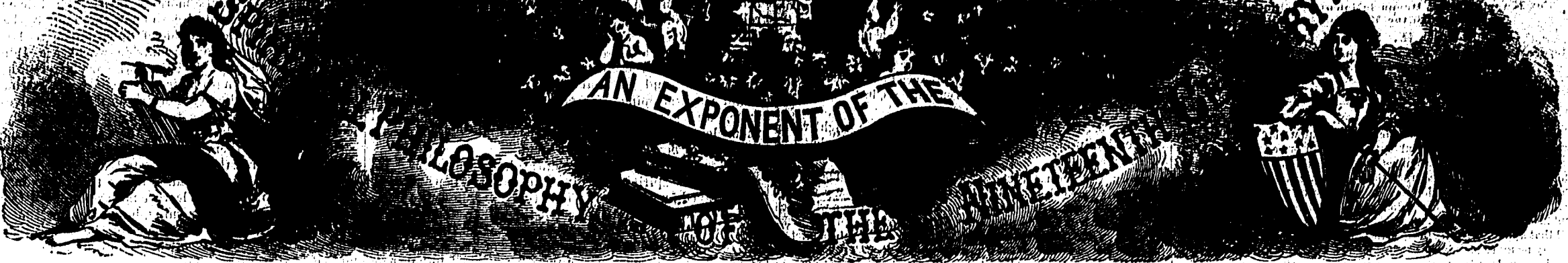


# BANNER OF LIGHT.



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## Banner Correspondence.

### New York.

**NEW YORK CITY.**—Frank W. Jones writes: "Joseph Noble, of Paterson, N. J., under the opening remarks at the People's Spiritualist Meeting Sunday afternoon, Nov. 4th. His theme was 'The Phenomena and Philosophy of Spiritualism.' He contended that old Spiritualists should grow out of first principles, and adopt and practice advanced teachings. The Conference exercises were ably sustained by Mrs. M. E. Williams, J. P. Jeanneret, T. O. Ostrander, the Chairman, and others, and were of interest to all."

On the evening of the 28th Miss Macdonald made an address on 'The Philosophy of Death.' Sunday afternoon, 11th inst., Wm. C. Bowen, of Brooklyn, gave an interesting discourse upon a variety of subjects, giving delight and intellectual profit to all. An instructive and lively conference ensued, during which experiences were related by Wm. F. Nye, of New Bedford, Mass.; J. P. Jeanneret, Mrs. J. B. Hugo, Mrs. M. C. Morrell, T. O. Ostrander, and others, with manifestations of spiritual influence by the last three named. At the opening of the evening session the Conductor read Prentice Mulford's essay on 'What are Spiritual Gifts?' after which a conference, participated in by W. Macdonald, J. F. Jeanneret, John Bentley, Mr. Davis, Mrs. Morrell, Mr. Ostrander and Mr. Jones.

The Monday Evening Spiritual Conference sessions, presided over by Mary C. Morrell, at her parlors, No. 230 West 36th street, are attracting much attention. Questions of vital interest render these meetings of great importance, and the attendance is good.

The patrons of the Brooklyn Progressive Spiritual Conference had the pleasure on the 30th inst. of listening to an address on 'Woman and Her Master,' by A. E. Lawrence, of the Eastern District. A lively conference ensued, participated in by Mrs. E. C. A. Hall, Mrs. S. A. Slocum, Mrs. Emily Ruggles, Miss Ryder, and Messrs. Harris and Swackhammer.

Dr. Edwin Veres Wright gave the address of the evening of the 10th inst. on 'Psychometry,' and three fine readings in illustration of his address; each being acknowledged accurately. Dr. Wright is a fine psychometrist and phrenologist."

### Pennsylvania.

**PITTSBURGH.**—The President of the Society of Spiritualists in this place, John H. McElroy, sends a slip from *The Leader*—which paper is to be commended for giving place in its columns to so fair and honest an expression of opinion respecting the growth of Spiritualism in that city. Mr. McElroy says: "It shows the secular press is advancing, as this paper at one time strongly opposed us. The general tenor of the secular press is coming to us. So much for progression."

The article referred to is headed, "Is Spiritualism Growing in Pittsburgh?" and says: "Their hall is densely packed at every meeting, many being turned away for want of standing-room. A noticeable feature is the appearance of some of our most responsible and influential citizens, while the entire audience consists of intelligent, earnest and attentive listeners. No doubt the organization is rapidly becoming strong and steadily increasing in numbers. While there is much connected with Spiritualism that is passing strange, a careful investigation of its theories and the demonstrations of spirit-return presented by the different speakers would undoubtedly modify the preconceived opinions of many. The remarks of the speaker, G. W. Kates, last Sunday evening, were entirely impromptu. A gentleman from the audience suggesting the subject for discussion, the speaker at once, without a moment's hesitation or time to consider, entered into a most elaborate and far-reaching disquisition on the subject, while your modern writer requires at least a week to prepare for the elucidation of a subject of his own selection. Mrs. Kates gave interesting and remarkable revelations from the world of spirits which were pronounced correct by those directly interested."

**PHILADELPHIA.**—Julia A. Galloway, Corresponding Secretary of the First Association, writes: "Mrs. Ada Foye has given us a rare treat in the way of phenomena. Sunday, Nov. 11th, was her second appearance before a public audience, and our large hall was so crowded that hundreds were unable to gain admission. She has made many friends in the short time she has been with us. She is constantly receiving letters from different societies applying for her services, and we will soon have to part with her, very much to our regret."

### Ohio.

**CLEVELAND.**—A correspondent writes: "The series of lectures given in this city by Helen Stuart-Richings closed on the evening of Sunday, Oct. 28th, she at that time responding to a question from the audience relating to who or what are angels and where we meet them. She said that angels are not necessarily those of another life, they are sometimes in visible bodily form in this. That person who, triumphing over self, sets beneath his foot earthly, carnal and sensual desires, and whose breast is filled with love of humanity, is an angel. In this life we often meet these angels unawares. 'Be sure,' she said, 'you recognize them when you meet them, for they need your sympathetic encouragement. Her psychometric readings were especially good. One instance reported in the *Platidealer* was the following: Holding in her hand a bunch of keys passed to her from the audience, she said she received the magnetism of a man who had driven with all his might to attain some end, and just as he was about to reach his goal, a stone wall, figuratively

speaking, had unexpectedly risen before him and barred his way. She added that she felt strongly the impression that the owner, or some very intimate friend, had been shot. She repeated this several times very positively, and then, suddenly starting forward, asked: "Will the owner of these keys please say if I am right?" A gentleman in the audience arose and replied that the effort was a complete success. "I myself am the one who was shot."

### Massachusetts.

**BOSTON.**—A correspondent writes: "Recently a disciple of so-called Christian science called upon a spirit-medium for a seance. The spirit influencing the medium discovered the tendency of the mind of the sinner and alluded to her effort in that direction, also the law and the power of spiritual growth, with the words 'Be thou healed,' as spoken through one of the ancient mediums. Doubtless the sinner was pleased that the spirits understood the tenor of her thoughts and gave encouraging words to her, also to all who have grown up to a condition to heal with spirit-forces without the need of a touch; but as all individuals have not yet arrived at this condition, it is the duty of all to work on the plane of unfoldment they have grown up to or into."

The question now is, which of these two individuals is on the highest plane of thought and spiritual development—the one who discovered the condition the stranger was in, or the Christian scientist who sought of the spirits advice? Why do some Spiritualists ignore the basic foundation of all spiritual philosophy, and take the effect without searching for the cause, or, after finding it, ignore it for a philosophy that rests entirely on the law and principle that they reject? Without question Spiritualism is what is often alluded to as the rejected stone that will in its own good time be recognized as the chief corner-stone of the coming universal religion of humanity, which will include all human beings in their own sphere of growth or unfoldment."

### Michigan.

**SHERBOGAN.**—A correspondent writes: "There are several here who are much interested in Spiritualism. A lady friend of mine was quietly sewing one afternoon, when herself and her girl heard her name called. After searching the house over and finding no one, the girl, who is a writing medium, was impelled to write: 'Why, mother, it was your own little girl that called you.' The same lady was talking with another of this phenomenon, when the latter said she did not believe anything of it; but a few days later her spirit-mother came into the house while she was alone and said to her: 'Daughter, I want to say to you the return of spirits is true. I have been very anxious to see some good medium settled in this place before I pass to the other side. I am so happy to learn from those who have gone that my journey here is most over, yet, as far as is in my power to do, will I do to aid those who would learn something of our sacred faith.'"

### Indiana.

**LIGONIER.**—Joseph M. Bare writes that if the opponents of Spiritualism would improve the opportunities that exist for informing themselves of its merits, they would find that it is a truth notwithstanding a blustering few denounce it. He says: "It is very easy to be ignorant; all one has to do is to shut his eyes, and deaden his sense of hearing, yet such should remember that the more a truth is opposed the stronger it grows in the minds of the people, and the more is their attention drawn to it."

### THE FASTING GIRL OF BROOKLYN, N. Y.

FOR TWENTY YEARS SHE HAS LIVED ON THE BRINK OF THE GRAVE.

*The Remarkable Existence of Mollie Fancher—Strange Trances and Wonderful Visions of Another World—Physicians and Clergymen Testify to Her Startling Powers.*

Mollie Fancher, the wonderful fasting girl of Brooklyn, is very ill, and it is thought that she cannot possibly rally. For more than twenty years Mollie Fancher has been literally dying. For twenty-two years baffled Science has stood by her bed and watched. Eighteen months ago the wise men of the profession said that the end had come, but instead of the feeble pulse falling beneath their fingers it rallied, and she breathed on. Since that time she has been in better health and spirits than at any time since her strange illness began. About a month ago, however, she began to fall again. Her heart, which has been very weak for years, has become more involved, and not only does the end seem inevitable, but all about her realize that it will probably come very soon, and very suddenly. She sees no one save her physicians and nurse, and is exceedingly weak.

The cause of her last period of complete prostration was unlike this, which seems to be an absolute wearing out of the system. In April, 1867, while being moved from bed to sofa, the attendant allowed Miss Fancher to fall to the floor. She struck her head in falling, and was rendered unconscious for some time, recovering only after a long siege of neuralgic pains and heart trouble. Contrary to expectations she did not, however, go into anything like the catatonic or trance-like state into which her first accidents threw her, and which were the cause of all the investigation and discussion which have made her famous.

The story of Mollie Fancher's life is much more marvellous than fiction. Her parents were Brooklyn people, who died before the accident befell her. They had placed their daughter in Prof. C. E. West's Brooklyn Seminary for Young Ladies, on Montague street, and there she received a careful education; and made many warm friends by her bright, sincere, happy ways. She had been in the school for four years and was soon to be graduated, when she was thrown from a horse and seriously hurt. Before she had recovered from this she was thrown from the step of a car, and her dress becoming entangled, dragged a considerable distance. She was badly bruised about the head and body, and received the injuries to her spine which have confined her to her bed ever since.

At first Miss Fancher suffered much pain and had frequent convulsions. Able physicians were summoned, and yet could only say that the girl was in the power of a disease they did not understand and could not control. When but slightly excited her nervous system became uncontrollable, and at other times she was apparently paralyzed. One by one other complications came, and first sight, then speech, and then hearing left her. Deathlike trances followed, and at different times it was even thought that she had died. At one time she remained in one of these trances for twenty days, when suddenly, without the slightest warning to those about her, a faint flush crept from heart to cheek and she seemed to be well. She saw her friends and talked with them, but even as she spoke with them of her visions of an unknown world

the strange seal was again laid upon her soul and she was but an inanimate piece of clay.

This living death was as strange as it was horrible, but it was not in itself unprecedented. What followed was stranger still, and but for the fact that the experiences of those days are vouched for by men distinguished in medical science and theology and by citizens of unimpeachable veracity, it would be beyond belief. For the first two months after the accident Miss Fancher did not take a particle of nourishment. At the end of that time she retained a small portion of very light food, but since then and during the twenty years that have followed, it is asserted that she has not eaten or received into her stomach in any form sufficient nourishment to keep a healthy child alive one week.

About three months after her accident she went into a rigid trance, lasting about one day, after which her muscles relaxed, but the trance state continued three days longer. Her throat even was affected, and she could make no sound. Then the body, with the exception of her left hand and arm, became rigid. Her head rested lightly on her right arm, which was thrown up. For nine years she remained in this position, the left arm and hand being the only part of her body which she could use. At times she could not speak, but during the greater part of the time she talked as well as any one. Sight did not return, however, and her eyes were tightly closed. Trance followed trance during these nine years, and were interspersed with seasons of what was termed "ecstasy."

Upon recovering from these trances she would relate to the friends at her bedside the most weird stories of the visions she had seen. She talked of "gates of pearl and streets of gold," of houses whose walls were apparently of marble, but transparent as glass, and of the many celestial beings about. She said her friends who were home in Paradise were with her, and she seemed to find comfort in their society. She became a medium of communication between living and dead friends. Powers of second sight were revealed and bore the most severe tests. She ate no food, it was said, but occasionally asked for the juice of fruits and something sweet. Her condition changed frequently. At times the sense of touch left her, and she became particularly acute; again she could hear and taste and talk, only to be suddenly plunged into a state of entire darkness, seeing, hearing and tasting nothing. At times her body would assume the cold damp of death, except in the region of the heart, whose beating was barely perceptible. The upper portion of the body from the waist remained normal, but her limbs shrank to a bare skeleton covered with skin.

In 1875 this rigidity of body left her, but with it went the memory of the previous years. Again the power of second sight began to develop itself, and was tested by her friends in every possible way, and never failed to prove itself apparently genuine clairvoyance. Miss Fancher read sealed letters, and followed friends while they were away from her, delighting to tell them when they called upon her what they had been doing at certain times and in certain places. She saw them last. At one time the page of a book was torn out, cut in bits, and placed in an envelope, some of the pieces being purposely left out. The sick girl did not hesitate, but wrote on a slate the contents of the envelope, showing just what words were missing. Since 1875 her life has been practically the same year after year. An acquaintance of hers who has seen her constantly said to *The World* reporter of her daily life:

"Up to the time of this last bad turn Mollie has been as gay and happy as you please. She is one of the greatest talkers you ever heard of—talks of the same sort of things as everybody else, and in the same way. She can use her arms and hands, and does the most beautiful embroidery, laubrophins, and all that sort of thing, to give away to those whom she likes, but the rest of her body is completely paralyzed. They still say, you know, that she does not eat, but I do not know about it. I really do not believe she eats anything solid, or has in all this time."

"What about the trances?"

"Oh! that was so up to within a year or two, but I hardly think she has had any lately—certainly not clairvoyant trances. She has said and done some wonderful things, though."

"What does she look like now?"

