no evidence of its destructibility, and even that hypothesis is denied us. Because the dead body does not give evidence of mind, we cannot therefore assume that mind does not exist separated from the body after death, as the mind is not perceptible to our senses.

We know of no way in which mind, any more than matter, can be destroyed or created. The same is true of spirit. Furthermore, as the imagination cannot create what has not been derived from reality, we have reason to infer that Immortality of mind and spirit is something that may exist. For even the agnostics and atheists talk about it, and they could not imagine a "nothing" to talk about when it does not exist; neither could any one else. The mind and spirit, and their realms of thought and emotion, are only expressible, in mortal language, by means of analogy to the body and

its world of space. Hence as infinity of time, as well as space, are found in the material conception, we would by analogy find harmony or agreement in the idea of infinitely enduring mind and spirit. Hence we may say that Spiritual Science embraces the conception of Immortality.

Regarding the scientific principles of analogy much may be said at another time. In the outline here possible there can be but an outline of the numberless agreements that have been seen in this subject. Under the head of Spiritual Mathematics, which affords years of practically useful study, there is as wide a field as in the ordinary college mathematics.

Infinite being and immortality of mind and spirit are essential to happiness, for without the continuity of mind and spirit we must, at death, lose all we hold most dear; and without the guidance of a loving, wise Power we have no hope of safety in this world of tremendous forces, where we do not see the sequel to the miseries of mortal life. Infinite being of itself would not harmonize with a limited life to beings who have human affections. That which has most of harmony is fullest of the elements that prove Mathematics.

Without the idea of spirit an infinite Power, Wisdom and Goodness and Immortality, deny that life is worth living; art becomes a folly, and love a delusion. Justice, honor, morality, without these essentials, become baseless dogmas. Such materialism as denies these leads to suicide oftentimes, and, if true, would justify it to the wretched. The churches must show reason to overthrow this doubting or reason will overthrow faith. Spiritualism must show that man has a spirit in mortal life, or post mortem communications appear impossible, and will be considered hallucinations by those who are not mediumistic or impressionable enough to perceive the reality of such phenomena, and who believe that consciousness is derived from the material body and the activity it derives from the spatial world. Hence, as Dr. S. B. Brittan frequently remarked when in the body: "Our books of mental and moral science need re-writing." The new science needs to be so harmonious as to afford some harmony between its students. At present, agreement is the exceptional case among mental philosophers.

Who Will Rise and Explain?

To the Editor of the Banner of Light:
In the Message Department of THE BANNER, Oct. 13th, is a communication from Spirit SARAH E. BASSFORD.

I never knew Mrs. Bassford in earth-life, but became acquainted with her as a spirit, through her materializations at the séances of Mrs. William H. Allen, Providence. Mr. John F. Bassford, her husband, was present, having just begun investigating Spiritualism. He was an entire stranger to the medium as well as the sitters. In the course of the evening a form emerged from the cabinet, approached Mr. Bassford, announced herself as Sarah E. Bassford, called him by name, and in the course of a somewhat protracted interview, alluded to family matters in a way that positively evidenced that the form was all it claimed to be, namely, Sarah E., the wife of Mr. Bassford.

Aside from the facts alluded to in the conversation, her air, manner all through, size and features were those of the late Mrs. Bassford, and so satisfactory were all these that Mr. B., unequivocally, in the most positive terms, declared that the form was his wife. He was astounded, overwhelmed, I may say, and was scarcely able to express himself. The revelation was altogether beyond what he had deemed possible, having been trained a strict Catholic; but so palpably true was it, that he at once accepted it in entirety, and thenceforth became a believer in spirit-return and communion.

The same, or the following week, he attended a séance in New York, when the same form appeared, again evidencing an identity which was unmistakable.

Subsequently Mr. Bassford put upon his wife's neck a gold chain, which was the present alluded to in the communication. She took it away with her, being seen to dematerialize just within the curtains of the cabinet. The next séance Mr. Bassford attended was in New York, when his wife came, wearing the chain she had received in Providence. She now wears this chain wherever she appears. She has materialized in Charleston, S. C., also in Chattanooga, Tenn., in every case wearing the chain. She frequently comes at Mrs. Allen's when her husband is not present, sometimes saying it was at his request, and at other times to dictate a communication to him.

Such are the facts. Who of the doubters, skeptics and deniers will rise to explain them, as well as the communication itself, given as it was through Mrs. Smith? WM. POSTER, JR., 50 Battery Street, Providence, R. I.

The State.

The following is a brief summary of the discourse of Spirit La Fayette, given through the mediumship of Mrs. H. S. Lake at the First Spiritual Temple, corner of Newbury and Essex streets, Boston, Sunday, Nov. 4th:

"The union in society of the members of the same necessitates laws to hold in restraint those who would encroach upon the rights of their fellows. The enactment of these laws and their execution may properly be said to be the functions of the State. But as law is only the crystallized sentiment, in a Republic, of the acting majority, the expression of the State may be wise or unwise, according to the development of the times, and consequently there is danger from too much, as well as too little, law.

To protect all in the enjoyment of life, liberty

erty and the pursuit of happiness, is the legitimate function of government. That men are entitled to life and liberty is very generally conceded, but how far they may pursue happiness is a matter of controversy, which to-day is causing unrest in every class of society. It should be apparent to all, it seems to me, that when any individual attempts to secure his or her happiness by infringing upon the life, liberty or equal right of another to enjoy, such individual becomes a source of danger to the State, and it is her province to protect herself.

There is a class existing in this Republic who claim the right to prey upon the weak of appetite, in order that they may enrich themselves; another who seek to fetter intellect in order to perpetuate power; and still another who burden honest toil in order that they may live with less of effort. Each of these classes is a dangerous element in a government which can only preserve itself by strict adherence to justice; since when the moral forces are weakened material collapse must inevitably ultimately follow.

The safeguard against this state of things is the enfranchisement of the spiritual forces represented in woman, the cultivation of integrity and intelligence among the masses, the dissemination of facts, spiritual as well as material, and the steady determination of all liberty-loving citizens to render practical the theories of democracy implanted in the Declaration, thereby vivifying the body politic with the potencies of brotherhood, which will render the Republic a fixed fact in the progress of the race."

Medical Diplomas.

To the Editor of the Banner of Light:
One of the great questions to solve to-day is this: Shall individuals who are exercising their various spiritual gifts in healing the sick be rigidly required to acquaint themselves with all that goes to make up the education of the so-called "regular" medical practitioner? To my mind it is notoriously self-evident that such antiquated lore is not in harmony with the requirements of these new systems of relief, and therefore of no possible use to their practitioners!

