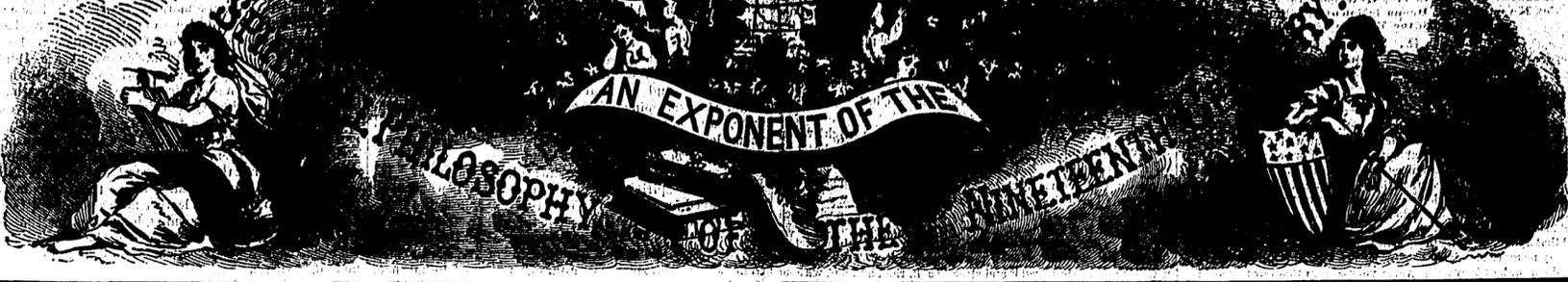


BANNER OF LIGHT.



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Banner Correspondence.

New York.

NEW YORK CITY.—Frank W. Jones writes: "Joseph Noble, of Paterson, N. J., made the opening remarks at the People's Spiritual 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. F. Jeanneret, T. O. Ostrander, the Chairman, and others, and were of interest to all."

On the evening of the 28th Wilson 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. F. Jeanneret, Mrs. J. B. Hugo, Mrs. M. C. Morrell, T. O. Ostrander, and others, with manifestations of spiritual influence in 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 acclamatory. 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 no fair and honest 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 trend 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 inopportune. 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 *Plaindealer* 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 sitter 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 sitter 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.

SHEBOYGAN.—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 Evidence 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 cataplectic 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 marvelous than fiction. Her parents were Brooklyn people, who died before the accident which 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 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. She 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 wonderful 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 in bits, and played in an envelope, some of the pictures 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, lambrochins, 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 that 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 passes 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 Orin Olson, 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 Immanuel 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."—*Many 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 unconquerable 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 cloud 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?"

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 passed 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 Yastrum.

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 blustering spirits, watching over the welfare of mankind, waiting to minister 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 here 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 as 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 exposor 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, joining, 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 quietly 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 bedside, 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 waited 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, 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, wrong 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 an unpleasant experience 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 will go so 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 personal? 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 exposor 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 falsity 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 exposors 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 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 care 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 my 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.

TO OUR SUBSCRIBERS.
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SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not receive anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, we will endeavor to return them by drawing a pencil or ink line around the article he specially desires to call our attention to. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. 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 light of Truth, creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

Special Notice to Patrons.

THURSDAY, NOV. 23TH, 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 LIGHT, 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 without 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,' by 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 working-woman'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 very 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 16th 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, disapproved 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 parsons 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 spiritual rostrum at Memorial Hall, 170 Superior street, during the month of December. Friends in surrounding towns wishing to engage this remarkable medium for week-day meetings or parlor sittings can apply to Thos. Lees, 105 Cross street.

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, after noon and evening, 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.

Heraclitus foresaw, evidently, B. C. 513, the "non-plus" 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 of 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 40th 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 beats 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 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, 9 Bosworth 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. Mumms, 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 J. Mumms, our 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, such as he, live again, he will be seen in the waiting plain 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, he will be seen in a 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 govern 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.' Conscientious with the vastness of time and the limitless boundaries of the universe 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, and the future surround 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 intuitions of ideal 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 bereaved affections 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 a 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 very same 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 an 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, 80 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 innocency 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 dogmas and delusions.

Christian dogmas 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 evidence 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, a 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 think it would be more just to reply, there is not sufficient natural 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 county 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 vivisection. It would have been possible 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 man. And these myths of slow and 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 sinners 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 theological devil. The crucial question of the savage man Friday was too fundamental for the theologians of Berkeley Hall. Friday asks: "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 of the novel, from the recent editions of "Robinson Crusoe." To give an answer to that question we shall have to go back a long distance.

The horned 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 wallow 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 a heoglyph 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, the sting of 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 evil, the light and the dark, 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 myth. The war between good and bad, light and the dark, when mind became an eminent 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 of good and evil. The dark divinity in the physical, mental or moral domain was only negative or regressive; the bright one, the god of light, the god 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 savage men, but they were also their customs and beighting beliefs, but were also the victims of their leavings, 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, as you do not 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. She was not nervous about 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 perpetuating 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 an enemy in charity 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 motives 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 pay the forfeit of 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 dogs 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 forgiveness. Nature knows no law of pardon—nothing but causes and consequences. If 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 burned and burned and would burn on till they were burned out.