"Oh! she is beautiful. Her face and neck are as full and round as can be, and her skin is just like alabaster, and her cheeks are usually an exquisite pink. Her hair is short, you know, and brown and a little wavy, and is parted on one side. She does not look as if she were twenty-five years old, in spite of all this sickness."

At the beginning of her recent illness Miss Fancher's physician, Dr. G. Fleet Spier, of Montague street, said that the case was a very wonderful and interesting one.

"I have been abused by the fraternity," said he, "for asserting my belief in Miss Fancher's power. It exists: that is all I know, and it is all any one knows. I am satisfied that for years she took no solid food, and I know that she takes nothing at this time of any account. Her lips are moistened occasionally, with water or fruit juices, and it is only at rare intervals that anything more substantial reaches her lips."

Prof. West, at whose school Miss Fancher was educated, said: "Physicians profess to disbelieve that this poor girl has the gift of second sight. I visited her daily for several years, saw her work, witnessed her mind-reading and heard her marvelous prophecies and statements concerning her visions. I know there could be no deception about it. It makes no difference whether others believe it or not."

Another of Miss Fancher's physicians is Dr. Robert Orniston, who seconded Dr. Spier's remarks at the time of the investigation into her case. "I have attended Miss Fancher regularly," he said. "I am not a believer in the supernatural, yet I have seen her read the contents of a letter just received by a member of the family from Buffalo, and which had never been opened. I have seen various other manifestations of her strange power."

Her pastor, Mr. Hopstone, of Inman Baptist Church, speaking of the case, said: "There is something supernatural about the power possessed by Miss Fancher. I cannot explain it, nor do I attempt to. She is a modest, sincere woman, and there seems to be no fault to her mind-reading and clairvoyant power."

Miss Fancher is still living where she has lived ever since her case was first heard of—in the house owned by her aunt, Mrs. Crosby, at the corner of Gates Avenue and Downing street. Being so much worse, she is unable to see any one, and is left in the care of her nurse and physicians. She is particularly unhappy because her faithful aunt is herself away and seriously ill. With all her troubles life is still sweet, and friends are still dear to the poor little woman. —*New York World.*

"Is he a liar?" exclaimed one of two men talking loudly on State street about a third man this morning. "Well, I should say he was. He would rather tell a lie at sixty days than speak the truth for spot cash." —*Albany Journal.*

## Literary Department.

# BARS AND THRESHOLDS.

Written Especially for the Banner of Light.

BY MRS. EMMA MINER.

### CHAPTER XIV.—CONTINUED.

Doris remembered that the proprietor of the Creighton House was Mr. Tulkin's brother-in-law. She wished very much to know what had become of them. Dr. Carroll brought Mr. Crane into the parlor one day, that she might inquire. Mr. Crane remembered Doris.

"You mean the lady who was Miss Shallot?"

"Yes."

"Wal, they got married, I s'pose you know."

"Yes, they were married at our house."

"An' he was intendin' to go on some missionary business. I never knew jest exactly how it happened, but he got h'listed off that. Then he laid round a spell, livin' on her savin's. They was both dretful disappointed to think the old woman bust up in the way she did, an' they did n't git nothin'." An' now they have cut sticks."

"Do you mean they have separated?"

"Jest that, mum. She told him as how she did n't marry him to support him in laziness, an' I guess she finally got putty raspin'."

Doris knew she was capable of it.

"I can't say whether she left him, or he left her. Anyhow, they're split, an' I haint seed or heard anything from him this six months."

"Isn't it dreadful! Poor Miss Shallot! I really pity her!"

"I suppose I ought, and if you will set me the example, I'll try to."

"You hard-hearted man!" said Doris, laughing.

"I can't forget all she made you suffer so long."

"I shall try to forget it," she said, gently.

"Oh! no doubt! You are just angelic enough to do it. I'm afraid I am not made of that stuff, though."

The delightful wedding journey ended, as all such do. They felt the depth of their affection more and more as the days passed on. They were all happy.

Dr. Carroll assured them that Morris was doing finely. Lydia was growing more sweet and womanly every day.

"What should I do without my two daughters?" said Mrs. Carroll one day.

"Better than we could do without you, dear mother," was the quick reply.

They were all pleased with the announcement of the engagement of Hugh and Lucy. Hugh wished very much to lease the cottage at Roseville. The distance and hours of the train would suit his business. He was well established in the bank, and could make a good home. Doris was much pleased to have it so. She could scarcely bear to think of the dear home as being in the hands of strangers. So on one bright October day there was another wedding, and the young couple were installed in the Roseville cottage.

Meanwhile Morris and Lydia must wait. Morris wanted to finish his studies, and begin practice, while Lydia felt she had yet much to learn.

Doris entered the parlor one day soon after the wedding, holding some sprays of autumn leaves she had brought from Roseville. As she turned to place them in a vase, she felt a hand placed on her shoulder. She was a little startled, for she supposed herself to be alone. Turning quickly she saw Miss Parker. Could it be possible? She stood perfectly still a moment, and then the loved face and form appeared once more, and more distinctly. She looked so happy, so peaceful!

"Sidney, it was Aunt Amelia, it ever I saw her in my life!"

"I don't doubt it. I wish I could see her."

Three times that day Doris saw her aunt, and the third time Mrs. Mason was standing beside her.

From that day the blessed gift of clairvoyance developed. She often sat by Lydia as she was writing messages for friends, and could distinctly see and describe those who had crossed the threshold of mortality. Many hours and many days were spent thus; and many, through the mediumship of this little family circle, were convinced that their loved ones, though passed to a world invisible to so many, could return with messages of affection and guidance.

The winter passed on, bringing with it only happy hours and good work. Doris was in society frequently that winter. Mrs. Dr. Carroll was a favorite with everybody. If she had an enemy she was unconscious of it, and went on her way untroubled and happy.

Morris had gone away to study, but his letters were frequent. Lydia claimed the majority, a claim no one disputed.

June came again with its sunshine and flowers. It was the first day—Doris's birthday. Many lovely gifts were awaiting her as she came down, for which she was grateful; but there was an oppressive weight on her spirit she could not account for or dispel. It was the first cold her face had worn since her wedding-day. Dr. Carroll had been out toward morning, but instantly perceived it on his return.

"My dear Doris! what is it?"

"I am sure I don't know. It is foolish to have a fear when you do n't know what you are afraid of, isn't it?"

"Has anything occurred to cause you uneasiness?"

"No. To-day is my birthday, you know. I am afraid I am silly enough to have a fear and dread of the first of June, so many dreadful things have happened on that day."

"Why, Doris! You don't mean that, surely!"

"Yes, I do. Mother died the first of June; Morris went away the first of June; Aunt Amelia left grandma's that day, and she died on that day—all on my birthday."

"But, my dear, it only happened. Surely there can be no fatality about dates."

"I know it. I said it was a silly fear. But as true as you live, Sidney, I am afraid of my birthdays. I shall not feel easy until I have said 'good-bye' to this one."

He began to walk up and down the floor thoughtfully. She went up to him, passed her arm through his, as he continued his walk.

"We have been so happy together, Sidney! Every moment I have been in this house has been a blessing to me, and I have to thank you most of all."

"My dear little wife, I am thankful if it has been so! I could not bear to see you unhappy a moment if I could help it. Whatever of sorrow may come to you in the future, I hope I may never be found so forgetful of the trust you have placed in me as to be thoughtless of you."

Doris was silently weeping.

"You have made me very happy, Doris. My home has been a heaven to me. You are everything that is good. Remember in time to come that I said this to you on your birthday morning, the first that found you Doris Carroll."

"I shall never forget it," she replied.

When they went down to breakfast Mrs. Carroll noticed the cloud on Doris's face. She wondered a little.

"Mother, I feel so strangely—just as if something were about to happen. I can see nothing, hear nothing. I think it is very strange. I wish Lydia could come down."

Lydia had been suffering from sore throat the day previous, and was feverish and much worse.

"She certainly is not able to write this morning, or we would see if she could explain it."

Dr. Carroll rose to hurry away to his patients.

"I feel so unwilling to have you go out of my sight," she said, as he was about to leave the hall.

He sat down instantly.

"If my work were other than it is I would not go. But what can I do, Doris? There are some among my patients who are very sick. I cannot, ought not, neglect them."

"Yes, I know; you must go."

He held her in his arms a moment. She tried to smile as he went out, but it ended in tears as she rushed into the breakfast-room, where Mrs. Carroll was standing.

"Doris! don't cry so! You really frighten me! Come, try to forget your fears. Let us take your gifts up to Lydia's room. She will enjoy seeing them. Sidney's is lovely, isn't it?"

It was a beautiful and expensive watch and chain.

"Don't think me ungrateful, mother, but I can scarcely bear to look at it. And yet how much I have wished for one! It was so like his kindness to remember it!" She turned as they were ascending the stairs, and said:

"I never felt such a presentiment of trouble before. I shall not be easy one moment until I see Sidney safe home again, and not then unless it is past midnight."

### CHAPTER XV.

#### OVER THE THRESHOLD.

Doris was occupied with Lydia all the morning, even doing unnecessary things to take up her time and thought. Hugh ran in to say "Good morning," and Lucy came later to stay through the day. About two o'clock Doris was pleased to hear the Doctor come in.

"I came to see Lydia—can only stop a moment," he said.

"I really wish I were sick enough to keep you here all the afternoon, Doctor," said Lydia hoarsely.

"Your melodious voice has no charms for me to-day, little sister," said the Doctor laughing.

Doris clung to him every moment he was there, even making him spill the medicine he was preparing for Lydia; at which he only smiled indulgently and poured some more. He paused in the doorway as he was about to go out—turned back, and kissed each one without a word and went out.

Two hours passed, during which Doris scarcely spoke. Mrs. Carroll perceived that her face grew suddenly paler and seemed rigid. Her eyes had a fixed look, as if she were seeing something that frightened her.

"Dear child—what is the matter with you?"

Doris put up her hand, as if she did not wish to be disturbed. Mrs. Carroll waited and watched her. Doris turned to her, and said:

"Mother, Sidney is dead. He was thrown

(Continued on third page.)



## The Spiritual Yostum.

### OUR FOES WITHOUT AND WITHIN.

A Discourse having Special Reference to Mrs. Margaret Fox Kane's Recent Denunciation of Spiritualism, given through the Mediumship of  
**MRS. R. S. LILLIE,**  
 Before the Boston Spiritual Temple Society, in Berkeley Hall, Sunday Morning, Nov. 4th, 1888.  
 (Reported for the Banner of Light by Miss Ida L. Spalding.)

#### INVOCATION.

Oht ye ministering spirits, watching over the welfare of mankind, waiting to bless us in our labors, to aid us in our efforts, to inspire us by your power and teachings, we turn again to you, asking once more that we may be fed from the table spread so bountifully by your kindly hands; asking that the way of light may appear more beautiful and clear to our vision; asking that each mind here present may value the truth alone, and looking for this, willingly behold all that appeareth in its name divested of the external garments that it may be more plainly revealed. We ask your aid that our lips may be silent unless they are to voice your truths; that our tongue may be dumb, save for the promotion and uplifting of the banner of light and knowledge, as this age and this hour demand. May we have strength given us to voice whatsoever word of duty lies before us unuttered, and may there rest upon each of these assembled that sacred spirit of earnest desire which is ever the heartfelt prayer for good, for righteousness and for truth. In this spirit, and in this spirit alone, can we receive the truth and be enabled to behold it in all its excellence. Aid us, Oht ye spirits of light, to find the way, to walk therein, to take up our duties and discharge them, day by day and hour by hour, for thus alone shall we attain true growth of the spirit. May we be inspired to utter words of light and truth, as it seemeth to us the burden of the hour that must be spoken, and may those who hear gather somewhat of wisdom therefrom, that our lives may in the future be the better for the spending of this hour together. As there resteth upon us the blessing of your divine, holy and sacred presence, as your words are given us in and through our utterances, as your hand is felt in its uplifting power, leading and pointing us onward and upward, so do we praise you now, henceforth and forevermore, as the means of guiding our souls into that light infinite which alone we might not reach.

#### DISCOURSE.

Friends: We have taken a subject this morning that in part is a very unpleasant one, and not of our own choosing, save as we feel it our duty, as representatives of the movement known as Modern Spiritualism, to discuss it. Our Cause is to-day attacked by one in our own household. This being the case we have taken for our theme, "Our Foes Without and Within."

Spiritualism is acknowledged to be, by our enemies themselves, a movement embracing, at the present time, from eight to eleven millions of believers, or those who have accepted its fundamental truths and have had assurances of the genuineness of its phenomena, by the testimonies of its numerous witnesses. Spiritualism is also a work that has for its foundation chapters of the living Bible of the ages. Those of the latter-day movement, denominated Modern Spiritualism, have been written within the last forty-one years. Spiritualism, of itself, is older than that, because we understand that, in reality, the meaning thereof goes back to the fundamental power, which is spirit itself, and this is God, which embraces all of either knowledge, faith or hope in reference to the immortality of the soul. Those manifestations of its power which have been given to any age in the past are its spiritual wonders. They have been denominated miracles by those who did not understand the laws, both spiritual and material, that are called into action to produce these results. These, we say, of greater or less importance, have formed the foundation of all religious systems. The Christian religion was founded upon the peculiar spiritual manifestations which took place nineteen centuries ago, or nearly that. A man strangely endowed with spiritual power, yea, numerous men endowed with strangely with spiritual power, or at least very marvelously, lived, according to all tradition and all history, at that time, around whom such wonders were performed and such occurrences took place as to mark it as a peculiar spiritual era.

We may trace these experiences along the history of mankind, and we shall find that they marked all periods whereon rests any spiritual or religious structure that has attained any growth whatsoever. Modern Spiritualism is no exception. It stands out so prominently that it is in reality the most marked event of this century, or at least appears so from the present standpoint of observation. It came at a time when it was possible for it to progress with a rapidity which would have been impossible in any previous age. We have the telegraph, we have the power of steam, we have the wonderful inventions for giving permanence to thought that no other age has ever had. Therefore in forty years and a little more, Spiritualism has swept like a mighty wave of power over the earth, touching every civilized nation and causing multitudes to feel its reasonableness and truthfulness, until, as we said, millions are counted as Spiritualists.

Among these Spiritualists scattered all over the globe are Bible-makers or Bible-writers. What are Bibles? They are collections of men's spiritual experiences; and compilations of these have been at times held so sacred and holy as to be revered above all other books. This age recognizes all truth as sacred, all truth as holy; and all facts that are beneficial to mankind and worth preserving for the enlightenment of those who are to come after, are worthy of being recorded as a chapter in the Bible of this age.