Thousands of good and honest individuals, in all portions of the world, possess by inheritance the gift of healing, in their organism, and are doing much good in this direction—frequently making cures when the "regular" medical practitioners fail to benefit, and that too often without the aid of medicine. Shall laws be placed upon the statute-books of the various States, rendering it a penal offense for them to exercise their gifts, and forbidding the public to employ them unless they have toiled for years through that morass of error and scollism known as the "regular" system, and have a diploma testifying to that fact—a diploma, too, from some institution which shall win the endorsement of Examining Boards, the majority of whose members are the deadly enemies of magnetic healing and kindred systems?

It is alleged that thirty States of the Union have already enacted such laws, and a concerted movement is now being made to have all the States included in the great medical trust. Monopoly rules the hour, and there seems to be a disposition to make the suffering of the sick lawful and legitimate ground upon which a medical syndicate may be established whose diploma-bearers shall alone have legal right to practice.

There is at present not a law in existence in the State of Massachusetts, for instance, which prevents any honorable individual from exercising or practicing the healing art or gift when necessity requires—with or without a diploma from any college; but concerning the colleges chartered under the general laws of this State it is certainly true that if said colleges do not obtain a special enactment from the State Legislature, their managers place themselves under the penalty of a heavy fine if they issue a diploma or any document conferring special legal power upon their students. Students, therefore, who are fitting themselves for and receiving such diplomas with the mistaken idea that their possession will enable them to practice in all parts of the United States, should bear this fact in mind: And these remarks apply to other States as well as Massachusetts. It is far better to have all the facts made known.

I am satisfied that spiritual gifts cannot be legislated upon or confined to any class of people, any more than they were in the Bible days; and there is no need of affixing any title or initial before or after the name to signify that an individual is qualified to heal the sick by spiritual force. I would have the public remember that success is the best diploma; and I would have the practitioner endeavor at all times to be honest in the statement of his claims, and to avoid the cultivation of any misconceptions on the part of his patrons. I would have every practitioner approach the public with a plain statement of what he proposes to do, the mode of practice he has in use, leaving the matter of a personal title out of the question entirely. Paul, Peter, et al., healed the sick in the old days by spiritual force, but the prefix of "Dr." or the affix of "M. D." would not have enhanced their power, while it certainly would have materially detracted from the dignity of their position.

It cannot be expected that any one practitioner can successfully embrace all the various modes of eradicating disease in his or her practice, hence there is a necessity to meet the demand of the age—that all of the various modes of treatment have their special practitioners, and one should be judged as legitimate as the others, and be equally protected by the laws. If not so, why not?

A. S. HAYWARD, Magnetic Physician.
Boston, Mass.

DID HE ORIGINATE JOURNALISM?—An ingenious physician of Paris—Renaudot by name—more than two hundred years ago hit upon a good idea for "cutting out" his more learned brethren, which he was not long in putting into execution, to his own no small advantage, and the great chagrin of his brother professionals. His plan was an extremely simple one, for he obtained his popularity by the very innocent expedient of collecting information, and circulating delectation and amusement. But, inasmuch as the seasons were not always sickly, and he found he had plenty of time on his hands, he was encouraged by his success to devote his attention more exclusively to the business of journalism, by providing the public at large with news; and, accordingly, in 1631, he succeeded in obtaining for himself and family the sole privilege of publishing a newspaper, called the Gazette de France. Such, at least, is the account of the origin of newspapers given by De Saint Foix.—Press and Printer, Keene, N. H.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER XIII. THE NEW SONG.

Doris missed Mr. Brooks very much. She could hardly bear to touch the books over which they had spent so many happy hours. It was a fortunate diversion when Lucy Harrison came to spend a week with her. There was so much for each to relate they were not often silent.

Toward the latter part of the week Morris came in with a troubled face.

"Aunt Amelia, do you remember Hugh Scott?"

"It is not likely I should forget Hugh. Why?"

"He is in the city. I saw him yesterday. He came to see me. He tells me he has been West. He has been ill of some sort of fever, from which he has not fully recovered. I do so wish he had a homelike home instead of being in a boarding-house. Do you think you could take him for a few weeks? He would not be much trouble, and would pay you."

"Indeed I can, and will. I feel a great interest in Hugh, he was so good to you. Invite him to come at once. I am very glad you came to me about it."

The next day Hugh was pleasantly installed at Roseville. After he had rested a little, he went down to the parlor where they were all sitting.

Miss Parker and Doris were sewing, while Lucy was reading aloud to them.

"I don't like to interrupt you," said Hugh. "But we want to talk to you," said Miss Parker. "Or rather we want you to talk to us. I have always felt an interest to know what became of you after you went away. That is, if you do not mind telling us."

"I shall be pleased to tell you, then. I suppose I must go back to the beginning—at the time I left the city. First, I want to speak of Mr. Brooks. I owe much to that good man. He talked with me about my past life. I had been pretty rough, but he made me see there was something better in life than I had cared for. He didn't ask any promise of me, but I made up my mind if I ever got well I would turn over a new leaf, and I did."

"I went to Rathburn, gave Morris his letter, and then started West. I got a position as clerk in a hardware store, and attended evening schools until I was not ashamed to show my head in a Commercial School. I studied hard for a year. I got a good clerkship as book-keeper, and held it until the firm sold out. The new firm brought their friends along with them, so I was thrown out."

"Meanwhile I was brought among the influences of certain men who took an interest in me. One of them had a brother in this city who has influence in a bank, and he gave me letters of introduction to him. I intended to come at once, but was detained by this illness."

"I called on Mr. Lyman, at the bank, as soon as I arrived, and he says my place will be ready for me the first of May."

"There! I have told you a long story, I think, and I must end it as I began it, by saying I owe much to Mr. Brooks's good influence over me."

"We know Mr. Brooks. He is a good and noble man," said Miss Parker.

Doris was silent and sober.

"But now that you are here, Hugh, we will try to repay you somewhat for what you did for Morris. You were a blessed good friend to him," said Doris.

"And he is one to me now by bringing me here. I was lonely enough at that boarding-house, with Morris poring over those dry medical books."

"Morris would not like to hear you call them dry," said Lucy. "He is in love with them."

"I don't suppose they are dangerous companions, so he is safe. I am thankful he is engaged in work he likes," said Hugh, his eyes following Lucy as she rose to help Doris fold a most unmanageable dress that was fearfully and wonderfully made.