We have been following [said the speaker] a phantom of faith, and the actual, veritable 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 man cooperating 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.

The reason why evil did not kill the devil was because man had unconsciously created or permitted all that is the devil finally; and here or hereafter man had to consciously destroy his own work, and fight himself free from the errors of his own ignorance; not man as mortal simply, but as an immortal, marching onward side by side with those who were older in mortality, still united with man and lending a hand to effect in time the not altogether inscrutable but slowly unfolding purposes of the Eternal.

Mrs. Isabella Beecher Hooker will lecture before the Independent Club in Berkeley Hall next Sunday afternoon at 2:35. Subject, "How I BECAME A SPIRITUALIST."

A Spectral Dog Sells a Train.

A New York Tribune reporter tells of having been seated on the Battery promenade recently, when a lady passed with a white dog. This led a man on the seat next to him to say that he never saw a white dog without being reminded of an experience of his when he ran on the Pennsylvania railroad ten years ago. A long train of passenger cars and three Pullmans left Jersey City at nine o'clock one evening. It was going at a sixty-miles-an-hour pace, when the engineer said, "Look here, Jack, there's a white dog running along side what's been following us five minutes, and I'm blamed if he ain't kept up to the engine. Look at 'im." Jack did look, and saw the dog skimming along over cuts and ditches and round curves like a swallow. At length the engineer said there must be something wrong, and stopped the train, after which the dog was seen. The conductor came and inquired why this was done, and having been told the train was started, moving slowly until the engine was within twelve feet of a huge rock that, loosened by the rain, had rolled down from the bank. Had it not been for the white dog the train would have struck the rock while under full headway, the consequences of which can scarcely be conceived. The man said, "I got shaky soon after that and resigned, and the very mention of a white dog, much more the sight of one, brings that strange ride back to me."

We gather the following from late Indiana (Pa.) papers:

Dr. Peebles, one of the busiest of busy men, lectured last Monday evening in the United Presbyterian Church in Indiana, Pa., upon "Foreign Travels." The four following evenings in Library Hall, upon "Hygiene and Health," and Friday afternoon and evening before the students and Faculty of the State Normal School in Indiana. Saturday evening he delivered a paper before a select party of persons upon what he saw of Spiritualism in China, Siam, Ceylon and India. He argued that Spiritualism both old and new was in harmony with immutable law, and afforded the only direct, tangible and positive evidence that we have of a future conscious existence.

W. L. Jack, M. D., writing from Haverhill, Mass., under date of the 17th, says he has been very busily employed of late, and in the course of his letter: "The last issue of THE BANNER at hand is one of the very best published, and should be sent broadcast over the land. Its leading article, clearly setting forth the Fox faces issue, is the best editorial of facts you have given. It should be put in pamphlet form and freely distributed."

A correspondent wishes to know where Wild Tea, or "Red Root," the cure for Cancer, published in Nov. 10th issue of THE BANNER, can be procured. We think the large botanical drug stores of this city and elsewhere could supply the herb. The lady who was cured of cancer by it described the Red Root as growing plentifully in the West—but we have no doubt it may be found in the large, reliable botanic stores of the East.

REMOVAL.—A. S. Hayward, magnetic physician, having secured parlors at No. 4 East Brookline street, Boston (second door from Washington street, opposite Franklin Park), will remove there December 1st, where he can be found from nine to four (Sundays excepted). At other hours he will visit patients at their homes.

Read the Call (on third page) for the Quarterly Convention, to be held Dec. 1st and 2d, at Hartford, Mich.

Acknowledgments. It was Irvin Camp of Erie, Pa., who sent me the \$1 which I erroneously reported for Clark Irvine in my last account.

Since my last report I have returned toward my cottage fund, from L. A. S., of Hamburg, Ia., \$5.00; from E. J. Cornell and wife, of Syracuse, Neb., \$10.00; from Mrs. S. J. Dyer, ed., \$5.00. (These are old neighbors, and were educated with my children under Prof. Lyman, late of the United States Treasury and a frequent correspondent of the BANNER OF LIGHT.) From J. J. Lake, Trenton, Ont., \$1.00; Mrs. H. D. Cook, Normal, Ill., \$5.00; total \$20.00; making in all to date, \$194.00.

As my spirit-friends constantly assure me the necessary amount will be raised, and I have perfect confidence in the Spiritualists who have readers of THE BANNER for twenty-five years, I have let the contract for \$500, to be completed early in the spring.

Cobden, Ill. WARREN CHASE.

Horsford's Acid Phosphate recommended by Physicians of all schools, for the brain, nerves and stomach.

Writing Planophettes for sale by Colby & Rich. Price 60 cents.

ALL SORTS OF PARAGRAPHS.

ATTITUDE, 1888. Spring, long awaited, blossomed but to decay. For hardly had she from their morning woe. The wings to melody, and ceased the sun. To bings with emerald light trembling wheat. Then Summer, envied, and sweet, Mrs. Grant held all spiritual services and psychometric readings in Grand Army Hall, Chelsea, Sunday afternoon and evening, Nov. 24th. Would like to make engagements to lecture with societies for December and January. Address Addition House, Suite 1, 422 Tremont street, Boston.