Early in the history of the movement of Modern Spiritualism, a family wrought upon mysteriously, strangely and marvelously, and known world-wide to-day as the "Fox Family," lived in Western New York. The father and mother were honest, candid, truthful, religious people, whose names were inscribed upon the church-roll, and who were accounted worthy members thereof. They received the demonstrations at that time in a spirit of prayerful research and inquiry. The other members of that family were two little girls and an older sister, who was then married and away from home. The latter was Leah Fox Fish, and now Mrs. Leah Fox Underhill of New York City, a woman whose veracity, sincerity, candor and earnestness of spirit are unquestioned, and who occupies an enviable position in society as the wife of a true and honorable man, respected in all circles where he is known—a man of wealth and influence, if looked at from a material standpoint.

After many years of experience, this elder sister, feeling a duty herself, and having this duty urged upon her by others who felt the importance of having the phenomena occurring in that household recorded by one capable of so doing, wrote a history of some of the manifestations taking place in her early home. In this volume, entitled "The Missing Link in Modern Spiritualism: By Leah Underhill, of the Fox Family," she says that, at the request of the writers of a vast number of letters received by her, she had undertaken this work. There is also appended not only the testimony of the Fox Family, but that of many witnesses who after the wonderful occurrences were called in to remain all night, sometimes watching, frightened, even in groups, while the little girls were crying under the bedclothes, terrified at the manifestations taking place.

At this point we will read you a few extracts from the book referred to, for not all of you Spiritualists even have read the same, and some who are here this morning will not otherwise understand that she who poses to-day as an expositor of the manifestations by simply producing, or endeavoring to produce, a few raps alone, has not, in reality, touched the main manifestations that occurred in this family in her innocent childhood, when she was one of the instruments employed as a means of producing them. On page 43 it is said:

"We had stored our winter's provisions in the cellar. Among them were several barrels of apples, potatoes, turnips, etc. From this cellar came the apples, potatoes and turnips flying across the room, hitting all in precisely the same place every time. It will now be remembered that these articles were in the cellar, on the ground floor, and had to come from the rear of the cellar, through the door, into the kitchen, through the kitchen up the stairs into the pantry on the second floor, through the pantry into the dining-room, up the second flight of stairs into the large room, hitting us as we lay in our beds near the front window." [A diagram of the arrangement of the rooms and course taken by these things from their starting-point is given in the work.]

"A cabinet shop was the next thing represented by the spirits. They seemed to be possessed of all kinds of tools to work with. After sawing off boards, they would let them fall heavily on the floor, jarring everything around them. Then after planing, jointing, driving nails, and screwing down the lid of a coffin, they would above the hollow sounding article about the room. [This we understood at a later day.] Often, to our utter amazement, pickets from the discarded lots of a cemetery came flying through the room over our heads, on our beds, like debris in a tornado. They came from the extreme west side of the burying-ground, through that lot, and the distance of two hundred feet through our lot; an entire distance of about four hundred feet. That they came by no visible means we knew; as no human power could have thrown them through the air into our chamber window, hitting us on our beds, in the same place every time."

On the 30th page an account is given of a night when they called in neighbors to witness and testify to what was taking place:

"Before Calvin came up-stairs, and during a short lull in the performance, we quickly removed our beds to the floor, hoping thereby to prevent them from raising us up and letting us down with such violence. Calvin said as he came up that we were foolish to make our beds on the floor, as it pleased the spirits to see how completely they had conquered us. . . . The next instant he was struck violently with his cane. He seized it and struck back, right and left, without hitting anything. He sprang to his feet and fought with all his might."

Soon they commenced at his headstap, and deliberately razed it to the floor, leaving the headboard in one place, the footboard in another, the two sides at angles, and the bedclothes scattered about the room. I had stowed some balls of carpet-rugs in an old chest, standing on the floor with two trunks on top of it. It seemed but the work of a moment for them to get at the carpet balls, which came at us from every direction."

On page 35 is the description of another night:

"We had slept quietly for about two hours, when we were awakened by the most frightful manifestations—the house was in a perfect uproar. Tables and everything in the room below us were being moved about. Doors were opened and shut making the greatest possible noises. They then walked up-stairs and into the room next to us. There seemed to be many actors engaged in the performance, and a large audience in attendance."

The representation of a pantomime performance was perfect. After the first scene there was great applause by the spirit audience. Immediately following one spirit was heard to dance, as if with clogs, continuing fully ten minutes. This amused the audience very much, and a loud clapping of hands followed. After this we heard nothing more except the representation of a large crowd walking down-stairs, through the rooms, closing the doors heavily after them."

This is preceded by an interesting account of their experiences in a house which had been "haunted," as they call it, for two or three years. Several families had moved out of it, too frightened to longer remain in the place. Then this family took it temporarily, while they were having another home built, and the spirits there and then found the instruments in the mediumistic qualities of this household through which to produce results that would cause investigation and excite further inquiry. In this sense the Fox Family were instrumental, in a measure, in starting the movement of Modern Spiritualism; but you will remember that, five years prior to this, the wonderful work of Andrew Jackson Davis, known as "The Principles of Nature: Her Divine Revelations," claiming to be written by spirits, was given to the world. Now, we ask, who were the founders of Spiritualism? and our answer is: Spirits, not mortals. It owes its foundation to the needs of mankind and the willing response of spiritual beings when they found the opportunity to make it.

In proceeding with our subject, which we can scarcely begin to do justice to in one discourse, we say first, that mediumship, all the way through, is not dependent upon the quality of the instrument through which it comes, save chemically, but upon the quality of the manifestations which are from the spirit.

To-day Margaret Fox Kane says she has been an impostor, a deceiver and a fraud for forty years. We say to her that everybody thought so from the first, and also that no demonstration has ever been accepted as an evidence of spirit-power because she or any one of the family said so, although the elder members were considered reliable and honorable people, for it is the rule that if a man, we care not who he may be, says he is having demonstrations so peculiar as to be considered outside of the recognized natural order of things, and such as were at one time termed miraculous, it is at once taken for granted that he is deceiving the public, and the general verdict is that there is something wrong. Therefore every medium is first accused of being a fraud by the majority of people, and it is only through the demonstrations and their worth that they can clear their skirts of such charges.

Although Leah Underhill was away from home at the time the manifestations first began, she immediately, on receiving intelligence of the same, returned to her family, with the intention of taking the little girls away, thinking this might put a stop to what was transpiring, as it was noticed that around or near these children the manifestations were most pronounced. However, as soon as she came, the little girls being out of the house, still stronger manifestations took place in the presence of Leah, showing that the spirits had found yet another through whom they could operate.

In reality these girls were no more the founders of Spiritualism than the chairs, tables or turnips that were thrown from room to room of the house. They were but the means in the hands of invisible intelligences at work earlier than this through Andrew Jackson Davis and others who were mesmerized, he, however, giving to the public the most prominent spiritual results. Spiritualism was the outgrowth of a movement in that part of the century that affected not one household, but many households; not one family, but many families, and was coming as a direct and most natural result of this age and time, when man was becoming familiar with the psychic subtle forces around him, of which he could make use, and for which he found his own body to be a reservoir. But the manifestations taking place in that family at that time, being of a very marked character, as far as the physical demonstrations were concerned, gave these mediums prominence, and therefore they are very properly spoken of as among the pioneer instruments of the spirit-world, but not as the founders of the movement. Thinkers and those who are familiar with the history of Spiritualism know that it was widespread, and that mesmerism, magnetism and the inventions preceding it prepared the way, and were in reality a John Baptist making ready a way through the wilderness of materialism for the coming of spirit-manifestations and the advent of Modern Spiritualism.

Spiritualism, then, has to-day, we will say, its millions of adherents, and if we thought it best we could trace the pathway of this fallen herald of the movement, speaking of its physical phenomena merely. We could show you how, by being taken in her childhood, at a time when all human beings are most susceptible to influences, and made to gratify, unwisely we know, yet at the time it seemed necessary, the idle curiosity of the public, and by being flattered, flattered and pampered in her undisciplined youth, that a false appetite was created in this one which has at last tyrannized over her womanhood, and made it subject thereto. We speak thus, for the truth demands it. Most Spiritualists know this to be a fact; all do not. While this is most lamentable, it is a fact nevertheless, and proves the truth of the statement we made a little while ago, that the gift of mediumship, from first to last, depends upon the chemical qualities, and not, we are sorry to say, in all cases upon the moral qualities of the recipient thereof.

Spirits have come to all mankind. They have touched all with their power wherever they could, in their great desire to lead them out of the darkness of superstitious religious ideas that have held the race in thrall. One of the best systems of religion that the world has ever known preceded the coming of Spiritualism; but it left so great a vacuum in the human heart and understanding, that the cry, wrung from so many agonized souls to know more of the future life, which had echoed through all the ages of the past, still continued to be heard. It was an unanswered prayer in the human heart until Spiritualism and the demonstrations thereof came in response thereto.

We have said that Modern Spiritualism is no exception, in some respects, to the general rule of all systems of religious thought that have preceded it. While they have had their

spiritual demonstrations on which they have been founded, just as we have had ours, they have also had as unpleasant experiences to meet as we are having. We want to call your attention to this point just now, which is one of the fundamental doctrines of our faith, if we may term it such, and that is, that evil is ever the servant of good. With this thought we will go back to the early days of the Christian religion. Its founders were known as the twelve apostles. Out of the twelve there were two who proved traitors to the cause. In the most trying days of the Christ-man of Judea he said to those who were with him, "Tarry ye here and watch," and he went away. When he returned he found them sleeping. Three times he charged them to watch and pray, and the third time he came and found them sleeping he said, "Sleep on, now, and take your rest. Lo! he that betrayeth me is at hand."

This was said to three of the faithful, but they slept. We wonder if the spirits, returning from the Mount where they have prayed for mankind; where they have, in the struggle and agony of their prayer, asked the higher angels to help them, and if possible to let this cup pass from them—I wonder if they could not also say of many of those who claim to be believers in spirit communion, that they "found them sleeping"? We tell you, friends, that they who carried burdens on the spirit-side of life, and went up and down the mountain more than three times, have come and found many of you sleeping, too much weighted with the cares and anxieties of material life to give any really due prominence to your duties as believers in Spiritualism. We want to say right here that there is work for all to do. Believing, as we said, that evil is the servant of good, we know that even though Judas betrayed his Master, such an act was necessary to the completion of the plan, and that the spiritual uplifting which led from the crucifixion was the result of the deed that led to it.

A great many Spiritualists look upon the occurrence of to-day as of no account whatsoever, because they know to what depth a woman must first descend who, in order to serve the selfish purposes of a little greed on her own part, will become the willing tool in other hands to traduce the memory of a sainted mother and a worthy sister. Such a motive places it almost beneath our notice, because such a Judas as this will go far in her malevolent way as to destroy the influence she employs to accomplish her purpose, and thus, while she wrecks her own reputation, will fail to attain the end she seeks. In yesterday's *Globe*, when speaking of spiritual mediums, Mrs. Kane is quoted as saying that "they are all swindlers and thieves, and ought all to be in prison." Now, then, if any one thinks we have been personal this morning, we ask him if he does not think the occasion demands a little personality? She said that of you—she said that of you, Mr. Emerson, she said that of us. While the statements which she has made within the last few weeks declare her to have been false from first to last, it is poor taste for one to convict everybody else with himself, and can only be accounted for on the ground that it is a righteous judgment that judges everybody by yourself. She also says in yesterday's *Globe* report, "I never took a dollar from any medium, and would not stoop to receive it." A little further on she says, "I never claimed that it was spirits. Here is one of my old cards that says 'I do not undertake to explain by what means I do it.'"

In this connection we will read a letter in Margaret Fox Kane's own handwriting, with her signature appended:

"Dear Friends: Do you think it would be possible to get a small collection of subscribers to put together and send me enough money to enable me to go on to Boston? The spirits have directed me to write you this, and to say that they will come through me in form. If those few who are interested would subscribe, I will leave for Boston immediately. [This letter is but one year and one month old.] Remember, the spirits order this, and they say that greater physical manifestations will be given than have ever yet been given through me. [Here she gives other names.] The spirits say they want the physical materializing manifestations to take place at your house. Direct to me." [Here follows her address at that time.]

To several different reporters in New York Mrs. Kane said: "I began as a deceiver in my childhood, and I have kept it up for forty years. At first I was too young to do otherwise than as I was directed" (that was no excuse for keeping it up until a woman of over fifty years), "and after the death of my husband, who left me \$5,000 in trust, I was forced into it again." We would tell her that any honest woman would be forced to the wash-tub first! While poor, fallen, degraded and pitiable Margaret Fox says she has been a falsifier for forty years, here is the testimony given with yesterday's *Globe* report that she keeps it up well yet.

The position we have taken will be criticised, you must be aware, and we know we shall also have it laid at our door that we as Spiritualists held her as one of ourselves for that forty years. Why did we do so? Because she was one of the mediums of the spirit-world, early used for the demonstrations that then took place. The belief in their genuineness, as we said in the beginning, rested not upon her word, and not alone on the recorded testimony of those faithful neighbors, but on the manifestations at every séance given, where skeptic, heretic and Spiritualist alike were obliged to admit that they were beyond the possibility of being produced by any other means than those claimed by her, her sister and her friends at the time they took place, so that our faith is not in Margaret Fox but in the manifestations that occurred. The reason that loving arms have been around her, trying to hold her back, is that even when Spiritualist women have been obliged to take her out of the mire and purify the external, rappings could be heard all about her; and one time, when she was taken in a state we will not name, a pencil was put into her hand and the following communication was given to the woman caring for her: "Inasmuch as ye have done it unto the least of one of these, ye have done it unto me."

Spiritualism rests upon its demonstrations, not upon the character of its mediums: they are weak vessels of the clay at best. Before another week rolls round somebody may rise who has been considered a faithful medium, and turn traitor to the truth, for it is human nature to do this. But, friends and Spiritualists, your Spiritualism does not rest upon even the public demonstrations of the spirits given through these various mediums: it rests upon the manifestations that you have had repeated in your own households again and again. Do not think that we undervalue the public work, for we stand before you to-day as an operating power through mediumship alone; and may this tongue become dumb and cleave to the roof of this mouth, ere it dare to deny the power of truth which has rested upon it. On the manifestations that do occur, and the value of the same, does Spiritualism rest, as we have claimed; and there are thousands of honorable, earnest, true mediums to-day. Some of them are working in such quiet ways that they are scarcely heard of, except as we find now and then a person who says, "I became a Spiritualist through such a one." "What, is she a medium? I did not know it," you say. No, you do not know how many are used as mediums for giving forth this light; you do not realize how widespread is this movement of spiritual mediumship. If we were to ask those among this congregation to rise who have received some token that they are endowed with any one of the gifts of the spirit, more than one-half would rise to their feet. There are, we say, from eight to eleven millions of Spiritualists. There may be one million who have had something of an idea of what Margaret Fox Kane is, but there are millions who are their own mediums, and who in circles in their own homes receive manifestations of spirit power constantly. Upon such as these her denunciation of mediums and Spiritualism will have no effect. Now, as of old, the disciples first sent out are not all. Those who have been endowed with the power of the spirit are multitudes already, and it is coming silently into the heart and home and life of too many to be touched by such flimsy exhibitions as are given under the name of "exposures" to-day. Every medium, or pretender to the name of mediumship, who poses before the public as an expositor of Spiritualism, exposes nobody but himself, and even our intelligent opponents will say, "Why, I have heard enough about Spiritualism to know that this is not all there is to it."