"I don't want you to go away to-morrow, Lucy," said Doris, when they found themselves alone. "I wish you would stay to help us entertain Hugh. It would be so pleasant for us all. Do write a note to your mother and tell her you are to stay a couple of weeks longer."

Lucy gladly consented, and the letter was sent at once.

They were very pleasant days. They read by turns. They sang old songs. And for the first time Hugh was initiated into the mysteries of communication with a world unseen by him.

"Why, Miss Parker! Excuse me, but if I open my lips I am afraid I shall say something impolite. I have heard of such things, but I always supposed it was something foolish, if not worse; but if you and Doris believe in it, it can't be either."

"It is true many people do think so; they are really sincere in thinking so; but, Hugh, we are equally sincere in believing it."

"Do you believe it, Miss Harrison?"

"I cannot say yet that I do. I never heard of such things until I came here. It looks now as if I should be converted before I go away."

"If it had not been for a message that Lydia

wrote we should not have known where Morris was, and Mr. Brooks would not have gone to him," said Miss Parker.

"I am devoutly thankful for that, at any rate. Then Mr. Brooks has faith in these communications?"

"Yes."

"Do you mean that Mr. Brooks really went away out to Florida, with nothing to rely on in finding Morris except that message?"

"Just that exactly. Lydia has never made a mistake. We were satisfied that Morris was there and sick. And he was. We did not doubt, because of our previous personal experiences."

"I should like to learn something more about it. If I ask a good many questions please understand I don't want to be rude or argumentative. I only want to know all the whys and wherefores."

"That is just the right way to learn—to question. So far as we know we shall be glad to tell you. We must have Lydia come over often while you are here. She writes for us a great deal."

"Miss Moore is a fine-looking girl. Morris seems quite struck with her," and Hugh smiled.

"Yes. And she is as good as she is pretty."

"Morris will be a fortunate fellow if he marries Lydia," said Doris.

There was a pleasant little party at Roseville that evening. Mrs. Carroll, Lydia and Morris came in. Doris was surprised to see Dr. Carroll with them.

After a little conversation and some writing by Lydia, Morris, who was a fine reader, read Whittier's "Dead Feast of the Kol-Folk." There was a little silence as he concluded it.

"I always have felt that people waste a great deal of sympathy on those 'heaven tribes,' as they call them. It seems to me to be much more natural and a good deal more satisfactory to believe like the Kol-Folk, than to think we may be parted forever from some of those we love," Miss Parker spoke earnestly.

"Yes," said Dr. Carroll, "and not only that, but the fear that some of our very dearest may be consigned to eternal torment. We who are born in ignorance, and inherit elements of character against which we must struggle all our lifetime, ought to have a chance, both in this world and the next, to progress out of these tendencies. And the spiritual philosophy teaches that we may. To me it is a grand, comforting thought, without which I should often be discouraged with myself."

"Life has seemed so much more satisfactory to me since I came to understand these truths," said Mrs. Carroll. "When Sidney first became interested in this matter I felt very badly. I thought he would go to ruin surely. But as he learned, and taught me, I began to see I had a mistaken idea of it—I began to wish it might all be true. And now I do accept it." She spoke with emotion.

"With the exception of Sidney I am quite alone in the world. My near and dearest relatives have passed over. It is a comfort to me to believe I need not wait until some far-off, indefinite resurrection day to meet my family."

Doris, who sat near her, took her hand, while she repeated one of the verses Morris had just read:

"Come, father, come, mother,
Come sister and brother,
Come, husband and lover,
Beneath our roof cover,
Look on us again."

After a few moments' pause Lydia repeated the last verse of that strangely beautiful poem:

"List, then, to our sighing
While yet we are here:
Nor seeing, nor hearing,
We wait without fearing,
To feel you draw near,
Oh! dead—to the dying
Come home."

In the moments of silence that followed, when soul spoke to soul in the fullness of affection; when memory softened all the past; when new and higher aspirations flooded their souls with a pure baptism, who shall say they did not kneel in the sanctuary of true prayer and offer grateful tributes to the source of infinite wisdom and power?

The parting words were quietly spoken. Dr. Carroll did not even say good-night to Doris. He simply took her hand and left a kiss upon it. She was dimly conscious of its presence during the night. She wondered it should thrill her hand so strangely.

"Doris," said Lucy, as they were arranging their hair before retiring, "I do think it is all beautiful. You know father and mother were never church people. I suppose they are what you would call materialists. Somehow I never could feel that death was the end of us."

"It would not be worth our while to be born, if it were, would it?" said Doris, with a little sigh.

"Not for some of us, certainly. I have been waiting for something in which I could believe, and now I have found it. I am glad to believe that our places and conditions in the next world, will be exactly what we have earned, and what we deserve—that if we haven't done

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

The Bubble Burst.

Ridiculous as the recent sensational appearance of Margaret Fox Kane in this city as an "Exposer of Spiritualism" was to the public, it was far more so to those who became knowing to some of the private manipulations of a scheme to speculate and make money out of a misguided woman's weaknesses; a scheme that involved a confession by her of having for forty years lived a life of deceit and the practice of gross imposition on the people, knowing as she must have known that such a confession was without any foundation in truth. The following facts connected with her stay in this city

It appears that one F. W. Stechan (understood to be the advance agent of a New York Entertainment Bureau) engaged a room at the Crawford House in this city for Mrs. M. Fox Kane, to arrive Nov. 1st. Upon her arrival he registered her name, and requested that the checks for her meals be charged to her room, giving as a reason that she was unaccustomed to handling money. Nov. 2d "Dr." C. M. Richmond arrived and registered at the same house. From Mrs. Kane's singular demeanor on her arrival, the clerk was led to ask Mr. Stechan if she was a victim of dipsomania. He appeared somewhat indignant at the imputation this inquiry implied, and said "No, indeed! She is an exceedingly nervous person; and her journey from New York to Boston has affected her. Some years ago she was addicted to the use of intoxicants, but not now; no one but a Spiritualist would make such an inquiry."

Being thus established with his *dramatis personae* for the farce to be given on Sunday evening, Mr. Stechan's business and his location became known as follows:

FRANK W. STECHAN,

Manager Mrs. Fox Kane,

Crawford House,

Boston.

From Wade Entertainment Bureau, N. Y.