J. W. Fletcher will lecture in Springfield, Mass., in G. A. H. Hall, every Sunday for the present. Mrs. Emma Minor was engaged in Augusta, Me., November 4th, 8th, 11th and 12th; is engaged for Worcester, Dec. 0th, Clinton, Dec. 30th.

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Colby & Rich, Publishers.

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Christmas Presents. Colby & Rich, at their Bookstore, No. 9 Bosworth street, have on sale a large assortment of highly interesting books suitable for Christmas presents, which they offer to the public at very reasonable rates. Give this firm a call and examine their assortment for yourselves.

For Sale at this Office: THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents. THE PROGRESSIVE FAMILY HEALTH MAGAZINE. Published monthly in New York. Single copy, 10 cents. THE JOURNAL OF MAN. Monthly. Published at Boston. Single copy, 10 cents. THE SPIRIT. Monthly. Published in Boston. Single copy, 10 cents. THE FARRER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BEZEL. NOTES AND QUERIES, with Answers to all Departments of Literature. Monthly. Single copy, 10 cents. THE OLIVE BRANCH. Utica, N. Y. Monthly. Price 10 cents. RELIGIOUS PHILOSOPHY JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents. THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents. THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copy, 5 cents. THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents. THE HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE THEOPHIST. Monthly. Published in India. Single copy, 5 cents. THE HOLY GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents. THE PATH. A New England heart devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. THE PATH. Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

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H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

Movements of Platform Lecturers.

(Notice under this heading must reach this office by Monday's mail to insure insertion the same week.)

Mrs. Jennie K. D. Conant, on Mondays 11th and 18th of November, met with the Spiritualists at College Hall and Esplanade Hall, Boston, where she gave correct psychometric readings, and also gave readings. Mrs. Conant will hold spiritual services and give psychometric readings in Grand Army Hall, Chelsea, Sunday afternoon and evening, Nov. 24th. Would like to make engagements to lecture with societies for December and January. Address Addition House, Suite 1, 422 Tremont street, Boston.

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ADVERTISEMENTS.

TO STOUT PEOPLE.

Obesity is fatty degeneration. The danger lies in inward fat, which may be known by scant breath and decrease of labor power. My own condition (having doubled my weight in fifteen years), together with the advantages of four years' foreign study, led me to the discovery of safe Vegetable Remedies which afford permanent relief. I endorse these remedies positively from personal experience, having cured myself and cured many others. No starvation required. Distant patients successfully treated. Remedies sent by mail. For full particulars, address DR. EDITH BERRAN, 118 ELLISON STREET, FATHERS, NEW JERSEY. [Formerly Dr. Edith Hall, of Boston, Mass.] N17

FOR SALE, Rowley's Occult Telegraph.

Rowley's occult telegraph is being offered for sale, and represented to be like no other. It is a device by which any and all messages, exactly as they are spoken, may not be imposed upon. My forces will be consulted in all cases, and directions given how to develop the gift. Price complete, boxed for express, \$25.00, in advance. W. B. ROWLEY, 89 Euclid Avenue, Cleveland, Ohio. N24

GEO. W. ALLEN,

NERVAGE AND MASSAGE TREATMENTS, and Vapor Baths for Ladies and Gentlemen. Boston, 175 Tremont street, Evans House, Room 52—Monday, Wednesday, Friday and Saturday, from 9 A. M. to 5 P. M. Brocton, 103 1/2 Building, Room 7, Tuesday and Thursday, 8 A. M. to 6 P. M., and Saturday evening.

Delineation for \$1.00.

SEND \$1.00 TO DR. N. W. SMALL, Wabash, Ind., and receive by mail a reading for yourself. Satisfaction guaranteed or money refunded. Give full name, age and sex. N24

DR. J. C. STREET,

181 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take elevator. Sittings by appointment. Office hours 10 to 4 P. M. Reception Room, No. 181. N24

HORATIO G. EDDY

HOLDS Materializing Sances each evening, at 8 o'clock at 59 East 9th street, New York. N24

MISS L. M. WHITING,

MASSAGE. Formerly with Dr. Munroe, 164 Tremont street, Room 10. N24

E. H. MATHews, MEDICAL Medium and Psychometrist, can be engaged by Societies, 35 Hollis street, Boston. 2w* N24

TUMORS of All Kinds Cured.

By the use of the "Cancer Cure," Dr. J. C. Street, 181 Tremont Street, Boston, Mass. N24

SPIRITUAL Instructions, Development and Healing given at 288 Vindicator st., Room 3, Cleveland, O. N24

Materialized Apparitions:

If Not Beings from Another Life, What Are They? BY E. A. BRACKETT.

This work is in two parts: the first containing carefully prepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization; the second, opinions and conclusions regarding the same. The investigation appears to have been pursued in a truly scientific spirit, by one possessing more than ordinary qualifications for the purpose, and with facilities—the results being correspondingly positive and overwhelming—conclusively regarding the reality of the phenomena in question. Aside from its positive testimony, the work affords many valuable suggestions to investigators as to the proper manner of proceeding in order to attain the best results.

The work contains 62 pages, 12mo, and is printed in large type, suitable for readers of advanced age. Cloth, \$1.00, postage free.