We speak thus to-day, feeling that the dignity of Spiritualism requires something of a recital of what it is and where it stands. Our enemies outside are many. We have the church to contend with; we have bigotry and supersti-

tion to overcome; we have to meet the opposition of those who love safety better than the truth. When we give utterance to new thoughts they inquire at once if it conflicts with the ideas which they have held in the past, with their church dogmas or teachings, rather than if it is the truth and what are the evidences of the same. They rush after those who call themselves exposers more to gratify their idle curiosity than because they desire to know the facts in the case. But there is no power outside of Spiritualism to-day that we need fear, because the outside world are thinkers. Many times you meet Christians who are bitterly opposed to Spiritualism from prejudice, as we have stated, but it is because they have known nothing of it of themselves, and have allowed themselves to be biased by somebody else's testimony. Take almost any of them into a circle at your own home, show them some manifestation, and they will be surprised, admit their surprise and say: "I never dreamed it was anything of that kind." Bring them into an assembly like this to listen to a lecture not as antagonistic as we are obliged to give this morning, but something that voices the truth of Spiritualism or some of the sacred teachings that the angel-world has given us, and their hearts will be melted, their tears will fall, and they will say: "We did not know that was Spiritualism. Why, we have believed that for a long time. We thought Spiritualism taught immorality." And they accept the truths uttered. Spiritualism has crept into literature, into the pulpits, or back of the pulpits, into the hearts of the ministry, and has permeated all classes of society everywhere. Even this report in *The Globe* shows that the reporter had talked with sensible Spiritualists, and had gained a pretty clear idea that there is something back of this movement of Modern Spiritualism more than is represented in this pretended exposure.

There is much work for us to do within our ranks. We are criticised for harboring such as she who denounces us to-day, and told that we ought to have turned them out long ago, before they had the opportunity to do us injury. We do not believe that Spiritualism is something out of which the evil-doers should be turned, but that it is something into which they should be turned for reformation. We know the pitfalls and temptations that lie all about some lives which are exposed to the public continually, as many of our mediums are, and we say that you cannot organize too soon, with a view to protecting the weak and reforming the fallen, in your own ranks at least. It is our belief, as far as temperance is concerned, that the cause is not helped by praying, but by working; and that it is not advanced by legislating against those who sell and distill liquors as much as it would be by organizing societies in a way that would enable you to take care of those who individually show such weakness as to give evidence that they are not able to care for themselves. We would have those addicted to the use of intoxicants taken charge of just as quickly as we would a lunatic. We believe drunkenness to be a disease as much as insanity, and would have all thus afflicted committed to institutions that would be not places of punishment or degradation, but homes where they would be so surrounded that this temptation could not touch them until nature recuperated and gave them vital power enough to resist its influence.

We heard a good old mother in Israel say only yesterday, "If I had known into what depths of degradation one of our earlier mediums had fallen, I would have come clear from my home in Vermont and given her that aid that would have taken her out of such conditions." We say to you, Spiritualists, that we have a work to do within our ranks in caring for and shielding those who are in reality instruments of the spirit-world from temptation and want, by every means in our power; and then, we believe, when every means has been tried, and we can no longer keep them from debasing, degrading and dragging down into the depths the high and holy gift of mediumship, we should make known to the world that we hold them no longer as exponents of our cause.

This is a point that is hard to settle, hard to know what to do with, or what we ought to have done. We have, therefore, made a plain statement of facts. For many years she who stands before the public to-day as a self-convinced fraud has not been considered (save by but few) as a representative Spiritualist.

Spiritualism stands on a foundation of experiences; its believers are counted by millions; it has hundreds of thousands of mediums. Among these latter are many whose phase of physical demonstration far exceeds even that that was formerly Mrs. Kane's. During the last few weeks you have had among you one of our instruments, Mrs. Ada Foye, through whose mediumship quite distinct raps are produced on the platform, on the wall, and all about her. Supposing, for instance, it were possible that by any ingenious (to use a word coined by the reporter) ventriloquist machinery, these raps could be produced, then we say that their genuineness, so far as spirit origin is concerned, depends upon the intelligence which they evince. The medium says the raps indicate that a certain spirit is present, giving the name, and some one in the audience rises and says, "It is my mother," or "my father," or "my friend," as the case may be. Then says the medium, "Ask the spirits to denote through the raps how old she was when she died?" of what disease she died? or to give some proof of personal identity, and it is given. Therefore we say, not on the veracity of Mrs. Ada Foye, but on the demonstrated evidence given by the phenomena does her mediumship rest; and while this is true of this phase, it is also true of every phase of manifestation. We speak of this special one because it has lately passed under your observation. There are thousands of other mediums; there are mediums in your own homes, in whose presence raps or other demonstrations of spirit presence occur. We have heard many say, "My mediumship does not rest on the Foxes, it does not rest on Andrew Jackson Davis, it does not rest on any one individual, but it rests on my own experiences." This is the better part of our Spiritualism, that it comes to individuals because individuals need it. Every heart is an altar, and every soul a priest or priestess at that altar. We have in our presence Mr. Emerson, who, seeing and hearing spirits, has given you proof again and again, and in our presence and in the presence of others the raps and various phases of phenomena have occurred; and if Margaret Fox to-day should sink out of sight, and never be heard of again, Spiritualism would be an established fact among mankind.

In the early days of the Christian religion, when Jesus sat at supper with the twelve, he said, "Verily I say unto you, one of you which eateth with me shall betray me," and again, "All ye shall be offended because of me this night." Then Peter, loving and faithful to his Master until that last moment, exclaimed, in the earnestness of his spirit, "Though all shall be offended, yet will not I." But Jesus, with true spiritual discernment, turning to him, said, "Verily I say unto you, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." While Christianity has had its Judas and its Peter, Spiritualism has its Margaret Fox; and if, with her snapping toe-joints, she finds in this nineteenth century fanatical doctors to swear to the truthfulness of what she asserts, I wonder if any one has heard a rooster crow?

The truth is mighty, and will prevail. Our foundations are everlasting; they rest on the rock of the eternal ages, in the bosom of the Infinite Spirit, and in the needs of mankind. We look up into the faces of our loved ones, who come to us individually, or through various mediums, and we feel a response from the soul without to the soul within. So that while we have our foes without and our foes within, we know that our guardians who are upon the mountaintops are greater than they all, and that the truth shall prevail.

Moral courage may be regarded as one of the supremest virtues, and entitled to praise and admiration whenever exhibited in defense of a good cause or a conscientious opinion. The voice of conscience is so delicate that it is easy to stifle; but it is also so clear that it is impossible to mistake it. Truth lies in a straight line, following which a man may always stand erect in the full dignity of his manhood; but falsehood ever has a zigzag, underground course, pursuing which he must bend his judgment, twist his conscience, and warp his manhood, till he ceases to be a man.



by Miss Lizzie Doten: Paper.

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

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

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THURSDAY, NOV. 23rd, having been set apart by the constituted authorities as a season of Thanksgiving, the BANNER OF LIGHT Establishment will remain closed throughout that date.

ADVERTISERS desiring to renew their cards in THE BANNER OF DEC. 1st, are requested to have their notices of such continuance at this office on Friday, Nov. 23d, instead of Saturday, Nov. 24th.

As we go to press one day in advance for that issue, CORRESPONDENTS must see that their notices, etc., reach us on Monday morning, Nov. 26th, to insure insertion.

### The Only Security for the Public Schools.

The first question that meets us in connection with the public school issue, is, if we of this country are to become homogeneous through the inevitable commingling of heterogeneous elements, how is that most essential process to be performed if a foreign potentate, whether religious or secular, is to be allowed to take the education of a large portion of the children out of the hands of the State and direct it with-out any regard to the character of our common life and institutions? There is no disputing the fact that the surest and shortest way of combining the complex nationalities that people our larger communities so as to successfully run them in the mold of American citizenship is by the efficient agency of our established public school system. It is the only system that is capable in practice of taking children from their parents and giving them a fitting preparation for the world of work and activity upon which they are destined to enter.

Hence the question of the preservation of the public school from the hands of ecclesiastical interference on the one hand and the dominating impress of bigotry on the other, is one that, if pressed to a final issue, is likely to stir the popular heart more profoundly than any question that has been raised since our free institutions achieved maturity. The better to provide for its permanent safety, it will be found necessary to revise and reform its spirit from time to time, so that it shall more completely adapt itself to the new necessities of the advancing time. There is not much question that the existing plan of instruction requires much simplifying, and would be greatly improved by being broadened instead of elevated. In short, the public school in its teachings should be entirely secular. If it leans to religion in a community where religion is wholly sectarian, it will inevitably be sectarian. Its highest aim ought to be to qualify the young for the duties of citizenship. The responsibilities of the home and church do not in any sense belong to it. It cannot be either Protestant or Catholic, because it should not teach the doctrines of the one or the other.

Rabbi Schindler expresses the exact truth about it when he says that there should be neither Bible reading nor prayers in the public schools. He says with equal truth that our Catholic neighbors and friends have a perfect right to send their children to whatever school they see fit, provided only they pay for such instruction themselves, and that no power has a right to inhibit such instruction. And he says it would be equally absurd to place their schools under State supervision. So long as this remains a free country, all parents have a right to send their children to whatever school they please. The public schools are intended to make of the children future American citizens, to fit them into the civilization of America, and to inspire them with patriotism and love for this great republic and its institutions. This is more than teaching a certain amount of useful knowledge, and preparing the child for his later life as a bread-winner. The public school may be faulty as it is, but it can be improved with time. Its one redeeming and educating feature is the principle of equality which

is inlaid into the minds of all its pupils. No private school in the world can produce such an effect on the child's mind, or imprint this lesson on the child's heart.

While our public schools unite individuals in a large common brotherhood, private schools disunite and separate them into classes, castes, races and sects. All these present inharmonies, thinks Rabbi Schindler, will disappear if left to the soothing influences of time and are not irritated by quacks. Nature will surely heal this wound, too, if let alone, just as she heals all others. Those who choose to take upon themselves the burden of supporting private and parochial schools will in due time become aware that they can have a better education for their children, free of charge, than they can possibly obtain by great private sacrifice. Neither theology nor religion of any kind should be allowed to enter the doors of our public schools. No sect should be allowed to intrude its influence. Morality should of course be taught, but theology never. Rabbi Schindler admitted that the Israelites have too often felt that their children were exposed to the derision of their schoolmates on account of their family faith, but they had held their peace and practiced their customary patience because they were in such a small minority, while acknowledging the great benefits offered by the public schools to their children. The Catholics, however, are numerous enough to make themselves heard; and only by a strict interpretation of the non-sectarian principle can the dispute ever be settled.

Rev. Mr. Savage, in a recent discourse on this question, unhesitatingly asserts that the reading of the Bible in the public schools should be forbidden. The present conflict, he said, is a conflict of principle as to the methods that shall govern the management of our common schools. It was inevitable in the nature of things. No one in particular has precipitated it, nor is anybody specially in fault. He did not think it necessarily implied any religious antagonism to our government. They who are opposed to the present method and management of the schools are entitled to the same credit for honesty of motive which we claim for ourselves. We simply represent the newer principle, and they the older one—much older than the republic itself. We believe that our principle lies at the basis of our prosperity, and that it must ultimately prevail. Our ancestry who fled from English persecution believed substantially alike, and practically had a State religion. In the course of the free immigration which was subsequently invited, it so happens that this can in no true and strict sense be called a "Christian government." It is simply a great human government under which any man from any part of the world may be clothed in all the rights of perfect citizenship.

Our common school system is supported by universal taxation. The State consequently has no right to make that school anything but a training school for American citizenship. This is the one thought that should shape and govern its entire management. That thought implies that, first, no public school supported by all alike can justly be a sectarian school. The State has nothing to do with teaching sectarian ideas. It has no right to teach religion, in or out of the public schools, in any form. This reading of the Bible in the schools is at best but a piece of pure formalism. The principle is wrong from top to bottom. The State has nothing whatever to do with another world. Its business is wholly with this. Its domain is here only. The school should teach the plain difference between right and wrong, and it naturally would. This difference has been brought out as the result of human experiences, and is as plain as the multiplication table. In the long run, the public schools are unspeakably better than private schools, however good the latter may be. Not one mill of public money should go to the support of private schools or institutions.

### "Is Spiritualism Dead?"

Under the above heading *The Boston Daily Globe* of Friday morning, Nov. 16th, contained an editorial so full of honest and rugged justice to the cause of Spiritualism that we here transfer it to our columns entire. We desire to thank *The Globe* for its bravery in daring to publish a fair statement as to the Fox-Kane performances and their utter futility:

"It is now some weeks since the 'Fox-Kane exposure' of 'spiritualistic phenomena' was made public; long enough for something of its effect to be observed. If it is to have any effect upon Spiritualists themselves. The New York paper which first published the 'exposure' claimed that it would utterly destroy the faith of eight million people. That is the number of people conceded to be believers in the spirit origin of the phenomena, and Spiritualists themselves claim a still larger number of believers. But if the New York paper really expected to shatter the belief of these people, it must be disappointed. The professed Spiritualists do not seem to be greatly ruffled by this 'exposure'; they hold their meetings just the same, and the story of Margaret Fox-Kane and her sister, if it is alluded to at all, is treated with contempt and derision. However convincing this exposure may be to others, it is plain already that it will have no effect whatever on Spiritualists as a body.

What is the reason of this tenacity of belief on their part? Why does not Spiritualism die out after these repeated exposures? Is it because its honest devotees are willing to be deceived? Because they are blindly prejudiced in favor of their belief and will listen to no evidence against it? Or is it because the 'exposures' have not been conclusive?

It must be confessed that the explanation of 'spirit-rappings,' so called, given by Mrs. Fox-Kane, is not as conclusive as might be wished. It would not have attracted any attention if it had come from any other source. But when the woman who, when a little girl, had been a 'medium,' or through whom the first 'Rochester knockings' were made, declared that the whole thing was caused by a voluntary cracking of her toe-joints, the statement seemed to have value as coming from the 'founder of Spiritualism.' But its value is somewhat weakened by the fact that thousands of people, including many men of good sense, heard the rappings and were unable to suggest any known cause for them. It seems difficult to believe that a child of seven or eight years, by a mere muscular contraction of the joints, could so deceive intelligent people who did not believe that the phenomenon was extra-natural. Moreover, the same or similar phenomena have been repeated since, at many times and in many places.