The so-called "exposure" came off Nov. 4th. From that date to Nov. 10th she remained in the hotel, apparently, for reasons best known to herself, deserted by her manager and his confederates. Though announced to appear in Philadelphia Sunday, Nov. 11th, as she asserted, she was thus left with limited means, to settle her hotel bill. Under these circumstances she applied to Manager Harris, of the Howard Athenaeum, (where the company under the control of the said Bureau that directed Mrs. Kane's movements had been playing), and he very kindly furnished her with a pass over the Fall River line to reach New York City. During the interview she informed Mr. Harris that she was billed to show in Philadelphia Sunday night, Nov. 11th, but her employers would be disappointed by her non-appearance, as she did not mean to go there.

While at the hotel Mrs. Kane had several callers, one of whom sent to her room his card, on which was written:

"CURTIS, SPIRIT-GRABBER."

She looked at this a moment, and said to the messenger, "Tell him I am not in." Another who came, desiring to see her, sent up his card, on which was "Mr. Richard Hodgson, Secretary of the American Society for Psychical Research." Mrs. Kane gave no more favor to this than to the other. She said the reporters for the daily papers expressed surprise at her having such a stupid assistant as Richmond, and the action of her agent naturally leads one to

suppose that it was also a matter of surprise to him.

After Mrs. Kane's departure the floor of her room was found littered with scraps of paper and torn cards, among the latter her business card as a medium, on which, after stating location in New York and terms, came this line: "Conclusive proofs are always received of the presence of spirits," followed by the attestation of a well-known gentleman of New York that "Mrs. Kane is one of the best mediums known to his large experience," spirit-friends communicating through her, giving "conclusive evidence of their identity." To this we may add that it is well-known that, under the control of her legitimate spirit-guides, she has written messages with great rapidity from right to left, so that they could be read only by holding them in front of a mirror and deciphering them from their reflection thereon; a feat which she could not do without spirit-aid, and which she has failed to explain, for the reason that she cannot consistently with her allegation that she has never been indebted to such assistance.

Taking all the known facts in the case upon the character of Mrs. Kane's mediumship, and the exhibition the "manager" of Mrs. Fox Kane made with her as the central figure of the "show" in this city and New York, all concerned in that lamentable display may well seek to conceal themselves by deserting her as they did, and thus bringing the farce to a close.

P. S.—The Boston Music Hall Kane fiasco manager is reported as saying that he had got through with her; that her New York agent had "shook" her, and that he had paid her the \$25.00 agreed upon for her Sunday services (?) in the Music Hall. He would up by saying that he wanted no more of her, and he guessed her hotel bill would about eat up her salary!

MORAL.

The old saying, that "the wish is father to the thought," holds good in this instance, as the sensational public press—when the Fox got caught in that New York Theatrical Bureau trap—announced in catch-penny capitals that Spiritualism was fully exposed, etc. Now will these newspapers, which have been "swift" witnesses against the Spiritualists of this country and their philosophy, apologize for the circulation of so much falsehood? We shall see.

One of our correspondents, in alluding to this recent escapade, says:

"What a contemptible and disgusting piece of business the Fox affair is! Contemptible in regard to the fallen, treacherous mediums (and their low families, who it seems still cling to and work with them) and in regard to the depraved, groveling individuals, who, to injure our cause and put money in their pockets, use them, and thus deceive the public. It is lamentable that the ignorance and prejudice of the people who know nothing of Spiritualism should be so strengthened, without our having any corresponding means of correction and vindication: How can we reach the general public and bring them to a fair consideration of the real facts? If the secular papers would do us the justice to place the real facts before the public, what a world of good it would do!"

The Spiritualistic press all over the world is requested to copy the above statement of facts.

The Right Word at the Right Time.

When the secular press speaks out bravely and with unaffected independence upon a matter so engrossing to all hearts and minds as that of continuous intercourse between the realms of earth and spirit, it deserves a special and separate mention of commendation, which we trust we shall never be backward to propose. It is with grateful admiration that we read a recent editorial article in the *Minneapolis Tribune* on the subject of "Exposing Spiritualism," which, as is well known, has taken on fresh and enlarged interest by reason of the professed "exposures" of the Fox Sisters, whose case was treated with proper consideration in the last issue of THE BANNER. The *Tribune* sums up the matter in clear and vigorous terms. While it allows that there are to-day over eight millions of avowed Spiritualists, and the number of men and women who believe it yet dare not own it is probably three times as many, it rightly insists that "Spiritualism as a religious belief is as much entitled to tolerance and respect as Catholicism or Unitarianism, or as the faith of Swedenborg, which takes pious cognizance of the same phenomena which Spiritualists hold as evidence of future existence." This is good ground, and in fact the only ground to be taken in the case. For, as *The Tribune* justly reasons, "any belief which tends to improve a portion of a community, no matter how small, should be encouraged. Your neighbor's path to a higher moral and spiritual plane may not be known to you, but you have no reason to believe that it is less safe, less sure or less direct than the one you are following yourself."

The *Tribune* sees no particular reason why the cheap and oft-repeated charges of deception, "immorality," etc., etc., should be regarded as final dispositions of modern Spiritualism in its present stage of development. Concerning the latter accusation—so greedily caught up and flung at the New Dispensation when anything occurs among its followers which can be tortured into giving a seeming foundation for it—*The Tribune* very justly says: "When a Sunday school superintendent leaves the country with the cash box, or a minister leaves his charge and his family to visit abroad with another gentleman's wife, nobody thinks of reflecting on the Christian religion." Why, we would inquire, cannot public fair dealing accord a like treatment to Spiritualism?

The mere fact of the ability of certain persons to produce raps, and to execute slate-writing with the properly contrived apparatus of the conjurer, "argues," says *The Tribune*, "nothing against the genuineness of other demonstrations."

As for the "too-joint" theory, *The Tribune*, while allowing it a place among the arguments used by those who oppose Spiritualism, is still of opinion that "The destroying of the belief of a large body of people, and annihilating the latent hope in the hearts of millions that death is but the dropping of a veil between us and our beloved, requires a higher type of demonstration." It is unable to see why a system involving "deep faith and sincere convictions, both

aiding to secure better morals and leading the mind into better channels, should be subjected to ridicule or contemptuous derogation," on the poor grounds alleged by its detractors.