For sale by COLBY & RICH, NEW EDITION.

LOVE AND ITS HIDDEN HISTORY,

AND The Master Passion. BY P. B. RANDOLPH.

A book for men, women, husbands, wives, the loving and the unloved. In this curious and rarely original book the author offers to the public a powerful argument in favor of love, the knowledge of which rules the world, and which forth its manifold charms and necessities in a perfectly irresistible manner, though with keen wisdom and wonderful force. Two volumes in one. Price \$2.50, postage 12 cents. For sale by COLBY & RICH.

PROSE-POEMS AND SELECTIONS.

BY ROBERT G. INGERSOLL.

This work is a gem. It is a model in every respect. In fact, one of the richest, brightest, best ever issued. It contains, besides the celebrated "Declaration Day Oration," never before published, and all the famous "Familiar Prose Poems" printed in various shapes, but never brought together till now; many other gems selected from the speeches, arguments, lectures, letters, table-talks, and day-to-day conversations of the author. The work is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In all-color, leather-edged, gilt back and side. \$2.50, postage 12 cents. For sale by COLBY & RICH.

Light on the Hidden Way.

WITH AN INTRODUCTION BY REV. JAMES FREEMAN CLARKE.

The public receives in this book an illustration and defense of the leading truths of Modern Spiritualism from a source entirely distinct from that where such works are expected to come; yet the most enthusiastic and able Spiritualist writer of our time, and one who has not only a profound knowledge of the two forms of mediumship it portrays, but who has also a profound knowledge of the position of the Spiritualist in the world. This work is an independent one, and deserves attention from those engaged in investigating this occult borderland, where beings of the other world are reported as coming into relations with the inhabitants of our own.

Cloth, 12mo, 32 pages. Price \$1.00, postage 12 cents. For sale by COLBY & RICH.

THEOSOPIY,

Religion and Occult Science, With Glossary of Eastern Words.

BY HENRY S. LOCOTT.

These, through whose wonderful mediumship we have received many letters which have convinced us of the truth of spirit return. The names given in the message are all correct, and her dolls are in her rocker just as she used to put them, as she says. We look upon your journal as a wonderful carrying of words of comfort and encouragement to sorrowing hearts, and hope the time will come when it will be as welcome in every home as it is in ours. Respectfully yours, Mrs. C. WILLIAMS, 9 Temple street, Haverhill, Mass.

GEORGE ADAMS—MARY MITCHEL. With pleasure did we receive the messages—two from my darling boy, GEORGE ADAMS, and the other from my dear sister, MARY MITCHEL, through Mrs. F. Smith, printed in the BANNER OF LIGHT of Sept. 22d and Oct. 1st. Mrs. HORACE C. ADAMS, Bradford, Mass.

Written for the Banner of Light. A FOREST SYMPHONY.

BY MISS S. W. KELLEY. It was not a vast cathedral, Where thousands bend the knee. In no hall of sculptured tower or dome Rose that glorious symphony.

It was in a grand old forest, When day and evening meet, I heard a strain of music, That rings in my spirit yet.

It commenced far up on the mountain, 'Mid the topmost branches there, It rose and fell, and rose again, Like an abess' murmured prayer.

But as it swept down the hillside, It grew so strong and deep, It stirred my heart to yearning, And woke my soul from sleep.

It wrapt my saddened spirit In a joy unknown before, And wakened a kindred anthem That shall sound for evermore.

The vanished founts of feeling, The quenched fires of power, Were stirred to flowing and tuming In the lush of that solemn hour.

As the voice of the infant speaking, Seemed that mighty tone to me, As it surged through the swaying branches, Like the sound of the heaving sea.

It led far down the valley In a whisper soft and low, But its memory hovereth o'er me, Wherever I may go.

Oh! mighty north-wind singer, Oh! forest-organ grand! How I long for the sound of thy wondrous notes, And the touch of that master hand!

Country, Ct.

November Magazines. THE AMERICAN MAGAZINE.—"An American Theatre" is the subject of the opening article. It is written by George E. Montgomery, and with its numerous illustrations, including portraits of several well-known ladies and gentlemen of the profession, is one of great interest. This is followed by an account of "The First American Embassy to Peking," by L. McIntosh Ward, and a second installment of a finely illustrated paper upon "The Valley of the Connecticut," by J. R. Chapin. "The Twenty-Third of Brooklyn," is the subject of M. B. Farr's treatment of "America's Crack Regiment," in this number. Other leading articles are "The Koto and Its Associations," "The Koto being the national musical instrument of Japan," "Some Adopted Americans," "Tony, A Study in Black and White," and "Mr. Myndert's Grandfather." New York: The American Magazine Publishing Company.

THE VACCINATION INQUIRY deals with the question of the abrogation of all laws making vaccination compulsory with the force and assurance of one who, in taking the affirmative, knows he has truth on his side. The facts it produces showing the evil results of vaccination are sufficient to convince all who desire only the right to adopt its views. In this number William Webb gives quotations from several able conservative journals, which opinions he thinks must have shaken the faith of some of their readers in the advantages of the State-provided preventive. London: E. W. Allen.