Not only the many Spiritualists who believe that the rappings had a supermundane cause, but the many 'non-Spiritualists' who attribute

them to some as yet undiscovered natural force, may be excused for discrediting the improbable explanation offered by the Fox-Kane woman, particularly when her previous character and impetuous circumstances are taken into account. A few hundred dollars offered by a newspaper for an 'exposure' may have been a great temptation to her to invent an explanation for the curious phenomena which it is probable that she is as much unable to explain as any one else. At any rate, this is the explanation which professed Spiritualists assign for the 'exposure.' Moreover, these and other so-called 'spiritualistic phenomena' did not originate in the Fox household, but are, as Gerald Massey showed in his lecture in this city last Sunday, very ancient. It seems to be settled that Spiritualism, as a 'belief of eight million people,' will not be killed, as the New York paper expected, by Margaret Fox-Kane's hired exposure."

### Slavery Right at the Door.

Eleanor Kirk sees things in connection with the workingwoman's condition just as they are, and reports them rightly beside. She writes, in a recent descriptive letter from Brooklyn, N. Y., that their condition never was so bad as it is now, and that the winter's outlook for those who earn a living by the needle and the sewing-machine is barren beyond description. The steady shrinkage in the wages of sewing girls is ascribed to the modern craze for "bargains" which possesses the rich. Said an intelligent woman at the head of a department in a mammoth dry-goods store in that city: "Our earliest customers, after a flaming bargain advertisement in our morning papers, are the women who come in their carriages with coachman and footman, and every possible elegant and costly appurtenance. Long before the women who need bargains can do up their work at home and get to the stores, the cream of the stock is picked over and carried away by those who will scurry and push to save twenty-five cents on a nightdress or a petticoat, and then go to the candy counter and spend five dollars for a box of bonbons or ten dollars for a dainty luncheon for a party of friends."

The hideous selfishness of human nature is clearly visible in the above statement, which is in no sense exaggerated. The writer above named said that a prominent manufacturer told her that woman's underclothing would be sold cheaper than ever this winter, because bargains are an absolute necessity, and the bargains of last year must be improved upon this year, or dry-goods men might as well go out of business. "So you see," said he, "more seams must be sewed and more buttonholes made in order to earn the wages of previous times. What the sewing girls will do this winter is a problem, but it is safe to predict more misery than ever fell to their lot before."

Well may this writer deary the "heartlessness of wealth and the insatiable desire for bargains" which successfully circumvent the efforts of thoughtful and kind-hearted men and women to bring about a reform in this direction. "To see women faint from hunger," she says, "their children crying and literally dying for want of food, is no uncommon sight. I have witnessed it so often, and agonized over it so much, that I would sell my soul to Milton's head-devil, or go to housekeeping in Dante's Inferno, before I would ever buy a garment from one of these underclothing bargain counters." The truth has only begun to be told in this matter. None can see as a woman herself can the wicked wrong and hideous injustice of a state of affairs for which a remedy must surely be found.

### The Crowing of Roosters.

The allusion made by the guide of Mrs. Lillie in the lecture given in this paper to the crowing of a rooster in connection with the denial of a fact, is not the first time that event has been mentioned in close relation to Spiritualism.

At the annual session of the American Scientific Association in the Lecture Room of the Smithsonian Institute, Washington, D. C., April, 1884, the distinguished Prof. Hare read to that body an invitation from the Spiritualists of that city for its members to attend a lecture on Spiritualism. During the reading of the paper Prof. Henry entered, and hearing the word Spiritualism mentioned, interrupted Prof. Hare with this inquiry: "I would be glad to know, Mr. President, if this subject is in order?"

Prof. Hare remarked that whether the subject were in order or not it was hardly in order to interrupt a member of the Convention in that manner before he had finished reading his communication. Prof. Henry replied: "It is a dangerous subject to be introduced into this Convention; it had better be let alone"; and he moved that the invitation be laid on the table, and it was so disposed of. At this same session the Association held a very learned, extended, grave and profound discussion upon the cause of roosters crowing between twelve and one o'clock at night. Several very ingenious explanations were given to account for this wonderful phenomenon, which the American Association for the Promotion of Science regarded as calling for serious investigation, and to which they brought to bear the combined force of their highest energies, while they laid aside, as unworthy of the slightest attention, the accredited proofs of a future life. So much for Science as an agency for the advancement of a knowledge of truth among mankind.

### Home for Aged Couples.

The fifth annual meeting of the Association controlling the above highly commendable institution was held at Young's Hotel in this city last week. Mrs. E. A. Carleton, M. D., presided, and stated that the Home is non-sectarian, and having no invested funds, depends upon the proceeds of its Annual Fairs, the sixth of which is soon to be held in Horticultural Hall, and the contributions of its friends for carrying on its work, which has thus far been productive of great good. Addresses were made by several clergymen. Much satisfaction was expressed at the great degree of interest shown at the meeting, and it was predicted that the coming Fair would be fully as successful as those of former years, if earnest work could make it so.

### Lycium Fair.

The attention of the Spiritualists in this city and vicinity is called to the Fair to be held in aid of the Children's Progressive Lycium No. 1, from Dec. 10th to 15th inclusive, mention of which is made on page eighth.

C. E. Watkins has, we are informed, developed considerable power with his occult telegraphic process for the successful diagnosing of disease. His address will be found in a card on our seventh page.

### The Dreadful Sunday Papers.

A Pittsburgh, Pa., preacher—who doubtless expects us to call him a divine, whereas we shall only call him by his own name instead—Rev. J. T. McCrory, discoursed of late before the "American Inter-Seminary Alliance" in the Park-street church in Boston, on the two opposing forces in life, evil and good. His final outburst was directed to the Sunday newspapers, of which he very graciously announced that he had but "a poor opinion." He said that, "next to the saloon," there is "nothing so degrading as they are." He said "the devil is entrenched in them, and with them can use his power." His exceedingly fine vein of remark was rewarded with "a burst of applause" from the assembled American Inter-Seminary Alliance, numbering some four hundred persons.

Now this Pittsburgh parson is guilty of confessing a great deal more than he really thinks for. For, if, as is notoriously the case, the Sunday papers more and more supplant the insufficient and inefficient work of the pulpit, then, according to the McCrory dictum, that brings the latter pretty close up to "the saloon." The man's temper has clearly run wild. Of course he and his kin oppose the Sunday paper for the fundamental reason that "it successfully invades his realm." That is the real ground of offence. If the Sunday paper is, as he says, "next to the saloon" in the character of its influence and in its results, and still succeeds in doing work which must be done but which the pulpit cannot do, then it follows that the saloon itself is successfully invading the sanctuary and carrying off the flock from the self-appointed shepherds. We should counsel some of the persons to use greater discretion in their denunciations, lest they may cast a boomerang when they intend only a little harmless recreation.

### Reception to Gerald Massey.

On Thursday evening, Nov. 15th, a pleasant party assembled at the residence of A. E. Giles, Esq., Hyde Park, Mass.—where Mr. Massey has made his home during his lecture engagement in Boston—to express sentiments of kindly remembrance and hopes of future success to this distinguished poet and author from the English shore. The interesting exercises consisted of brief remarks, singing, charades, etc., in which Theodore D. Weld (the old-time Abolitionist), A. J. Davis, and others, participated. Among the guests was a gentleman from the editorial staff of the *Boston Evening Transcript*. Mr. Massey, in response to the desire of the friends present, favored them with readings from his works. The occasion was one of pleasure to all concerned.

### HE SHOULD BE KEPT BUSY.

Mr. Massey lectures in Providence, R. I., the next two Sundays. In speaking of his engagement there, President E. H. Whitney says he hopes this distinguished visitor "will be actively employed, as he is doing an excellent work for Spiritualism." This is true, and we hope the managers of Societies in other localities will improve the present opportunity of securing the valuable services of Mr. Massey on this, his farewell visit to the United States. He may be addressed for engagements in care BANNER OF LIGHT.

### Mrs. Ada Foye in Cleveland, O.

This distinguished platform test-medium will occupy the spiritualist 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 seances can apply to Thos. Lees, 105 Cross street.

Mr. Lyman C. Howe, writing from New York, under date of Nov. 19th, says:

"The past week I have spent much of my time in the restful atmosphere of the harmonious home of Bro. Milton Rathbun, whose generous emotions and moral sympathies bless all who come into his sphere. Mrs. Rathbun, whose work as an author and speaker has endeared her to thousands, is in feeble health, but vigorous in spiritual helpfulness. The treasury of thought and sentiment stored in a large and choice library, coupled with art and music, and a tender peace and sweet good will radiating from the happy group, give to the weary worker and sensitive the most blessed and bracing tonic and healthful inspiration. Oh! that every faithful worker in this vineyard of the gods might find such a haven of rest when the day's work is done. Heaven bless the home!"

We are informed that J. J. Morse has been speaking of late—with the excellent success which always attends his platform utterances—in Fidelity Hall, Market and Church streets, Paterson, N. J. He speaks there again, afternoons and evenings, on Sunday, Nov. 25th. During December he speaks in Conservatory Hall, Brooklyn, N. Y. He has June disengaged, and is open to calls for camps next summer—that is, during July and August only. Mr. Morse's address for the present is 541 Pacific street, Brooklyn, N. Y.

Heracitus foresaw, evidently, B. C. 513, the "non-plussed" condition of the would-be "exposers" of Spiritualism in A. D. 1888—for does he not distinctly say: "What they do, they know not; what they do not, that they think they do. Yea, what they behold they recognize not; and yet all things befall them according to divine destiny, both what they will and what they will not."

Mr. Colville sold one hundred copies of his new book, "Spiritual Therapeutics," in Denver in three days. Those desiring copies can obtain them from Colby & Rich. It is a handsomely bound volume of 340 pages, and retails at the moderate price of one dollar. Its contents consist of twelve lectures, one hundred and fifty answers to questions, and other interesting matter.

Much that is worthy of thought and reflection is to be met with in the sermons of the gifted John W. Chadwick, (minister of the Second Unitarian Church in Brooklyn, N. Y.), which are given to the public in due course, and in sterling typographic fashion, from the publishing establishment of George H. Ellis, 141 Franklin street, Boston.

Mrs. Clara A. Field writes us that she is slowly recovering from her recent severe illness, and asks the indulgence of correspondents, hoping soon to be able to attend to business. She may be addressed in care BANNER OF LIGHT, Boston, Mass.

Dumont C. Dake, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results.

Mrs. M. E. Williams, of 232 West 46th street, New York City, is, it is rumored, about to pay a visit to "The Hub."

### An Agnostic Indeed.

So thoroughly knowing a paper as the New York *Graphic* issues the solemn proclamation that "there is nothing in fact or history to show that when a man is dead he is alive." "So far as we shall ever know, when a man is dead he is utterly gone." Very well. But how does *The Graphic* know the truth of its assertion? Unless it has the documentary evidence right at its elbow, it is difficult to understand how it can be so positive and decided. It certainly could not be more so concerning a plain and simple fact right under its nose. Here is conceit embodied indeed. It vents Positivism in all its forms. Easy enough to give out a bald and bare assertion like the above, but a much more difficult matter to substantiate it. And the less the proof power the louder and stronger the assertion. There is really no answer to such as permit themselves indulgences of this kind. The only way to treat them is to invite them to tarry patiently at Jericho a while longer. To say that immortality is incapable of proof, in this age, is indeed a phenomenal exhibition of blank and blind assurance.

We wish to call the attention of our readers to the Questions and Answers in the BANNER OF LIGHT OF NOV. 3d; also to the Message of JEREMIAH MORSE of Bethel, Vt., which is true in every particular. Call at our office and subscribe for THE BANNER, or send to Colby & Rich, 14 Bowdoin street, Boston. \$3.00 for a year's subscription.—*Twilight, Augusta, Me.*

Thanks, friend Merrill, for your kindly notice of THE BANNER. It endeavors to do its whole duty in regard to the advancement of the Spiritual Cause, notwithstanding that certain selfish and dishonest people are occasionally "swift witnesses" against it. But we put our trust in the powers above, and THE BANNER will float to the breeze when its detractors are laid in the dust.

J. Gross, M. D., writes, Nov. 13th, from New Orleans, La.: "We have a family circle and succeed in all manner of tests; we have also had a perfect materialization in a room where we met for the first time, with only one amateur medium present. It convinced several of those present who were skeptics. We are much interested here."

Thanks are returned to the generous souls who have recently placed upon our Public Free Circle-Room table such a variety of beautiful floral gifts: These are pleasing alike to the invisible and the visible audiences assembled.

We notice that W. S. Rowley of Cleveland, O., is making Occult Telegraph instruments like his own for sale. See his ad. in another column.

The good work of Mrs. Ada Foye in Philadelphia is appreciatively spoken of on our first page, by the Secretary of the First Association of Spiritualists.

Miss E. A. Viel (from Europe) is now located at 216 West 53d street, New York City.

### Hon. A. B. Richmond at a Memorial Service.

Interesting memorial proceedings were held in the Court convened at Meadville, Pa., Nov. 12th, in honor of J. D. Minniss, Esq., recently deceased. A committee appointed by Judge Henderson reported an address embodying a sketch of his life and public services and resolutions. Remarks were made by Judge Pettis, Judge Church and Hon. A. B. Richmond (known to the readers of THE BANNER as the author of that sterling work: "A Review of the Seybert Commissioners' Report; or, What I Saw at Cassadaga Lake." Mr. Richmond's brief address was an eloquent tribute to the worth of one whom he designated as the playmate of his boyhood, the companion of his early manhood, and the true friend of his advancing years. In the course of his remarks he said:

"James D. Minniss, my friend and companion, is dead, so it was whispered in tones of sadness among the members of our bar when we met in court the morning after he had passed away, and so read his obituary in our evening paper. But is it true? If a man die, shall he live again? I have seen the willing pliant of mankind long before, and since the words were uttered by the patient philosopher of our own revered tradition, yet under the enlightenment of this Christian century, if a man live, shall he die again? more philosophical and comprehensive interrogatory?"

Mr. Richmond closed with the following eloquent and truthful peroration:

"Not our friend is not dead, and while we are ignorant of the laws that environ his new existence, who shall attempt to define the limits of its possibilities?"

Rash indeed would he be who, from the standpoint of creeds and dogmas alone, should say: 'I know all the secrets beyond the grave, and by faith alone I have solved the mysterious problem of death.' Coextensive with the vastness of time and the limitless boundaries of space are the secrets beyond the mystic river—and the folly of man is never more apparent than when manifested in the puny efforts of sectarian creeds to reveal them. The countless conditions of the unknown laws of nature are never more apparent than when manifested in the puny efforts of the spirit of our departed brother. The instinctive impulses of the soul tell us that he yet lives; science in its demonstrations of the correlation of force asserts the indestructibility of matter; the laws of the material force, while psychology proves the continuity of life, and evidences its personal identity hereafter.