Now comes the broad, liberal, common-sense asseveration of the *Minneapolis Tribune*, that comprehends the whole subject and covers the whole ground. "After all," it says, "Spiritualism contains nothing that is opposed to religion, morality, or the Bible. The Bible is a religion born of spiritual faith, of miraculous visions of angels, interviews with spirits, prophetic signs and warnings and dreams. From Genesis to John, the communion between the physical and spiritual world is an accepted fact. The supervision of spirits over earthly affairs is related as a matter of course. The warnings and admonitions of spirits excite no wonder. The communication of angels and mortals forms the warp and woof of evidence in the Christian religion. The Bible furnishes a long list of very eminent men who talked with angels or saints or spirits. We are left, then, to deny their testimony and call the old prophets and wise men frauds, or accept it as the evidence of spiritual communications. If men, in the days of Moses and Abraham and Job and of Saul saw and talked with angels, why not in the days of Mr. Jones and Mr. Smith? The New Testament is full of spirit-revelation, of faith and reliance upon spiritual manifestations. If people only nineteen hundred years ago saw and talked with the dead, what is there so marvelous in it to-day? If the spirits of the dead once walked the earth, what special odium should attach to men who claim they never have given up the habit? If the dead ever did come back to anybody on earth, what is there to be derided in the notion that they are doing it to-day? Some of the Bible characters who claimed to be mediums, that is, seers of spirits, were not much better or wiser than some of the gentlemen who claim such powers to-day. Moral character did not seem to be a test of mediumship then, nor is it so claimed now. The character of communications was not always angelic then, according to our notion, inclining to war, pillage, and murder. If immortality is not a fable, but a divine truth, the souls of men abide somewhere, under new conditions, governed by laws of a spiritual nature. There does not seem to be anything very blood-curdling, or horrible, or immoral, in discovering that the great law which guides the sap in the tree and the blood in one's veins, should extend over and embrace the spirits that are chained to the flesh and the spirits that are freed from its weight."

The best possible refutation and rebuke of the bigotry and ignorant narrowness which sets itself up to condemn and denounce Spiritualism until it shall have become a social fashion and thus achieved social control, is furnished in just such plain words as are uttered so bravely, in an age in which superstitious cant dies so hard, by this leading journal of the great Northwest, the *Minneapolis Tribune*. It merits both thanks and admiration for what it has spoken. And it has spoken at the right time.

"Spiritualism, as a religious belief," we repeat, "is as much entitled to tolerance and respect as Catholicism or Unitarianism, or as the faith of Swedenborg, which takes pious cognizance of the same phenomena which Spiritualists hold as evidence of a future existence." And what Spiritualism is fairly entitled to, that it strenuously claims. It will be content with nothing less. It asks for no crusts or bones in the way of charity, but will come steadily and silently into full possession of its own, not by concealed favor but as a royal right. Its weapons are not carnal weapons, yet its work is with humanity in all its varied conditions; hence it employs such agents and agencies as are most effective to accomplish its desire and purpose. And employing these, it will not be content to take the place to which its ignorant enemies assign it, and it refuses to wear the stigma which they selfishly choose to affix to its name. A new day is in its morning, that warns the bats and the owls to betake themselves to their dens.

The Influence of Surroundings.

The modern scientific term for surroundings is environments, which is a far more accurate and comprehensive term. How greatly an individual, a people and an age is indebted to these environments, both directly and indirectly, it is not easy to estimate with precision and fullness, although the characteristic results are not difficult to perceive and appreciate. What occurs in one period of the world and could not have occurred in a previous period, is due to conditions that prevailed at one time, but did not and could not at another. The case of the individual fairly enough illustrates the subject.

There is a struggle all the time going on, and none the less because the individual may be wholly or partially conscious of it, to emerge from the existing form into another, and the ascertained law is that it is from the lower to the higher. This takes place from two leading causes—a desire of adaptation to the environment, and an inborn impulse to development. It is thus an internal and an external force that is operating all the time, and in a certain sense a centrifugal and a centripetal force. Finally appears in operation the law of conservation, which in the case of the individual manifests itself chiefly in heredity. Natural selection, or the survival of that which is best fitted to survive, is the result of all three. This rule, now held by advanced scientists to be invariably, is traceable most clearly in the realm of biology, but in morals and character there are a multitude of circumstances to be considered which compel the allowance of a wide latitude of construction. It cannot as yet be so clearly demonstrated that heredity rules in human character, as it can be shown that physical endowments are both transmissible and subject to the direct influences of environment.

In the life of the individual in society it is easy to see the effect which a certain state of things is sure to produce, which under an entirely different state of things would be inconceivable. Every person of intelligent observation readily recognizes the work done on the character of their inmates by squalid tenements, in dirty and sunless streets, away from the animating warmth of clean and healthy social influences, and in the midst of hard and repulsive associations. As in physical life, moral and spiritual qualities will be sure to be visibly affected by such unfavorable environments. Defilement will never fail to be the result of handling pitch. If, therefore, society would save itself by improving in all ways the environments of its members, it must bestir itself in those quarters in which its chief perils are notoriously accumulating.

As a recent writer in *Progress* practically ob-

serves, the place where a man earns his bread, where he makes his home, and the street he mostly frequents, forms his compelling and conclusive environment. The State has interfered to modify the rules of work, and it is no less called upon to modify the tenement-house home and the street in which it is located. The death list is not wholly physical; it is moral also. Avarice and apathy work together to the same frightful end. The State, it is reasonably held, has the same right to compel better surroundings for its citizens that it has to prevent their degradation by the tyranny of employers. This is become so large and important a question in our modern cities with their swarming populations that it may be considered a vital one in the preservation and growth of society.

Words for Non-Spiritualists to Ponder.

"Ye have the poor always with you," said the humble Nazarene. So it has ever been and will continue to be until the longed-for millennium arrives, of which there is no likelihood until undiluted love shall take the place of hate in the minds of mankind. Still much is being accomplished by philanthropic individuals.

We have been instrumental in aiding many destitute ones for years, and still applications are coming to us for aid. Our God's Poor Fund was established for this purpose by request of spirit friends, and we have the satisfaction of knowing that many unfortunates have been from time to time relieved in consequence—as numerous letters of acknowledgment fully attest.