THE HOMILETIC REVIEW.—Dr. Philip Schaff contributes a sketch of the life and work of the celebrated preacher of the New Church, John Chrysostom. In the third paper, reviewing the influence of recent criticism on the evidences of Christianity, Dr. Behrens of Brooklyn treats of "Miracles." He does so quite briefly, avoiding all allusion to present events proven by thousands of competent witnesses to be exact counterparts of the so-called miracles of Bible times. New York: Funk & Wagnalls.

THE PHRENOLOGICAL JOURNAL.—"Notable People" continue to be described, four of them with portraits in this number. An article of interest to artists and others is, "How to Look at a Painting," and advice every one should read is given in a paper upon "The Effects of Overeating." New York: Fowler & Wells Co.

CASSIUS'S FAMILY MAGAZINE.—The usual variety of entertaining and instructive reading is given this month, including a description of the "Greatest Home," and "Surroundings," "The Love Affairs of Some Famous Men," "The Art of Writing," "Forty Years Ago," and "Some Things We Say and Do in America." New York: Cassell & Co.

THE HEALTH OF HEALTH gives "The Health Habits of Sixty-Six Centenaries," "A New Prescription for Attaining Long Life," etc. New York: P. O. Box 2141.

THE FREETHINKER'S MAGAZINE gives Ingersoll's views of "Society," and "Is Civilization an Allied Society and editorial departments. Buffalo, N. Y.: H. L. Green.

THE PATH.—"Theosophical Activities" and "Is Heredity a Puzzle?" are among the contents. New York: W. Q. Judd.

Was It a Materialized Spirit? Last week a strange adventure happened to J. F. Williams, of Breaslet County, Ky., says a local Kentucky paper. About twenty miles east of this town is a mountain known by those living in the immediate locality as "Maiden's Ghost Ridge." On the day above mentioned, about four o'clock in the afternoon, Mr. Williams was proceeding leisurely across this mountain, and just after emerging from the forest, though the air had been unusually calm and the sky clear, there came a rushing sound as if a tornado had broken loose, the trees bending and swaying before the invisible storm. Williams stopped and viewed this strange atmospheric phenomenon with astonishment. Suddenly there came a peculiar sound from out of the rushing wind, and then Williams recognized the ghostly outline of a young lady clad in white and beckoning him to return in the direction from which he came. He also heard the voice in tones of distress say, "Stop, danger! Williams, who has been an unbeliever in ghosts, affected to disregard the command of the spiritual lady, and was about to resume his journey when again he was warned in the most solemn manner to proceed no further. Becoming deeply impressed with the sight of the phantom, he at once changed his course and returned to Jackson, and from here proceeded to his home, convinced that the warning saved him from some dire calamity. The mysterious appearance of the spiritual woman on this mountain is attributed to the murder of a lover, which was committed many years ago. The young man, who was killed was about to be married to a beautiful young lady. Unfortunately he had a rival who was determined that the marriage should not occur. One day when the prospective bridegroom was making his way across the mountain alone, it is supposed that his rival, who was on the look-out, murdered him as he was about to be married, and buried his body in a cave. The body was afterward found, horribly mangled and crushed.

The rival, however, had fled the country before the discovery of the dead man's body, and escaped punishment. On learning of the death of her lover the betrothed young lady pined away and died of grief, and now it is believed that her spirit continues to stand guard at the fatal spot where death overtook her intended husband. Those who were acquainted with the young lady describe the voice on the mountain as bearing a striking resemblance to that of the deceased young woman, and therefore aver that it is her spirit.

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No. 5.—THE IMPORT OF THE DAY. No. 6.—ANCIENT AND MODERN MIRACLES. No. 7.—THE PRESENT DAY. No. 8.—THE POWER OF PRAYER. No. 9.—THE NATURE OF SPIRITUALISM: IN ANSWER TO THE WORLD'S NEEDS. No. 10.—THE FOUNDATIONS OF THE WORLD. No. 11.—THE POPE, THE PROPHAGANDA. No. 12.—THE BROTHERS OF SPIRITUALISM. No. 13.—THE HEIGHT, THE DEPTH AND THE BREADTH OF SPIRITUAL TRUTH. No. 14.—SOME APPROPRIATE QUESTIONS OF SPIRITUAL LIFE, ITS EMPLOYMENTS AND PURSUITS.

No. 17.—WHAT OF THE NIGHT? No. 18.—LIVES THAT WERE EPITOMIZED. No. 19.—WHY DOES MAN LIVE IN "MORTALITY"? No. 20.—WHAT IS THE SPIRITUAL SIGNIFICANCE OF THE TEXT "IN MY FATHER'S HOUSE ARE MANY Mansions." No. 21.—MODERN SPIRITUALISM AND PRIMITIVE CHRISTIANITY IDENTICAL. No. 22.—WHAT IS THE DIFFERENCE BETWEEN OCCULTISM, THEOSOPHY AND SPIRITUAL SCIENCE? No. 23.—THE PRACTICAL AND IDEAL IN HUMAN LIFE AND IN SPIRITUALISM. No. 24.—THE RELATION OF SPIRITUALISM TO THE RELIGION, THE POLITICS, THE SOCIETY, AND THE SCIENCE OF TO DAY. No. 25.—THE DEITY COSMOS, OR, THE ROSICRUCIAN'S DREAM. No. 26.—"FOR BEHOLD I SHOW YOU A MORE EXCELLENT WAY." No. 27.—THE POWER OF THE SPIRIT. No. 28.—THE TRINITY: GOD, UNIVERSAL LAW, AND RELIGION. No. 29.—THE INFLUENCE OF SPIRITUALISM IN THE NEXT TWENTY-FIVE YEARS. Materializing, Socially, Politically, and in the Direction of Religion.