While our brother is gone from our midst, let us believe that he yet lives, so long as he has been a friend, shall drop a tear on the coffin of his dead, or friendship cherish his recollections of the past, so long will the great truth find an affirmative response in every heart, if a man lives, he shall not die."

### "Materialized Apparitions."

We have been favored with the perusal of a letter received by Mr. E. A. Brackett, author of the volume above named, from Munich, Bavaria, in which the writer expresses having received great satisfaction in reading it. "I have," he says, "found in it so many experiences like my own truly and fairly represented, I find we stand on the same vague ground as regards intercourse with beings of another life. This has caused me to read a paper on your excellent book in the Psychological Society in this place, and I have also translated the whole volume into German, and design to have it printed at my expense and to secure for it the widest possible circulation."

The writer further says that the paper he prepared and read before the Society in reference to Mr. Brackett's book created such an interest that he is authorized to engage a good, reliable medium for materialization to visit Germany, there being now no public mediums for that phase in that country. If such a one can be induced to go, he guarantees from a fund raised for the purpose to pay travelling and other expenses and a surplus for services; and he adds, "The medium would also be at liberty to visit other places in Europe after leaving Munich, and we should assist such traveling by recommendations to our friends."

The tribute this writer voluntarily gives to the intrinsic value of Mr. Brackett's book is a well-merited one, as all who are familiar with its contents will readily admit. While it has been deemed in Germany worthy of a translation, and awakened an interest that has led to a proposition to have a medium go thither to give palpable proof of the truth of the phenomenon upon which it treats, we trust Spiritualists in this country will fully recognize its merits as an auxiliary to their personal efforts to make known that truth, and do what they can to extend its circulation and consequently its usefulness in disseminating a knowledge of the facts of Modern Spiritualism.

Dr. Wells, who diagnoses and prescribes so successfully through W. S. Rowley in the office of Rowley & Whitney, 20 Euclid Avenue, Cleveland, has originated some specifics that have done wonders, it reports are true. We gladly call attention to their ad. in another column.



**Gerald Massey at Berkeley Hall.**

Mr. Massey gave his second and concluding lecture in this hall, under the auspices of the First Independent Club of Boston, on Sunday afternoon, Nov. 18th. His theme was "The Devil of Darkness in the Light of Evolution."

There are two things [he said] which I have come to look upon as constituting the unpardonable sin of father and mother against the helpless innocents of infancy. The one is in allowing their little children to run the risk of blood-poisoning—such as was once suffered by a child of mine—from the filthy fraud of vaccination. The other is in permitting the mind and soul of their children to be inoculated with the still more fatal virus of the old, false, Orthodox dogma and delusions.

Christian dogma began the remarked [with being unintelligible and inexplicable. The doctrine of the trinity was of purely mythological origin.]

The argument of the non-theist is continually directed and limited to the false premises and inadequate conceptions of the Orthodox, which it is as easy and cheap to pulverize as it is to pummel a sack of straw! We can know nothing of an omnipotent God who plays fast and loose with the conditions of law! Were it so, all human foothold and trust in the stability of the universe would be gone. Education would be impossible. We are at first taught by means of the fixed facts, in order that we may found on solid earth, not on the ever-shifting sands—with prayers for God to catch them now and again, and keep them quiet for God's sake!

It is rather than it would be more just to reply, there is not sufficient mind and intelligence in you to put an end to the evils you deplore! "I, God, gave the earth for all," and you permit the initial iniquity of absolute private property in land, whereby one man may clutch a country all to himself, and a few may claim a country. You allow the rights of property to overrule and override the interests of humanity! If your national property is doubling every thirty years, so is the national pauperism!

I also hold their other cowardly doctrine, that of vicarious sacrifice, to be the real, if indirect, cause of civilisation. It would have been impossible for a nation of animal-lovers like the English to tolerate the vivisection of the dog, for example, man's first friend in the wilderness of the early world, his ally in the work of civilization, unless the motor nerve and conscience of the race had been paralyzed by the curare of vicarious suffering.

The beastly cruelties of its practitioners, which are flaunted in our faces with intent to terrorize the conscience of others, could not have been permitted by men who had not been indoctrinated by the worship of a vivisection deity whose victim was his own son. And these myths of slow murdered dogs and rabbits, cats and frogs, cannot have the consolation of knowing that vivisection is salvation, and they are saviours of the human race from the consequences of its own crimes against nature and sins against self.

It is impossible to establish the throne of eternal justice by the violation of all that is human, as is fruitlessly attempted on this ground of the orthodox creed.

As with the Trinity so it is with the origin of the savage man Friday. The crucial question for the theist of the day is, "How did he come?" But, if God with strong, much might, as the devil, why God no kill the devil, and so make him no more wicked?" Crusoe, imitating other theologians, not knowing what to say, pretended not to hear him. I can tell this passage has been in the mind of many of the editors of "Robinson Crusoe." To give an answer to that question we shall have to go back a long distance.

The horned new moon, the waning moon and the moon at full [he said] were in external nature eternally free in one. So the origin of the theological devil could be traced back to a day most remote. Satan meant an opponent or adversary, and the first great natural adversary recognized by primitive man was darkness, the constant enemy of light. Thus the power of darkness was literal before it became metaphorical, moral or spiritual. Darkness was the vast, huge swallower of the light, night after night, and as the original devil that put out the light, was the subtle enemy, the obstructor, deluder and general adversary of man.

The crocodile was an image of the swallowing darkness, and the serpent was another form of the swallower, since, according to the Egyptians, it was all mouth. Thus the mythical dragon and the old serpent were interchangeable in mythology—each being a representative of the devil of darkness. Out of the darkness leapt the lightning bolt, and in the deep waters of the abyss, according to the life and thus the jaws, the fang and the sting of death were assigned to the devil of darkness, who gradually assumed the character of man's mortal enemy.

The earnest mode of representing the eternal alternation of external phenomena called night and day, the good and bad was in the universal myth of the twin brothers. These brothers were portrayed as in continual conflict with each other, and as in the story of Jacob and Esau, fought in the struggle to get born the first. St. George and the dragon was but a later form of the same mythos typical of the warfare between good and bad, light and the dark. When mind became an element in the manifestation of phenomena the twins were called the bad mind and the good mind, and were thus moralized on their way to becoming the dual divinity or modern devil.

The dark divinity in the physical, mental or moral domain was only negative or negational; the bright one, the god of light, the good mind, was the Supreme Being, the reality, the author of all that was finally real and eternally true. Men of to-day were thus not only contemporaries of savages, but of their ancient customs and enlightening beliefs, but were also the victims of their legends, since various superstitions of to-day were nothing but the primitive fetishism that still survived in the last stage of perversion.

After mentioning the various heathen myths of the devil, Mr. Massey said: Our theology has made the primal shadow of physical phenomena substantial in the mental sphere, and from the external darkness of that beginning has extracted and internalized the modern devil. There is no devil as Milton says, and as you must know, much current theology has been derived from "Paradise Lost."

The mythical devil was pretty much dying out until it was revived by the theology of Luther, Calvin and Milton. The Romish church did not defy the devil as the Protestants have done. He was being accounted with the tradition of his creation and the earthly nature of his character. Luther and Calvin doubled the devil and placed one at each end of their scheme of things, the upper or bright God being rather the worse devil of the two. They put the doctrine of dualism as perfectly as did the negro preacher who told his congregation there were but two roads open to them—one of these led directly to destruction and the other went straight to perdition.

The Satan of sacerdotal belief was not a being for God or man to kill, but a being in shadow that only needed to be ripped up to show that it was stuffed with sawdust. In giving up the Orthodox hell and ancient devil, men were doubtless giving up one of the most potent powers. The devil was a fundamental part of the Christian scheme. If there were no devil there would be no redemption. Orthodox Christianity was answerable with its life for the literal truth of these stories of the devil, the fall of man, and the doctrine of a dying deity's atonement. Its life was staked upon the stories being true, and its life must be forfeit if their being found to be false. Still one would like to believe in just a very little hell for their dear sake. They have so devoutly believed in a big one for ours.

There is devil enough, however, only of another kind than the one we have played with. The devil and hell of my creed consist in that natural Nemesis which follows on broken laws and does the law-breaker, in spite of any belief of his, that his sins and their inevitable results can be so cheaply sponged out as he has been misled to think, through the shedding of innocent blood. Nature knows no forgiveness for law-breakers. She has no rewards or punishments—nothing but causes and consequences.

His devil, he said, was the devil of heredity, working in two worlds at once. Evolution

showed the continuity of ourselves, our desires, passions and characters. If men had not mastered and disciplined their lower passions here, they would be mastered by them hereafter. These old passions, buried and buried, and would and must burn on till they were burned out.

We have been following [said the speaker] a phantom of faith, and the actual, variable devil has been dogging us indeed! This is not a Satan of God's making. Not an archangel, ruined, who in falling found a foothold on this earth for the purpose of dragging men down with him to that lower deep for which he is bound, but a devil to be recognized by his likeness to ourselves, the devil that is our worst self, the devil of our own ignorance and the delinquency of self, a devil bequeathed to us by the accumulated gains of centuries of ignorant selfishness and selfish ignorance—a devil to be grappled with and wrestled with and throttled, overthrown and overcome and put out of existence—not only in the struggle against all that is evil in the isolated individual life, but by the energies of all collected and clubbed and made coöperant to destroy the causes of evil whenever and wherever these can be identified, whether as religious or political, moral or social. We stand in heaven's own light and cast the evil shadow of self and say it is the devil.

You must look out for natural consequences and effects that follow causes, not for rewards and punishments! You know that a little bit in the blood may cause great mental distress, but it is perfectly absurd to ask God to save you from these blacks in your eyes and blue veins in your brain. You must look to your liver and obey the laws of health. Eschew tobacco instead of chewing it, and take less whiskey or coffee, as the case may be. God intends man to get rid of evil as he grows enlightened enough to deal more wisely with human conditions in the process of what? Of becoming manlier and womanlier.

Seen in the light of evolution, he said, the existence of evil was no longer a mythological mystery to be made the most of for preaching purposes, but a necessary concomitant of development. The moment men recognized evil, the responsibility for its existence became theirs. There was something to be turned into good, a devil to be converted. It was not a doll to dandle and claim divine patronage for, but a misbegotten devil of ignorance, and a miscarriage of humanity in the past. There was no origin of evil in the moral domain that was derivable from ignorance. There was no devil in the moral domain except in the devilish determination to do the wrong or permit it to be done, after one had evolved the consciousness that recognized the right.

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**ALL SORTS OF PARAGRAPHS.**

ATTENTION, 1888.

Spring, long awaited, blossomed but to decay. For hardly had she from their morning morn'g things with emerald light trembling wheat, than summer, evanescent as the dew, and all the sudden wonder it had done.

Dissoled the dream of joy at last begun; Dissolved not e'er again from her retreat. Die all the solace wrought by Autumn's smile. For Summer's ban of tearfulness and blight! Almost it seemed as though from her exile Spring, in atonement for too swift a flight, Had ventured back on earth to make awhile A golden resurrection of delight.

—William Tynbale.

According to *The Daily Monitor*, Concord, N. H., "Prof. W. W. Dayton, 'Spiritualistic' exposé," (who does not expose) has been "performing" in that city and vicinage. New Hampshire is welcome to him.

BIRTH.—In Rockland, Me., Sunday, Nov. 18th, to Dr. H. P. and Gena S. Fairbank, a son, Lero Pontante.

A Rochester dispatch to the *New York Herald* recently announced that Mrs. Catherine Fox Jencken was about to take the field as an exposé (?) of Spiritualism. We have heard nothing as yet of her exploits, but as she is to have one "C. W. Starr" as her manager (so reported), whose "rare" gifts have been frequently "shown up" in these columns, the chances are that she will go into a speedy eclipse, a la Margherita!

The *Golden Gate* is mistaken in attributing to Longfellow the lines:

"And ever near us, though unseen,  
The dear immortal spirits tread  
For all the houses in the world  
Life; there are no dead."

Their author is J. L. McCrory, and the verse is the closing one of the poem commencing:

"There is no death! the stars go down  
To rise on some new scene;  
The dead immortal spirits tread  
For all the houses in the world  
Life; there are no dead."

Generally but incorrectly credited to Bulwer, Mr. McCrory is a resident of Washington, and a Spiritualist. A collection of his poems was published by Putnam's Sons in New York in 1883, under the title of "Songs of Toll and Triumph."

Crops in Guatemala have been cut short by a severe drought. In many departments of Salvador all crops have been lost for the want of rain. In Nicaragua, also, a famine is threatened on account of the drought.

The *Folio* for November—White, Smith & Co., publishers, 416 Washington street, Boston, Mass.—has as an introductory attraction a full-page portrait of "Nikita," the number is full of valuable miscellany regarding current professional matters, and devotes eighteen pages to instrumental and vocal music.

We have also received from the same enterprising firm the following new pieces: Instrumental: "Home Sweet Home," by James M. Webb; "It Is Better to Laugh," etc., "Ah, So Pure!" arranged for pianoforte, by Paul Keller; "New Paris Waltz," F. Wohanka; "Father of Victory," B. M. Davidson; "Harrison's Grand March," C. D. Blake; "Tarentella," revised by George Fox; "Beau Monde Polka," G. S. Brainerd; Vocal: "Hallelujah! Lift Your Voices," "The Joyful Tidings," "The Wise Men's Star," "The Angel's Song," "The Angel's Song," five Christmas Carols, by H. P. Danks; "Marguerite" duet, C. A. White.

According to official statistics there were 2,647 avalanches last winter in Tyrol and Vorarlberg. The number of human lives lost was fifty-three, and about five hundred heads were killed. Many hundred buildings were destroyed.

Last night, returning from my twilight walk, I and the grey old dog, whose eyes were brown, went out for a stroll. He reached me from a withered bough. "Oh! Death, what bitter nosegays givest thou!"

Death said, "I gather," and pursued his way. Another stand by a slanting stone, sword-lashed and iron-stained, with breasts of clay. And metal veins, that sometimes fiery shone.

Oh! Life, how naked and how hard when known? Life said, "As thou hast entered me, now turn!"

At the third and last day's session of the Woman's Congress, held in Detroit, Mich., Nov. 16th, Mrs. Julia Ward Howe was elected President; twenty-five Vice-presidents were selected; Gertrude K. Eashy, of Delaware, was elected Secretary, and Henrietta L. T. Wolcott, of Massachusetts, Treasurer.