We have in mind one very peculiar case: It was that of Austin Kent, residing in Stockholm, New York, who was for a long time bedridden with chronic rheumatism. He was a great sufferer. One morning, while we were opening our mail, a spirit said: "Please send Mr. Kent ten dollars, as he is in great need." We accordingly sent to him a letter containing the amount requested. The next mail brought us a letter acknowledging its receipt, with a statement that on the very morning we received the spirit message, he had prayed earnestly to the angels for assistance, saying in his prayer that if his appeal was heard by them he felt confident some way would be opened whereby he could be aided, as he believed the words spoken of olden time: "Ask, and it shall be given." "And now," said he, "I am sure that my prayer was heard, and I am deeply thankful for THE BANNER'S aid. May God bless you in your noble work, as he surely will." He lingered in his diseased form a long time after this, and we assisted him pecuniarily many times ere he passed to the spirit-world. He subsequently came to our public circle-room and thanked us for the assistance we had rendered him while in his agony of mind and body.

Many other similar cases could be cited wherein pecuniary aid has been rendered the destitute—not only by THE BANNER, but by others who were or were not mediums—with names and dates; but the sensitive ones benefited who are still on the earthly plane would not like to have us publicly record their names.

The only reason why we have given the above statement of facts is because of the continued abuse and vilification Spiritualists are receiving from those who, knowing nothing of Spiritualism and its media, except through the garbled statements of wholly unreliable people, consider the former a system out of which no good thing can proceed, and the latter as impostors of the most unpromising character.

Alfred Russel Wallace on Materialization.

In a correspondence between Alfred Russel Wallace and Vaughan Jenkins, on the materialization phenomenon, more particularly relative to the American experience of Mr. Wallace in this country, to the conclusions of which Mr. Jenkins took exceptions, the former expresses some of his views as follows, as published in *Light*:

FRITH HILL, GOSWALDING.

June 26th, 1888.

E. VAUGHAN JENKINS, Esq.:

Dear Sir—You have evidently formed erroneous ideas of what "materialization" is. No Spiritualist believes it to be "the real body" of the individual, or even "a real body" in one sense of the term. It is something temporarily material for purposes of identification; but what exactly no one can tell. All the information we can get shows that it is formed partly (often chiefly) from the body of the medium, partly from the bodies of the persons present, or from their "atmosphere" or emanations, and that the likeness to any individual is produced by an effort which is not always successful, since, during the same evening, the same spirit-form sometimes appears in very different degrees of likeness to his mortal body; sometimes more like the medium, hence many of the accusations of imposture. The permanent materialization of hair and portions of garment is very extraordinary. Sometimes such things do vanish away, either rapidly or gradually, but in other cases both remain. All we can at present do is to make sure of the facts. The laws of the phenomena we may never know till we are spirits ourselves, and not, perhaps, even then. We can tell *truly* how we move our hands and fingers to write and express our thoughts? Spirits do not appear to be able to tell us *how* they materialize. It is a faculty exercised by the will-power of some spirits, and is probably quite as rare and remarkable and inexplicable among them as physical mediumship is among us. Believe me, yours faithfully,

ALFRED R. WALLACE.

P. S.—The appearance of the double of any living person, sometimes to two or more witnesses, seems analogous to materialization, and the person whose double appears has no conception *how* it is done. Neither have the spirits who materialize, except that it seems to be more directly a matter of will with them.—A. R. W.

Raps at Henry Ward Beecher's Church.

An incident illustrative of the truth that the spirit rap is produced at times and places where the too-joint or any similar theory of its origin will not apply, is related by Albert Morton in the *Golden Gate*. We remember to have seen mention of it at the time as happening in the vestry of Mr. Beecher's church in Brooklyn. Mr. Morton says:

"The reporter's table was immediately in front of Mr. Beecher, and among them were several mediums—including Mr. Beecher; the effect of the combination was to form a strong spiritual battery, in which condition the spirits improved the opportunity to produce raps. Finally, the signals of approval grew so strong, when the speaker pleased his invisible hearers, as to create considerable curiosity and excitement in the minds of the listeners, and the 'spirit circle' was broken up by the removal of the reporters to other locations in the church. The stale, too-joint, snapping theory, which was proven fallacious many years ago, but has recently been revived by the sensational reports of interviews with poor, broken-down Margaret and Kate Fox, would hardly afford a reasonable explanation of the manifestations in Beecher's church."

"D. Higbie, M. D., Burton, Mich., says: 'In using Planchette sit in a well-darkened room for five or six sittings—then gradually adapt light.'"

Idlers that are Not Idlers.

We live in thought, or we do not live at all. If we think we live only in sensation we do only because we think so, thus making thought all. Therefore it may often be impertinent and intrusive to tell another that he is a good-for-nothing, merely because he is not working industriously with his hands. The world's work is happily varied, and we are not the distributors of it. If it may with sweeping truthfulness be said that very few persons find the places in life for which they are specially fitted, it is to be said on the other hand that those who do ought to be left undisturbed in the performance of what they are specially qualified for. Yet the case is, that they are the very ones whom the ill-assorted majority select as the objects of their ill-natured and envious criticism.

A man may be thought an idler, and even lazy, and yet be really engaged in doing precisely that which has got to be done somewhere and by somebody in order to show the others on the way. It is not for us to judge one another too closely, if at all. One may indeed pass a considerable term of his life in apparently enforced idleness, when he is simply going through the stages of preparation for a subsequent career of usefulness and honor. The case of General Grant will always be in point as a distinguished illustration of this statement. Scarcely one of those who had before known him would have supposed that he was silently being schooled for the great work he was a few years afterward to be summoned to perform in the field of war. It is the same with men and women in all other departments of life and activity. Without the previous period of seclusion, during which the faculties are all encouraged to gather strength and form for the test to which they are to be applied, they would find themselves unprepared just when they are needed, and no time can be allowed for preparation.

The geniuses of the world's history have each and all been subjected to this unconscious discipline before being called to their work and position. It was so with Mahomet, with Shelley, with Luther, with Darwin, with our own Hawthorne. What they ultimately yield from their interior lives for the enlargement and enrichment of the common life, is but the fruit that has ripened unnoticed by others, and never would have ripened save in solitude and seclusion.

The Epidemic Scare.

It has come to be clearly understood that all zymotic diseases originate in filth simply. The putrefying of animal or vegetable matter by the combined action of heat and moisture evolves a variety of microbes, and these are the cause of all the epidemics known. Science has accomplished wonders in tracing different diseases to their origin. It has been said that the microbic theory respecting zymotic diseases introduces us into a whole under-world of knowledge, of which we have only entered the portals. More extended and definite knowledge is to be expected in the near future. By the help of these discoveries of science we are enabled to ward off different diseases by avoiding their causes. It has been proposed to organize an international congress and board of health for the investigation of epidemic diseases, and also to exercise jurisdiction over every plague-spot and germ-plantation on the face of the globe, thereby preventing disease by preventing its origin.