No. 30.—SPIRITUAL ANGELS AND ARCHANGELS, WHO ARE THEY, AND WHAT THEIR INFLUENCE OVER HUMAN BEINGS? No. 31.—IS THERE A "MORALITY" IN SPIRITUALISM? No. 32.—THE HOUSE OF CLAY AND THE BEAUTIFUL TEMPLE OF THE SPIRIT. No. 33

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 24, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Hanover Street, Boston, Mass., Friday, Nov. 23, 1888. For further particulars, see notice on sixth page.

First Spiritual Temple, corner Newbury and Exeter Streets. The Spiritualist's Society, Friday, Nov. 23, 1888. For further particulars, see notice on sixth page.

Berkley Hall, Berkley Street. The First Independent Club holds lectures every Sunday, at 3 P. M. F. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street. Sunday meetings at 10 A. M. and 7 P. M.

1031 Washington Street. The First Spiritualist Ladies' Aid Society, Friday, Nov. 23, 1888.

Wells Memorial Hall, 987 Washington Street. The Independent Club meets every Wednesday at 2 P. M.

College Hall, 24 Essex Street. Sunday, at 10 A. M., 2 1/2 and 7 1/2 P. M.

Engle Hall, 616 Washington Street. Sunday, at 10 A. M. and Wednesday, at 7 P. M.

Ladies' Aid Parlor, 1031 Washington Street. Sunday, at 2 1/2 and 7 1/2 P. M.

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

Chelsea. Spiritualistic meetings are held in Pilgrim Hall, Old Fellows Building, each Sunday evening, at 7 1/2 o'clock.

Cambridgeport. Meetings are held every Sunday evening at Old Fellows Hall, 66 Main Street. H. D. Simons, Secretary.

The Boston Spiritual Temple. Last Sunday morning in Berkley Hall, Mrs. Little's guide spoke on "The Danger of Our American Industries as Viewed from a Spiritual Standpoint."

The danger of our American industries as viewed from a spiritual standpoint. To some it may seem a strange subject, as the visible one before you is a woman, while the interests and the government of the nation are in the hands of man.

That we as a nation are in danger now, she said, no one can deny; at no time in the past has liberty been threatened as it is in the present.

After recapitulating some of the duties of a family, that if performed result in happiness to every member, she said:

"It is the little kindnesses and concessions that imbue home with success. In this nineteenth century the questions are often asked, 'What is the cause of these woe-wracks of humanity? Is marriage and home a failure? Our answer is, souls are of God, and it is only the effect of conditions that makes one more than another debased.'"

On Sunday morning, Nov. 23d, memorial services will be held in tribute to the memory of Joseph L. Newman. Mrs. R. S. Little, Miss Emma J. Nickerson and Dr. H. B. Storer will participate in the exercises.

First Spiritual Temple, corner Newbury and Exeter Streets. Last Sunday, Nov. 19th, the guide Mrs. H. S. Lake spoke upon subjects presented by the audience, among which were: "Reincarnation, How and Why?" "Memory," "Misperceptions," "Soul and Spirit," and "The Atonement."

Mr. Colville's lectures in Denver, Col., Nov. 11th, 12th and 13th, were largely attended and of great interest. They were delivered under the auspices of the College of Spiritual Philosophy recently established in that city.

On Sunday, Nov. 19th, the meetings were held in Waterbury, Conn., and the evening meeting was a lecture upon "Spiritualism: The Key of All Religions." The afternoon was devoted to answering a number of questions propounded by the audience.

Great interest in all spiritual matters is now being exhibited in Denver. Speakers and mediums desiring Western engagements would do well to correspond with the Secretary of the Association, J. D. Davis, Box 2890, Denver, Col.

Mr. Colville left Nov. 14th for San Diego, Cal., in which city he is now located at the pleasant home of Mr. and Mrs. Bothwell, 114 Grape Street. "Tiger."

Stratford, N. H.—The meetings of our Society have been resumed, the gifted and eloquent inspirational speaker, R. Lizzie Ewer, of Portsmouth, occupying our platform, as before.

Although we are not many in number, we have been much encouraged since our first meeting, one year ago, the constant and gradually increasing interest manifested. We have had many converts to our Society through the year, at Severance Hall, and the attendance of our Exeter friends, and others from adjacent towns, has greatly cheered us.

Our lectures of the afternoon have been followed in the evening by exercises somewhat miscellaneous, giving of personal tests, improvisations in verse, psychometric readings, etc.