A special telegram to *The Herald* states that a prominent physician of South Baltimore, Md., who is a Spiritualist, has been employed digging in his cellar at the detention of a spirit who said that two hundred years ago he was a slave and that he was murdered and his body buried on the spot. A few bones, it is stated, have been found,



## Message Department.

**Spiritual Free-Will Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, 125 North  
street (formerly Montgomery Place), on TUESDAY and  
FRIDAY AFTERNOON of each week.

On Tuesday afternoon Miss M. T. HILLMAN occupies  
the platform for the purpose of answering questions  
and giving such questions as may be introduced for con-  
sideration.

On Friday afternoon Mrs. H. P. SMITH, trance medium,  
under the influence of her guides, will afford an avenue  
through which individual spirit messages will be given.  
The Hall (which is used exclusively for these sances)  
will be open at 2 o'clock; the service commencing at 3 o'clock  
precisely, at which time the doors will be closed, allowing  
no ingress or egress. The public are cordially invited.

Persons having questions of practical bearing upon  
human life in any of its departments of thought and labor,  
which they would like answered by the spirit-world, may  
send them to the BANNER OF LIGHT OFFICE by mail,  
or hand them to the Chairman of the Circle, who will  
present them to the spirit for consideration.

The Messages published in this Department indicate  
the spirit's carry with them the character of the life in the  
earth-life to that beyond—whether for good or evil; that  
those who pass from the earthly sphere in an undeveloped  
state, eventually receive such high and noble messages as  
reader to receive no doctrine put forth by spirits in these  
columns that does not comport with his or her reason. All  
expressed as much as possible.

It is our earnest desire that those who recognize the  
messages of their spirit-friends will verify them by inform-  
ing us of the facts of their fulfillment.

Natural flowers upon our Circle-Room table are grate-  
fully appreciated by our angel visitors. We would solicit  
donations of such flowers from the friends in earth-life who  
may feel that it is a pleasure to place upon the altar of Spiritu-  
al for their floral offerings.

Letters of inquiry in regard to this Department of  
THE BANNER must not be addressed to the mediums in any  
case.

## QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Miss M. T. Hillman.

Report of Public Séance held Oct. 16th, 1888.

### Spirit Invocation.

Oh! thou Almighty Spirit of Love, thou Radiant  
Angel of Life, of Harmony and Peace, we invoke thy  
presence, and we would expand our souls to thy in-  
spiration, that our hearts may feel new pulsations of  
strength and activity, and our spirits become united  
in light and joy. We would be brought up into an  
atmosphere of purity and of peace, that our  
paths may stretch onward to higher life, to grander  
scenes of employment and usefulness. We would  
come into harmony with all that is holy and true, with  
the pure and bright angels of the divine existence.  
We ask the blessing of the pure, the wise and the good  
spirits of all worlds, that we may be able to be with  
all; may it rest upon the lowly and sad until they are  
quicken by its influence, uplifted and made strong.  
May it enter every heart and remain there as an  
abiding light, until all the darkness of sin and sorrow  
is banished, and the heart is filled with the promise,  
of hope and of good cheer, and grow better and  
happier because of its divine rays. May we all at  
this and at all times be ready to do thy will even as it  
shall be appointed to our hearts.

### Questions and Answers.

**CONTROLLING SPIRIT.**—We are now ready for  
your questions, Mr. Chairman.

**Q.**—China and Russia have tariffs higher  
than that of the United States. If a high  
tariff makes a nation wealthy, how is it that  
these two countries are the poorest in the  
civilized world? If "high tariff develops man-  
ufactures," how is it that these two countries  
are industrially the most backward of all the  
civilized nations of the earth? Please answer.

**A.**—These are questions which perhaps it  
would be well for every thinking mind of the  
country to study from both sides and reason  
upon dispassionately. We can only give an in-  
dividual opinion upon them, the same as any  
intelligent mind would do. Personally we do  
not believe in a prohibitively high tariff, nor on  
the other hand are we altogether prepared to  
state that free trade, unqualified, is for the  
best good of the country. We hold that the  
tariff, relating as it does to the manufacturing  
and industrial interests of this country, may  
be adjusted satisfactorily to both sides or par-  
ties, but that can never be done through re-  
crimination, by attacking persons or systems  
in a heated manner; it can only be done by dis-  
cussion fair and open, and by the adoption of  
such means as may seem honorable and just to  
those intelligent minds who really desire the  
good of the country, and who recognize the  
importance, the good of its industrial classes.

We do not care to enter into a discussion  
upon this platform of measures that are essen-  
tially political in their nature. The question  
of the tariff at this present time has entered so  
thoroughly into the political aspect of the coun-  
try that for one to give a personal opinion, spir-  
it or mortal, is to virtually class himself with  
either one or the other party that stands as re-  
presentative of the politics of this nation; there-  
fore, Mr. Chairman, we desire to be excused at  
this present time from saying more upon the  
subject before you.

**Q.**—It has been said by medical chemists that  
all nervous troubles of human beings proceed  
from an improper condition of the blood, either  
directly or indirectly, which leads to unnat-  
ural pressure upon the nerve cells, and thus each  
of the millions of filaments conveys to the brain  
its distinct complaint. The questioner is in  
doubt as to the above statement, as, being a  
mesmerizer, or magnetic healer, he has cured  
nervousness through manipulating the patient  
with his hands, needing no medicine to effect a  
cure.

**A.**—We shall assent in a measure to the sci-  
entific statement made, that nervous disorders of  
the physical system are principally produced  
through the vitiation of the blood. We believe,  
from study and observation of the physical sys-  
tem of man, that this is generally true. We  
find hundreds of human beings living under a  
state of such high pressure as to have little  
attention to their own organisms; they become  
careless in many directions, do not give proper  
care to diet and exercise, and to the general  
laws of health; thus the blood becomes vitiated,  
and in many instances poisoned by effete mat-  
ter passing into the circulating fluid, which  
should pass off from the system through nat-  
ural exhalations. What is the result? Perhaps  
no organic disease may develop itself, and there  
may not be any special manifestation of func-  
tional disorder, nevertheless we find the indi-  
vidual becoming a chronic nervous invalid, he  
cannot bear what in former times would have  
made no impression upon him, and is easily dis-  
turbed by little things. Why is this? You may  
say: Oh! he has inherited a nervous organiza-  
tion—it is natural to him. This may be so, as  
we have many among us who have inherited or-  
ganizations that do not give properly to their  
functions; therefore we find this pressure upon  
the nervous system.

But we are not referring to such individuals  
at present; we are speaking of those who have  
started out in life with a fairly good physique,  
who have been endowed with a constitution  
calculated to bear the wear and tear of the  
world, but who, because of their own neglect,  
their want of proper care, have become reduced  
to such a state as to be known as chronic ner-  
vous people. The blood, we affirm, is disor-  
dered in more than one respect; it does not  
circulate properly; it does not throw off those  
accretions which it should part with in order to  
remain in a healthy condition; the nerve forces  
do not distribute themselves equally through-  
out the system, and are not able to perform  
their own work as they should do; there is an  
over-pressure of nervous force in one depart-  
ment of the organism, and a depletion of it in  
some other, therefore the patient suffers what  
is called on earth nerve pains, he may have ner-  
vous prostration, and so on.

Your correspondent, Mr. Chairman, speaks of  
having allayed this nervous condition, and per-  
haps such pain has been allayed, merely by the  
application of his hand to the parts affected.  
This, we have no doubt, is true, since if he is  
magnetic, and is also used by spiritual intelli-  
gence for the passage of magnetism through his  
system to that of his patient, he may be  
able to accomplish all of this, since this spiri-  
tual magnetism, being of a high order, possesses  
curative elements which may reach the case and  
impart to the patient temporary if not perma-  
nent relief. We do not think, however, that a  
patient of the kind described can find perma-  
nent relief unless the magnetism is applied  
daily for a long period of time. Magnetism  
which tends to equalize the flow of the circula-  
tion will also tend to distribute the nervous  
forces equally throughout the system, and thus  
bring the sufferer into a condition where he  
will imbibe health, not only from his physician  
but from the atmosphere around him. We would  
advise, from what we have learned from spiri-  
tals in the department of nervous troubles, that  
if a patient suffering from what is called ner-

vousness or a disturbed mental condition, and  
also from physical nerve-pains, which are so  
constraining to those who have to endure them,  
would seek to live closely in accordance with  
the laws of nature, partaking only of whole-  
some, easily digested food, eschewing late  
hours, late suppers, and avoiding stimulants of  
all kinds, especially highly spiced foods, and  
otherwise conducting regularly to the most  
possible degree of health, would find his blood  
coming into a better condition. If he would  
also pay strict attention to his person, in mat-  
ters of bathing, he would find the system able  
to throw off, through its natural avenues, those  
poisonous accretions which the blood has taken  
up and which it desires to dispose of. To live  
in the fresh air and sunlight, to a large extent,  
will do a great deal for a nervous person, or for  
one suffering from nervous pains. We know  
that there are classes of these disorders which  
are not easily reached by such means, but these  
methods will apply to all, and are likely  
to give at least relief. While it is necessary to  
receive other treatment, we should most cer-  
tainly advise the application of magnetism im-  
parted by a sympathetic, congenial and healthy  
physician, since this impartation will tend to  
equalize the circulation of the blood, and also  
to evenly distribute the nerve forces of the sys-  
tem, thereby they may do their work in a more  
regular manner.

**Q.**—[By Mrs. I. A. Vesper.] Which is the  
soundest religion, Spiritualism or Christian  
Science?

**A.**—We do not know that Christian Science  
is essentially a religion, since it may be adopt-  
ed, studied and understood, we believe by  
those who adhere to any denominational re-  
ligion, and also by those who profess to have  
no religion whatever. Neither do we consider  
that Spiritualism is directly a religion, yet it  
may be so called, since it applies to the man-  
ner of living of humanity, and teaches that unless  
a man seeks to live in direct accord with the  
rules of justice and of fraternal love to his  
kind, he will suffer because of his omission.  
Spiritualism teaches that as a man soweth so  
shall he reap in time to come, and that who  
lives as man, he shall know how to live, he is  
not only to be of use to himself, but also to his  
fellows, will undoubtedly, when he has passed  
from one scene of labor to another, derive a  
satisfaction from the contemplation of his past  
record which will bring great happiness to his  
soul; therefore Spiritualism is a religion. And  
it is a great deal more, since it may be called a  
philosophy, the science of life; a science which  
demonstrates directly, through the operation  
of law and fact, that immortality is assured to  
humanity; a philosophy, since it can reason  
upon life and upon things, and outline clearly  
to the contemplation of the mind, not only  
causes but effects, the sure sequences  
which will follow the one from the other, and  
so on.

Christian Science comes to the world at the  
present time, claiming to afford to humanity  
the means for producing a state of health,  
bodily and mentally. It says to mankind:  
"Matter may be subjugated to mind." Spiritu-  
alism has claimed the same, and it stands upon  
this platform, that mind is above and beyond  
matter; that the spirit permeates and controls  
the material. And yet Spiritu-  
alism asserts that the mind is not above, but  
upon mind, has its own domain and province,  
and that it must and will assert itself and its  
prerogatives in that domain and within that  
province; that is, the physical elements of the  
human body have their own particular line of  
work, and must function in accordance with the  
work and obey the law of their being. The  
mind of man has its own particular domain,  
and to a certain extent may control the phys-  
ical. But there are limits; there is much con-  
nected with the physical which will assert it-  
self, which must operate in accordance with  
the physical laws of the universe, and there-  
fore will demand its rights and that attention  
which belongs to it.

Christian Science may do much by teaching  
mankind how to live regularly and correctly,  
so that the mind may gain the ascendancy, and  
that the body may be brought into a healthy  
condition, and the mind may be brought into  
harmony with the mental nature. Christian Sci-  
ence may do much, if it will, by scientifically estab-  
lishing to the human mind its office and its work,  
but it cannot do this by claims and pretensions,  
it must do it by established facts, and by the  
evidence of the mind. If it opens classes and teaches a man  
how he may conduct himself so as to ward off  
disease, or overcome pain when it attacks his  
system, then it is doing a grand work. We be-  
lieve there are many conscientious workers in  
this particular field of labor who are seeking  
to do this very work. Spiritualism has sought  
to do it from its first entrance into the human  
family; it has had its branches of teaching in  
this department all over the land; it has had its  
healers, mental and magnetic, who have sent  
forth the life-giving forces of their own natures,  
and also those from unseen but potent intelli-  
gences who are seeking to cure humanity of its  
many ills. Spiritualism and Christian Science,  
so termed, may work for humanity if they both  
seek to establish health of mind and body. We  
do not object to any agency that is calculated  
to help mankind up to the condition of mor-  
rancy, vice, ill health or suffering, but should  
call it God-given, and should certainly wish to  
speed it on.

**Q.**—[By O. S. P.] Obesity being regarded by  
many physicians as a diseased condition, what  
are the best methods and remedies for its re-  
moval?

**A.**—We do not make the sweeping statement  
that obesity in every case is the result of dis-  
ease, but we believe that it is so in a great  
many cases. Here, as in cases of nervous dis-  
order, we find the difficulty seated in the cir-  
culatory system; the blood is not of a pure, un-  
adulterated nature, and it is vitiated by the  
admission of another fluid, which you may call  
water, if you please, since it is watery in ap-  
pearance, that is, there is a deficiency of red  
globules, and therefore we find that the patient  
is really in a diseased condition. We would  
best advise agencies for such a state? We  
should not advise the patient to dose himself  
with drugs, but to be careful what, by way of  
medicine, he takes into his system. We should  
recommend him, as well as the nervous patient,  
to attend to his daily habits and surroundings,  
to live as far as possible, in a healthy and  
fresh air, to attend to exercise especially,  
and also to his daily bath, taking a good course  
of rubbing with a flesh brush, morning and  
night. We should also recommend magnetic  
treatments, because we have great faith in the  
efficacy of magnetism, when healthfully and  
properly applied.

## SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Oct. 26th, 1888.

### Harvey Slade.

I desire to assure my dear friends in New  
York State that I am firmer in the faith to-  
day, if possible, than I was in the mortal. Then  
it was my religion to feel that the dear ones  
visited me in such a manner, and I would  
say to them: Wait patiently; in a little while  
you will come to join those who have gone be-  
fore. My angel-mother came to meet me. The  
time since her departure had seemed very long to  
me, for I lived eighty-five years on earth.  
My friends will understand who is speaking  
when they see my name in the paper. My  
home was in Lansingburg, N. Y.; my name,  
Harvey Slade.