Mr. Massey in Boston.

As noted on our fifth page, Gerald Massey, of England, delivered on Sunday afternoon last the first of two lectures which he is to give in this city under engagement with the Independent Club at Berkeley Hall. The occasion proved a pronounced success, socially, mentally and financially.

He will speak at the same place next Sunday afternoon, having for his subject: "The Devil of Darkness."

It is announced that Mr. Massey will be followed, in this course of lectures, by Isabella Beecher Hooker.

Our Foes Within and Without.

A discourse titled as above, having especial reference to Mrs. Margaret Fox Kane's recent denunciation of Spiritualism, and given through the mediumship of Mrs. R. S. LILLIE before the Boston Spiritual Temple Society in Berkeley Hall, Sunday morning, Nov. 4th, 1888, together with the evening discourse bearing upon the same subject, will appear in the next two numbers of THE BANNER, and subsequently be put in pamphlet form, the price of which will be very moderate.

Mrs. Ada Foye in Cleveland, O.

This distinguished platform test-medium will occupy the spiritual rostrum at Memorial Hall, 170 Superior street, during the month of December. Friends in surrounding towns wishing to engage this remarkable medium for week-day meetings or parlor sances can apply to Thos. Lees, 105 Cross street.

Memorial Services

Will be held on Sunday, Nov. 25th, at 10:30 A. M., under the auspices of the First Spiritual Temple Society, at Berkeley Hall, Boston, as a tribute to the friendly and spiritual worth of the late JOSEPH L. NEWMAN.

A question was propounded at the spiritual meeting at Berkeley Hall, Boston, last Sunday morning, for the spirit in control of Mrs. Lillie to answer, as to whether, in consequence of Mrs. Kane's "falling from grace," the Spiritualists should ignore their 31st of March celebration in the future. "By no means!" was the emphatic reply of the speaker, which elicited applause; and then followed brief but cogent remarks upon the subject, going to show that such episodes as had of late agitated the public mind could do no possible harm, as MODERN SPIRITUALISM was based upon Truth, which could not be overthrown. The speaker's subsequent remarks, in *extenso*, upon the question of the destiny of the soul, were listened to with the closest attention by a large congregation, and elicited frequent applause, so clear was the reasoning and so potent were the statements made.

"C. J. B." writes from East Derry, N. H., 3d inst.: "Several people are getting interested in reading THE BANNER here now, and quite a number await with pleasant anticipations for the story, 'Bars and Thresholds,' as it proceeds.—The message from Mr. DAVIS BUTLER which appeared some time ago seemed very natural. He was one of our neighbors. His wife spoke of it as 'a beautiful message, and just like him.'"

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 for Psychometry and Tests. Thursday evening, at 7:30, for
 Development. 10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-2429-2430-2431-2432-2433-2434-2435-2436-2437-2438-2439-2440-2441-2442-2443-2444-2445-2446-2447-2448-2449-2450-2451-2452-2453-2454-2455-2456-2457-2458-2459-2460-2461-2462-2463-2464-2465-2466-2467-2468-2469-2470-2471-2472-2473-2474-2475-2476-2477-2478-2479-2480-2481-2482-2483-2484-2485-2486-2487-2488-2489-2490-2491-2492-2493-2494-2495-2496-2497-2498-2499-2500-2501-2502-2503-2504-2505-2506-2507-2508-2509-2510-2511-2512-2513-2514-2515-2516-2517-2518-2519-2520-2521-2522-2523-2524-2525-2526-2527-2528-2529-2530-2531-2532-2533-2534-2535-2536-2537-2538-2539-2540-2541-2542-2543-2544-2545-2546-2547-2548-2549-2550-2551-2552-2553-2554-2555-2556-2557-2558-2559-2560-2561-2562-2563-2564-2565-2566-2567-2568-2569-2570-2571-2572-2573-2574-2575-2576-2577-2578-2579-2580-2581-2582-2583-2584-2585-2586-2587-2588-2589-2590-2591-2592-2593-2594-2595-2596-2597-2598-2599-2600-2601-2602-2603-2604-2605-2606-2607-2608-2609-2610-2611-2612-2613-2614-2615-2616-2617-2618-2619-2620-2621-2622-2623-26

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 17, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 6 Newbury Street.—For Meetings every Tuesday and Thursday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. J. Wilson, Chairman.

Berkley Hall, Berkeley Street.—The Boston Spiritualistic Association meets at 10 1/2 A. M. and 7 P. M. H. S. Little, speaker for November. H. Holmes, President; Albert F. Hing, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Essex Streets.—The Spiritualistic Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10 1/2 A. M. Afternoon service at 2 1/2 P. M. and Wednesday evening at 7 1/2 P. M. H. S. Little, speaker for November. H. Holmes, President; Albert F. Hing, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 10 1/2 A. M. and 7 P. M. Soliella correspondence with mediums every week, through a medium, and a public platform for all. J. H. Lewis, President.

1031 Washington Street.—The First Spiritualistic Lyceum Association meets at 10 1/2 A. M. and 7 P. M. President, Mrs. H. O. Torrey, Secretary, Private Secy., Mrs. A. B. Sumner, Treasurer, J. F. Fuller, Secretary.

Wells Memorial Hall, 987 Washington Street.—The Independent Club meets every Wednesday at 2 P. M. Seance, followed by singing, and at 7 P. M. Music, followed by singing. J. F. Fuller, Secretary.

Hall corner of Tremont and Dover Streets.—Mrs. Florence K. Rich will hold Mediums Meetings for development and tests at this place Sunday from 12 to 1 1/2. Music by Miss Chase.

College Hall, 34 Essex Street.—Sundays, at 10 1/2 A. M., 2 1/2 P. M., and 7 P. M. Edna Cobb, Conductor.

Eagle Hall, 610 Washington Street.—Sundays at 1 1/2 and 7 P. M. and Wednesday at 7 1/2 P. M. Dr. E. H. Madison, Conductor.

Ladies Aid Parlor, 1031 Washington Street.—Sundays at 10 1/2 A. M., 2 1/2 P. M., and 7 P. M. Dr. E. H. Madison, Conductor.

American Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualistic meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7 1/2 o'clock. Cambridge Street, at 10 1/2 o'clock. Sunday evening at 7 1/2 o'clock. Odd Fellows Hall, 548 Main Street. H. D. Simons, Secretary.