Very many tests have been gratefully recognized as strong and convincing proof of spirit presence. Some lectures of special interest lately given have been upon the following themes: "Is Spiritualism Universal in its Teachings and Tendencies?" "The Higher Life, When, Where and How is it to be Attained?" and "Sunday, Nov. 11th, 'The Demands of To-day,' in the lecture upon which it was clearly shown that the most potent advocacy of truth is the fearless following of the highest of personal duty by its adherents."

All philosophy lies in two words—"sustain" and "abstain."

Mary Gray, who recently passed to spirit-life, sending greetings to the Ladies' Aid Society, of which she was a member. The messages were similar in style to those given at the meeting of the Ladies' Aid Society, reading of them by Mrs. K. held the attention of the audience to a late hour.

In the evening Mrs. Nickerson sang "Love at Home" very nicely, and also "The Blessing of the Home" by Mrs. Kimball's control. Hattie Griffin of Haverhill wrote that she was a member of the Independent Club, and her heart went out to all in mourning for the loss of the same as when in earth-life, and urged the importance of educating them in the glorious truths of Spiritualism. She was a member of the Children's Lyceum which here.

The President announced the test circle to be held Thursday evening, inviting all present to avail themselves of the privilege of giving a convincing test in and receive tests from their loved ones. HAZATI.

The First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Since the opening meetings of this Society there has been a large attendance, and much interest manifested. At the evening meetings we have had talented lecturers upon the platform, while our musical attractions are not surpassed, and we have the exquisite improvisations of our sister Mrs. M. E. Whitcomb. The charitable work of the Society has been going on with much interest.

Most of the calls for assistance have been for clothing, and as our stock has become much reduced, it is thought advisable to ask through the Ladies' Aid Society for contributions of new or worn clothing of any kind and all descriptions. If there are those who can render such assistance it will be gratefully received. Packages may be sent to the hall, 1031 Washington Street, or to the Society, care of Mrs. M. E. Whitcomb, 1031 Washington Street, who is entirely dependent upon what friends may give her for her support. Surely the Ladies' Aid is doing a noble work, one on which those on the spirit side of life must depend upon for help.

Children's Progressive Lyceum No. 1, Palace Hall, Appleton Street.—Sunday morning, Nov. 18th, a very large attendance of children and friends participated in and witnessed the exercises.

During the past two years the pupils of this Lyceum have received lessons in elocution from Miss Lorette Webster. For many years the Lyceum has been a place of instruction in elocution, and now from Prof. Willis Milligan, and will soon be able to present to the public the fruit of this course of instruction in the shape of a dramatic society. The Lyceum is now being given a course in dancing and etiquette, under the direction of Prof. J. A. Cooper.

In aid of the Lyceum a Fair is to be held in Berkley Hall, corner Newbury and Chatham Streets, Nov. 25th. On every afternoon and evening interesting entertainments will be given. An orchestra will furnish music the entire week, and beautiful articles, useful and ornamental, will be on hand. The proceeds of the Fair will be used to purchase Christmas gifts, and you will have the satisfaction of knowing that you have aided a good and noble work.

First Independent Club, 987 Washington Street.—On Wednesday, Nov. 14th, at 3 P. M., Mrs. F. K. Rich conducted an interesting session. The Ladies' Sewing Circle held its usual meeting at 3 P. M. A plan for broader and wholly unsectarian charitable work is being matured, in which various benevolent societies will unite and form a central office for the distribution of funds. Many organizations have been requested to send delegates and suggest methods.

The tea at 6 P. M. was well attended. In the evening, W. Fletcher spoke on "The Religion of the Future." Mrs. Kane gave and our duties to mediums. Mrs. Kane and Mrs. Westworth furnished instrumental and vocal music, and Miss Maggie Vaughan and Miss Emma Nickerson gave readings. Mrs. W. A. Hale, W. Fletcher and Dr. C. C. Street made brief addresses.

New members are constantly being admitted; our books show at present a following of three hundred. [After November the Independent Club will remove to the Berkley Hall Building, and hold its week-day sessions on Fridays.]

College Hall, 24 Essex Street.—The three services at this hall last Sunday were unusually interesting. The combined talent was under the direction of Eben Cobb, master of the ceremonies, assisted by his efficient wife, Miss Peabody, Mrs. Odiorne, Mrs. Chandler, Mrs. Forrester, Mrs. Pennell, Mrs. Thomas, Mrs. Case, Mrs. Riddell and Mrs. Edgerton.

America Hall, 724 Washington Street.—The Echo Spiritualists' meetings were held here Sunday last, Dr. W. A. Hale chairman. Large audiences were in attendance throughout the day. The chairman, Mrs. A. E. Kimball, presided, and the following participated: Mrs. J. P. Billingham, Mrs. O. A. Robbins and Mrs. F. K. Rich participated in the interesting services. Good music is afforded from Sunday to Sunday. Next Sabbath afternoon, the first medium test meeting, late of New York, will be present; in the evening the child medium and preacher, with other good mediums.

W. J. Colville in Colorado. Mr. Colville's lectures in Denver, Col., Nov. 11th, 12th and 13th, were largely attended and of great interest. They were delivered under the auspices of the College of Spiritual Philosophy recently established in that city.

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Spiritualistic Meetings in New York.