### Alice B. Sampson.

Oh! how quickly I went out to the other  
life! The spirit was not crushed, but the body  
was. Poor father and mother, how your hearts  
bied for me! I changed my course, thinking  
perhaps I should escape the limbo as it came  
from the tree; but instead it was to bring me  
over into the beautiful home beyond. I felt at  
the time how much they needed me! Many  
times did mother say: "I cannot have it so!"  
It was not possible, seemingly, that her Alice  
was gone. No, dear mother, I was not made  
any step from you. But it seemed as if I  
had gone far away at that period. Father and  
mother, if you would, but learn a little of the  
life beyond you would feel much happier.

Annie, I want to thank you and the guides  
for what you have been able to learn of me  
and my dear mother. Oh! how I long for the  
moment! As I heard the crash coming I turned  
away to escape it; but, no, it was quick I had  
not time to think.

But the letter! The letter! I will remember I  
held it in my hand. I know, Annie, you under-  
stand full well what it meant, and that you did  
receive nearly all the contents of the letter.

Oh! this beautiful spirit-land! I would not  
return to earth to stay, but I would ask you to  
be patient, dear mortals, for in a little while  
will the gate of the beautiful Summer-Land  
open to you, and then you will know what each  
spirit has been trying to explain to you. We  
may try, but we can only give a faint outline  
of the beauties of spirit-life. Flowers bloom  
everywhere, filling the air with their sweet-  
ness, and little children pluck them by the  
wayside, so happy in their glees.

In Plymouth, this State, Mr. Chairman, I was  
known, and the incident that hurled my spirit  
from the body has not been forgotten.

It seemed to have been only a few moments  
before I came to consciousness, and realized  
what had happened. Then my own spirit at  
once went out to my father and mother; in my  
recollection, my angel, but knowing of spirit-  
return, and feeling much of spirit-presence,  
her sorrow was lightened a little in conse-  
quence; still I know she missed the presence of  
the form. I tried to be patient, for when I was  
not suffering the world was bright and beau-  
tiful, and when the suffering came I tried to look  
upon it as a trial, and in a little time I  
should be released. I lived at Stafford Springs,  
Conn. My mother is Mrs. H. P. Fairfield, and  
my name is Stella P. Pinney.

### Stella P. Pinney.

Mr. Chairman, I have dear ones waiting for a  
word from those who have crossed over. Many  
a time have I drawn near to those dear to me,  
thinking perhaps they would sense my pres-  
ence, and thus I have been able to understand  
them. How many times have I breathed this  
thought into my mother's heart: "Stella is not  
far from you." I am much nearer, dear mother,  
than you can think although you understand  
much of spirit return.

I loved music, and we have much of it in  
spirit-life. It is not better there; all the instru-  
ments are in tune. Every one watches so  
eagerly for the music as it comes, and often lit-  
tle groups of children sing together delightfully.  
What is sweeter than to think that your dear  
ones await your coming? Mother hardly felt  
sorrow when I went, but knowing of spirit-  
return, and feeling much of spirit-presence,  
her sorrow was lightened a little in conse-  
quence; still I know she missed the presence of  
the form. I tried to be patient, for when I was  
not suffering the world was bright and beau-  
tiful, and when the suffering came I tried to look  
upon it as a trial, and in a little time I  
should be released. I lived at Stafford Springs,  
Conn. My mother is Mrs. H. P. Fairfield, and  
my name is Stella P. Pinney.

### Amos Dean.

While dwelling in the flesh, Mr. Chairman, I  
understood little of spirit return; I did believe  
that the spirits hovered around us, yet I must ac-  
knowledge I woke to a great surprise when I  
found that the spirit could return, using the  
organism to speak through. I realized then  
that I had been looking through a glass darkly,  
that old theology was a delusion, and only  
served to hold the mind in darkness. Many  
years did I walk in the mortal form, but not  
many since I threw off the mantle of the flesh.  
I am now glad to acknowledge that I have  
been in error, and that I now see the light.

I know, Mattie, you have been looking anx-  
iously for a word from grand-father, and grand-  
mother, and I am glad to tell you that I have  
accepted the invitation, and came in to tell my own feelings and  
experience.

Throw aside all prejudice, lay by your doubts,  
rise above the clouds of error, and think for  
yourself a little. I did not live in the day  
when there were so many privileges as you  
have. I know they will say to me perhaps I  
would not have accepted them, even if they  
had been granted me. I know what I am speak-  
ing of; it is better for you to go to school this  
side, instead of having to learn all on our side,  
although we find it is a life of progression, and  
may learn there. But learn here, and you  
will be much further advanced.

Mattie, my darling, I know how many clouds  
have come to you, how many thorns you have  
had to walk over, and I have sent forth an ear-  
nest petition, asking the angels to guide you  
and to hold the mind in darkness. Many  
years did I walk in the mortal form, but not  
many since I threw off the mantle of the flesh.  
I am now glad to acknowledge that I have  
been in error, and that I now see the light.

I passed away in Southern California; my  
name is Amos Dean. I think I shall be remem-  
bered by the dear child, and some few others.

### Col. Robert Cowdin.

Although by very few may remember me, I  
know there are some in this city who will. Two  
purposes have brought me here to-day: one is,  
to prove the immortality of the soul, or rather  
to do my part toward it; and another is to  
reach a dear friend in Florida, at Arlington  
River. I know that this paper goes all over the  
land, and that it will reach the friends of the  
dear one.

Brother Paul, I know you will be glad to get  
a word from me. Yes, it was correct; I was  
there present at the time you had the inter-  
view, and what purported to come from the  
Colonel was right. As I was privileged to  
speak I thought I would merely say a few words  
when you thought I was I, or felt pre-  
sured it was. Every word that came through  
another instrument was correct, and I would  
like you to know that although I gave but a  
short message at that time, I had much more I  
would like to have said, but could not control  
longer. I found that the boy who passed will  
in the army, and the one who passed away by  
accident before. One was wounded on the  
field, taken by the Confederates, and passed  
off in their hands. Now I would like this dear  
friend to realize for one moment what an effort  
I have made to come for and meet you, and to  
speak of these things. Much rather would I  
come privately, dear friend; if you can find a  
medium in your vicinity I will promise to meet  
you. Put forth every effort, as I have done to-  
day. Do not think for one moment because I  
am so anxious, and even over-anxious, it is  
because I am so happy and satisfied  
in my spirit-home, but the laws of attrac-  
tion draw us to the dear ones here, and when  
we think we have but a word to say we find we  
have much. It is the spirit of sociability that  
moves us, and we hardly know where to stop  
talking. Col. Robert Cowdin.

### Lieut. William A. Ashley.

Coming into this room, which the red man  
calls the council-room, I find many chiefs pre-  
sent, who have come to give power not only to  
mortals but to spirits, for many would not be  
able to speak were it not for the help of the  
spirits. I am glad to see you, and I am glad  
to see magnetism to each one that comes here  
to-day from the bright Summer-Land.

Oh! the beauty of our spirit-homes!  
But still we are drawn back again to you and  
earth-life.

As I listened to the gentleman who preceded  
me, I said: "Will it be possible for me to  
speak?" and the answer came from the Spirit-  
Chairman that there would be an opportunity,  
so I stood watching when he should be through.  
You little understand how we prize such a  
privilege as this—hoping that the paper may  
reach the eyes of some dear one.

I have many friends in Springfield, Mass.,  
and in Cummingtown, Conn. I think I shall be  
remembered, for I was a soldier. In the Battle  
of the Wilderness I fell, but the spirit was not  
killed. As I heard the call, I exclaimed: "Great  
God, am I out of that body?" I did not know  
how long to realize that I had cast off the old  
coat; but I said to the spirit who greeted me,  
"Grandfather, I fell, fighting for my country."  
"Dear William, you have spilled your blood  
that others might have liberty," was his answer.  
How many times have I wanted to give out a  
word, thinking that it would make one more  
link in the chain of evidence which  
brings the knowledge of immortality to the  
hearts of men. How hard we work to let our  
friends know we are at home, and still not a

word comes from them to us. "Would you close  
your doors against us, if we were in the mortal  
form?" I have often thought of this.

The battle in which I fell was a hard one.  
Many a poor mother's heart bled for the boy  
that went out; many a tear coursed down the  
father's cheek for the son that is gone. As I  
have met them on the spirit-side, many times  
they have expressed themselves that it was  
true, they were not dead. Twenty-five years  
have rolled away since they were called, both  
men and boys, to fight for their country. God  
bless the boys! Many a man stood back, while  
the boys came forward and said: "We will go."  
Lieut. William A. Ashley, of the Tenth Mass.

### John Pratt.

What is sweeter than freedom? Liberty! I  
look back and well remember how the boys  
went forward in their teens. Very few came  
back. How glad I am to know that they all  
meet together on the spirit-side. I should not  
have spoken of the soldiers, only I see them  
sitting here with me, and I see one to another,  
anxious look comes over the faces of some who  
have not spoken, but have gathered to see what  
might come, and to learn, so they may be able  
to control other instruments, with the hope of  
reaching some dear one. My feelings reach out  
now, although I am drawn a little closer to  
my own.

I know, Lizzie, I promised faithfully some  
time ago I would, if possible, give a few words,  
that you might be assured I did not forget you.  
Walter, dear boy, stand by your mother, and  
be a help to her. She has done so much for you,  
it is your turn now to do for her. How many  
times, since I had a little conversation with  
you, have I tried to produce some little sound  
or manifestation in your room that you might  
know I was there. I have been drawn to Wash-  
ington, D. C., on account of some little matters  
I am interested in for you. I am working  
through influences silently, hoping it will be of  
some benefit. I speak of what I know; you  
will come out all right; but you must wait, you  
cannot hurry the wheel of time. I will under-  
stand the causes of this delay.

Nephe, Lizzie, whenever there is an opportunity  
to speak with me privately, let it be where it  
will, grasp it, for if mortals knew how much  
benefit we derive from coming into conversa-  
tion with the dear ones, they would try hard to  
gratify us. I should much rather speak in pri-  
vate, but these matters weighed heavily on my  
mind, and I could not come to the business affairs,  
and concerning the boy Walter, so I have come  
in public.

Mr. French wishes to be remembered to your  
friends. You will understand who French is,  
as he was a neighbor. Let me just say to you,  
when you see your friend Matt, tell her her  
darling daughter Hattie is here to-day with the  
grandfather.

I see, dear wife, you have made a change, and  
I think for the better, as you must be a little  
more settled. Not but that the people were  
friendly to you, but there were circumstances  
which were not to your advantage. I have  
told to Walter, tell him from father when he  
obtains a situation not to leave it so quickly,  
but to hold it long enough to get something  
permanently from it. You will understand,  
dear wife, what I refer to; there are some things  
connected with our affairs that do not  
show to speak of publicly, therefore I will  
hold them back until we can be brought in con-  
tact more closely.

I lived in Quincy, Mass., and was known by  
the name of John Pratt.

### Amos Atwood.

I see as I step into this meeting strange faces  
looking toward me, and, oh! how thankful I  
am that we are not strangers in our beautiful  
homes beyond. Fifty-eight years did I dwell  
in the mortal, and when I heard the call to  
come up higher I knew there was no way but  
to obey it, and I thank the angel-world for the  
summons.

I would like them to know in the old home  
that I have returned. In Minneapolis, Minn.,  
I knew many, but I passed away in Farming-  
ton, I shall be remembered in these places  
and in Claremont, N. H.

When the spirit-life the loved ones came to  
meet me and from one to another. Dr. Parker  
was there with the rest. He greeted me  
with these words: "Is it possible you have  
made the change?" It is not only possible but  
true, I replied. And we entered into conversa-  
tion just as we would in mortal life. I looked  
about me and from one to another in surprise  
at the land I had come to, for I had thought of  
heaven as a far-off country. I find it is simply  
a place of happiness, and that it is but a step  
beyond the mortal life.

### Jennie Dinsmore.

[To the Chairman:] The Spirit (Chairman said  
I could come when that gentleman stopped  
talking; just kept waiting right close  
here. I want you to write this down: a  
little girl as well as big girls come. I go to  
school, and I want mamma to know it, because  
she sometimes wonders where her Jennie is. A  
great many times she thinks perhaps I've  
gone to heaven, and I don't come back again.  
Why, mamma, you know better than that.  
She's got to learn it, just like going to school.  
My throat hurts me. I had diphtheria when  
I went away. It'll go off in a minute.

I want my mamma to know I've seen Grand-  
pa Grimes. I want her to know that we come,  
oh! I want to see Grandpa Grimes with me;  
she's a nice little girl that I play with. I am  
coming up big. I was little when I went away.  
I have been gone a long time, all through the  
winters and the summers.

I want mamma to know I went away to  
England, and saw, oh! beautiful things; but  
the house looks so different. I went with grand-  
pa. I wanted to talk so much in that other  
meeting, but I had to wait, because a gentle-  
man had so much to tell; then I came here this  
morning as quick as the door was unfasted,  
and when you came in here alone I was right  
behind me, and I know better than that.  
I looked round in one place and another,  
and then I went out to the little room where  
the medly was. I didn't make any noise.

I want you to tell mamma I've found the  
kitty that went away, and they didn't know  
where it was. I've got it. We have kitties and  
dogs, just the same as you do here. I was Jen-  
nie Dinsmore, and I lived in Chelsea, Vt.

### Hezekiah Tolman.

To-day I find children welcomed here as well  
as adults, and no distinction made. I have been  
only too glad to be a listener. How often the  
thought comes to me to listen, but I cannot  
closely. Why can't the doors be shut so  
coming day by day. Here in your meetings it  
is such a blessing to find a door opened freely.  
Dear mortals, can you understand the great-  
ness of this privilege which is offered without  
money and without price? Think not for a mo-  
ment that we do not realize its value, for we do.

I well know every street in your good old city.  
Years have rolled away since they said I was  
dead, but I only passed out of your sight, for  
the spirit can go wherever it will. You may  
ask me if I know much of this spirit return be-  
fore I passed away. I answer emphatically,  
no; yet I should be a very poor scholar, if, dur-  
ing the time I have been a dweller in the invis-  
ible realm, I had not learned something. Pro-  
gression is the word that is given to us in spirit-  
life, and we would say to you: Make all the ad-  
vancement you can here, for it will help you as  
you are called higher.

As I have said to Father Hinckley, how I  
wish they might know, here in this good old  
city, that Spiritualism is the only true religion.  
He says: Be patient, for we are getting into  
the church a good deal. I think he ought to  
know, for he looks in upon 'em.

I have been looking about myself, and I see  
that many a one who stands in your pulpits  
mixes in something of Spiritualism. But they  
want to cover it up a little, so it won't affect  
the pocket. That's where the trouble lays.  
When I see so many eagerly reaching out after  
something to satisfy the spirit, I say to myself,  
Why is it not made plainer? Here mortals are  
suffering for spiritual food more than for ma-  
terial food, and still they do not know what  
the matter is. Now feed your spirits, and you  
will be able to feed the mortals.

I am not speaking personally to the mortals I  
address, for I know my words are going out  
side of this little meeting.



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