The Boston Spiritual Temple.—As upon the previous Sunday, Berkeley Hall was filled to its utmost capacity with those eager to listen to the eloquence of Mrs. Little, many remaining standing during the entire service. In answer to the question, "In view of the recent course pursued by the Fox Sisters, should Spiritualists celebrate the coming anniversary?" It was replied, "Most assuredly we should. The dropping of the celebration would be an admission of the correctness of her position, and we know its falsity. In childhood she was a genuine medium, and the instrument proving false is no evidence that the work it once accomplished was not true." In answer to the question, "Can man safely pilot his own soul through this world without priest, church or platform?" It was clearly shown that he can. "Man," said the speaker, "in the past has not had the liberty to pilot his own soul. It has been the theory of the priests, and is still the theory of the priests, that man is a creature commissioned for that purpose, but at the present time that theory is subject to criticism. The time has come when we have the right to pilot our own boat. In many instances we cannot act independently of the priest, related to the ages of the past, we need to know what has occurred as well as what is occurring. We are therefore dependent upon the conduct of the priest; every event is the parent of something better and broader. It required the experience of martyrs to bring about the freedom we now enjoy."

The speaker remarked in this line of thought at considerable length, and then considered in a very instructive manner the question, "What is Religion?"

Evening.—In answer to a question, "In view of the responsibility of man, the reply was your question bears a somewhat close relation to foreordination. Man has ever been possessed of the attributes of the Infinite. Spirit return proves that man lives after death. This is an age of reasoning. Cause underlies effect. Reason sits upon the throne of life and governs intelligently. We do not need a perfect man or a perfect woman, more than in a perfect hour."

Mrs. Little occupies the platform the remaining Sundays of November. O. L. R.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—There was a good audience at Lyceum Hall Sunday, to listen to F. C. Algerton, of Chicago. Mrs. Nickerson sang "When Life is Brightest," accompanied by Prof. Milligan. After an invocation Mr. Algerton delivered the address to which questions of his conduct in the intelligence to answer. Among others were the following:

Q.—Is prayer answered by the Infinite Spirit, or by our spirit friends? Ans.—Prayer is never answered by the Infinite directly, but when you lift up your hearts in prayer, your spirit friends form a connecting link between you and the Higher Spirit, and reach the Infinite.

Q.—Can spirits who have lived on this planet visit other planets? Ans.—When spirits have arisen above the material they can go with the speed of thought, visit other planets, and be visited by the denizens of those planets.

Q.—What was the true mission of Christ to this world? Ans.—There have been many Christs, and Nazareth was a spiritual Christ, and his mission was to teach the dispensation of love, which was the new birth. He was the personification of what every man and woman may be if they go about doing good.

Q.—Does Spiritualism have a tendency to elevate man? Ans.—Most certainly. A consciousness of the presence of our loved ones, and the knowledge that they have a tendency to make people happier, wiser and better. Such experience must be elevating; it removes the fear of death. Five-sixths of the people in the world are Spiritualists, whether they are conscious of it or not.

Q.—Is every one a medium to a greater or less degree? Ans.—All are mediums, and more than that can be painters, yet all have immortality within them.

Q.—What is inspiration? Ans.—Inspiration is that which unfolds to you the universe and carries you to the throne of the Infinite. Man may be a great painter, but he can become greater under the inspiration of the spirit-world; he can be grander in any of the pursuits of life if under the outside force of inspiration.

Mr. Algerton is a fine speaker and was several times applauded.

As the evening session, under spirit influence, Mrs. Emma J. Nickerson said that they came to us as teachers of the higher life. You have not to go to your neighbor's home to knock on the door. It is all around you, and spirits are ever present in the external progression. Spirits are human, though clothed with the garb of immortality. Everywhere are human souls reaching after the truth. The mother can come back and direct her son or daughter in the right way. Mrs. Nickerson then gave a fine inspirational poem upon the subject, "Mother," and "Hope," followed with psychometric readings. The usual Thursday evening circle will be held, free to all who are interested in Spiritualism. Mrs. E. Clark Kimball, of Lawrence, will occupy the platform next Sunday. HEZRI.

First Spiritual Temple, corner Newbury and Essex Streets.—Last Sunday, Nov. 11th, the guide of Mrs. H. S. Lake spoke upon "The Principles, Perils and Responsibilities of Mediumship." He said: "Underlying all the phenomena of nature there are certain principles; mediumship is no exception to the rule. Whatever the phase, the medium is only the channel by which the intensity of force is directed into life and expression upon your outward plane. The fundamental principle of mediumship is: harmony of the physical and spiritual structure of the instrument with the external spirit or spirit operating. A sufficient degree of this harmony, undisturbed by extraneous forces, ensures a comparatively satisfactory manifestation; but any lack of the same makes itself felt in the absence of evidence of spirit power. Peculiarities of bodily organism are essential to all phases of mediumistic phenomena; I cannot explain to you what those peculiar elements are, but they are controllable by us as spirits. Now the perils attendant upon mediumship consist in this fact: that a sensitized being is susceptible to both the upper and lower strata of spiritual life; and also, when under control, the instrument is irresponsible. A moment's reflection will show you the peril of such a position. I have said that entire control renders the medium irresponsible; this is true; but he is responsible for the quality of the control, which will be determined by the quality of himself."

We as spirits, have made use of such persons thus far as it has been possible for us to render sensitive to our will. In this work we have arrayed against us many mortal minds, and the minds of many undeveloped spirits, who choose to prevent the work, if they can.

Hence these opposing intelligences seize such persons as they have the ability of mind and external environment present a point of attraction. The Fox mediums are thus acted upon in their present apostasy. They are swayed in their recitation by a powerful psychic wave of mundane and spirit-life; but the tide flowing out from this stratum of existence will return, bearing upon its bosom many minds, whose attention would not have been directed to this subject had it not been for this very incident.

There will, moreover, be aroused within the minds of the mass of the people, whose attention is drawn to this subject, a healthy state of inquiry, that will express itself in more analytical methods of examination into the phenomena, which we most cordially invite.

We have no desire to impose upon the credulous, as we claim that mediumship—which is the only means known by which to demonstrate the continuity of life—must be able to bear the strain of candid investigation before it will be of much service among the generality of mankind.

Hence the responsibility resting upon our instruments is almost overwhelming, and does not invite, at present, the very active and disinterested work of the living and the so-called dead. Therefore all Spiritualists are invited to become members—either resident or non-resident—and to take an active part in its work. NELSON OLSON, President.

J. F. DUNN, Secretary.
44 Alden Lane, New York.

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