Columbia Hall, 429 6th Avenue, between 42d and 43d Streets, New York. Sunday, Nov. 18th, 1888. Services at 10 A. M. and 7 1/2 P. M. Mediums and speakers present: Frank W. Jones, Conductor, and Mrs. E. A. Foye, President.

Adelphi Hall, corner of 52d Street and 4th Avenue, New York. Sunday, Nov. 18th, 1888. Services at 11 A. M. and 7 1/2 P. M. Admission free.

First Spiritualist Society.—Last Sunday morning Lyman C. Howe spoke upon several subjects selected by the audience, among which were: "If an undeveloped spirit influence, what should we do to control it?" "Why is honest people never prosper?"

The speaker said that honest people do prosper; perhaps not in material things, but they gain integrity, honor and respect, which are the true wealth.

He said: There is a Spiritualism that is not modern. How does the modern differ from the ancient? Ancient Spiritualism was a religion, and was based upon the study of the human mind, and was based upon the study of the human mind, and was based upon the study of the human mind.

The lecture was logical, beautiful and eloquent—full of good points and suggestions. Mrs. Howe will speak for the society next Sunday morning at 10 A. M. and 7 1/2 P. M.

Henry J. Newton called attention to the editorial in the BANNER OF LIGHT of Nov. 17th, entitled "The Spiritualist's Medium." The editor had promised to be present before this meeting, when it was stated in the secular papers that the Fox sisters had renounced Spiritualism, and were about to make a general exposure of the mediumistic frauds.

Mr. Wm. H. Stewart followed Mr. Newton, elaborating to some extent upon the sacred truths of Spiritualism. H. P. Wilson, president of the Society, presided over the meeting, and was assisted by Mrs. Wm. H. Stewart.

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A Revival in Philadelphia.

From her happy home by the western sea comes a brave and fearless little woman, "David" to meet the "Catholic" "notoriety and to stay him (her). Probably she does not know why she came at this time, but the dangers of the spirit-world, know for the many who have done a work in this "Catholic Liberty," the influence of which will never be lost to our people.

Mrs. Ada Foye is doing a great service, not only for the Spiritualists of Philadelphia, but of the world, when she proves that her spirit is not the result of a "vibrating joint," nor her writing a clever trick to cheat the mourner and the hungry-hearted, but that each phase is the means of conveying messages from some loved one who has crossed the borders of mortal existence.

The thousands who flock to hear these tests of spirit presence, and identify them with their accuracy, and their visit to the city, and will remain, a memorable event to them—in many cases the "turning point" of a new era. J. R. C.

The First Association has had Mrs. Ada Foye of San Francisco, Cal., speaking and delineating on the rostrum during November.

It really seems as though a revival is in progress; hundreds have been turned away for want of room—large halls being packed with interested Spiritualists and investigators.

The First Society has been very active in spreading and disseminating Spiritualism for many years, and what is now being witnessed under its auspices should encourage its membership to labor even more unitedly and harmoniously than in the past for the good of our great cause.

Mrs. Ada Foye gave a short address on each occasion, after which she receives ballots with names of spirit-friends; taking a pencil she writes each name every one when the spirit is present, a loud rattle, plus three times, is heard; she then looks up and reads—apparently in the air—the name, and generally the full name. The interest manifested can be appreciated when one hundred of ballots were collected and over fifty splendid and convincing tests were given.

This Society had its first supper of the season on Thursday evening, after which the choir of our Association gave some selections in a very satisfactory manner. Our choir is something all the members are proud of. The "Peak Sisters from Alaska" amused the audience with their songs.

Portland, Ore.—The Spiritualists of this city send greeting to our friends on the Atlantic coast, and other places. The friends of truth are working to advance the cause of Spiritualism in Oregon with all the power they possess.

Norwich, Conn.—J. Frank Baxter continued his interesting exercises of song, reading, lecturing and spirit-tests in Norwich, Conn., last Sunday, and was very happy in his selections and successful in his work. The afternoon discourse on "Heaven: What? Where? and Who There?" was novel in ideas and method, entertaining and instructive.

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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from Ft. externally, and CUTICURA BATH, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scald-head.

Relief in one minute, for all pains and weaknesses in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

BAKER'S BREAKFAST COCOA. Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with starch, Arrowroot, or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Raphael's Almanac: The Prophetic Messenger and Weather Guide, FOR 1889. Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month during the Year.

CONTENTS. Sixty-Ninth Annual Address, Monthly Calendar and Weather Guide, Raphael's Every-Day Guide, The Farmer's Breeding Table, Astro-Meteorological Table, Table of the Moon's Signs in 1889, Symbols, Planets, Moons, Signs, etc., General Tables, Weights and Measures, Royal Tables, etc., Current Garden Measures, Fish Table, Ready Reckoner and Wage Table, Farmers' and Gardeners' Tables, Building and Income Tables, Manure and Weather Table, A Calendar for 200 Years, Price Table for the Principal Ports, Stamp Taxes and Licenses, Postal Information, Penitentiary Regulations, Marriages, Annulments, etc., Bellows during 1889, Best Periods during 1889 for observing the Planets, General Predictions, Periods in 1889 for gathering Medicinal Herbs, A Short Medical Directory for Different Diseases, Birthday Information, also the Fate of any Child born during 1889.

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