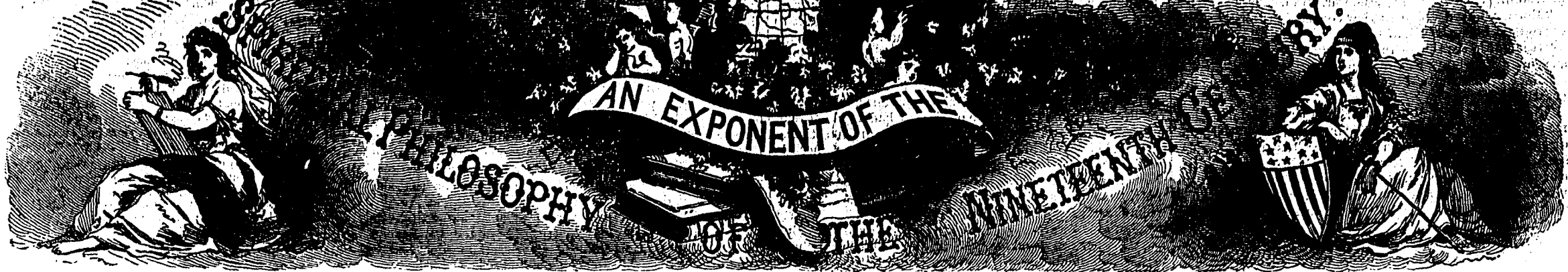


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Original Essays.

THEOLOGIC TREATMENT OF SPIRITUALISM.

"And Jesus said, for judgment I am come into this world, that they which see and might see, and that they which are blind might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, are we blind also? Jesus said unto them, if ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth."—John 9: 39-41.

Jesus had opened the eyes of a man who was blind from birth, and so great was the astonishment of the people that all who knew the blind man discussed the matter. It being such a marvelous fact that a man born blind should suddenly be made to see, men could hardly believe it. "Can this be the same man?" it was said. "Some said yes, this is he: others said he is like him: but he said I am he." The Pharisees, who were the official authorities of the church, forthwith ignored the marvel by raising an irrelevant and stupid question, namely, whether it was lawful to give sight to a blind man on the Sabbath day. But naturally the astounding cure impelled people to exclaim: "How can a man that is a sinner (Sabbath-breaker) do such miracles?" The authorities, seeing the formidableness of the argument, now changed their tactics, hoping perhaps to be able to deny the reality of the miracle. Then they worried the man who was cured, asking him, and receiving from his own lips the confirmation of the truth that he had received his sight. Yet was there not one more loop-hole open for denial? "Ah!" said they, "we do not believe your story; you have not been blind." Until they called the parents of the blind man, and they asked them, saying, "Is this your son, who ye say was born blind?" how, then, doth he now see?" The parents confirmed the facts. This was irritating. They turn now once more upon the hero of the event and repeat their question with the same result. The facts could no more be denied. No possible trick or ingenuity could prevail against them. There was now nothing left for the church authorities but the well-known expedient of authoritatively condemning the cured man anyhow, and ignoring the miracle, thus getting rid by sheer and rude police force of the unpleasant and troublesome occurrence.

Now for the application. We find the Church authorities of our age using exactly the same tactics against Spiritualism. They seek to deny the reality of the phenomena. If this attempt fails there is the expediency of condemning authoritatively the whole matter. But how is it with scientific men who stand outside the Church? When they are confronted by astonishing phenomena not explainable by their theories, they do exactly what the Pharisees attempted to do, namely, ignore the facts. But it happens that those facts are of the most momentous importance for mankind, revealing the glorious destiny of man. They themselves are professedly Agnostics, that is, they say they have no evidence for or against immortality. They do not deny, yet they do not affirm anything; they simply say, we do not know. This position is occupied by very distinguished men. "And some of the Pharisees said unto him, are we blind also?" Modern Spiritualism answers: You are as blind and guilty as the Church officials. These are prevented by theological preconceptions from seeing, you are prevented from seeing by scientific preconceptions. Wherein are you superior?

"If ye were blind, ye should have no sin;" if there were not countless phenomena, absolutely genuine and absolutely demonstrated, your saying, "We do not know of any proofs for immortality," would be proper, and ye should have no sin, but since you refuse to look at the proofs, or try to ignore them, you are in no wise superior to the dogmatism of the Church. You are unscientific and unphilosophical by ignoring natural forces which it is your mission to discover. "Therefore your sin remaineth." W.

THOUGHTS—WHAT ARE THEY?

BY WARREN CHASE.

Some spirits and some mortals—both of whom are fallible and about equally speculative in opinions—assert that thoughts are things. To me there seem to be two insuperable barriers to this conclusion:

One is that things, as we understand the term, belong to the "three dimension" of space—have length, breadth and thickness, and exist of themselves, independent of other things; while no person has ever obtained the

dimensions of a thought, or found one disconnected with a mind, and in this sphere disconnected with a brain through which mind acts and manifests itself and its existence.

The second is that as they are never found separate from mind, if they were things and originated in mind, they could be separated from it and exist independent of it, and be found floating around and caught and measured; and as they originate nowhere except in mind it would make mind the creator of things, which power is not conceded to any finite object, and hardly to an infinite.

Objects are produced from materials already in existence, and we can now analyze every thing and determine most of its parts, tracing all but those of the subtle and invisible elements which are beyond the reach of our instruments; and as no thing is beyond the reach of these, we must deny this property to thoughts.

The human mind is evidently an entity composed of many particles and in great variety; but an entity is not a thing with the "three dimensions," but belongs to Zöllner's "fourth dimension" in space, and to me thoughts seem to be motion and commotion of minds, corresponding to the motions of the body, which is a thing, but its motions are not things.

I cannot discover any reason for supposing that thoughts are entities, and had it not been for the scientific facts in Spiritualism we should have had no reliable evidence that mind was an entity that passed through and survived after death. Beyond this fact of life and individuality after death science has not yet gone, but in time may.

Cobden, Ill.

Letter from Lyman C. Howe.

To the Editor of the Banner of Light:

There seems to be a general quickening in this city and increased interest in spiritual questions since the "Foxy" farce shook the dullards from their moral stupor and opened the eyes of the blind.

The preposterous claims, self-stultification and self-elimination of these unfortunates have given a broader significance to the spiritual movement to the narrow and purblind critics who have supposed that the "rap" was the alpha and omega of Spiritualism, and the Fox family the only authority for its existence.

Such psychic ripples are contagious. The Whitechapel horror stimulates the murderous instinct wherever it reaches morbid tendencies with a tragic bias; and the more it is published and discussed the more active the contagion becomes. This law works both ways. Activity and expression extend the influence and increase the power of good and evil; but fortunately, evil—which is always incidental and limited—cannot become aggressive without arousing to superior action the ever-present and all-slaying good. Hence every evil carries with it the element of self-destruction, while the good liveth on forever.

The *New York Sun* yesterday (the 18th) contains a ludicrous letter addressed to Father Evans, and his answer. The lady claims to have been a medium and a speaker, "knows all about" Spiritualism, and *it is* the "foxes," denounces it all as a most wicked and dangerous deception; she is at a white heat of enthusiasm to enter the field of battle for the Lord and a physical resurrection, and utterly annihilate Spiritualism from the face of the earth. Her ravings would be laughable if not so pitiful. Here is but a manifest echo of the nonsense cooked up for the pious public by the secret service agents who precipitated the downfall and temporal ruin of the once innocent and angel-guided Fox Sisters. But while we must pity the weakness and passion of the writer, such unfortunate agents in the hands of beneficent fate, owe them a debt of gratitude for the great work their crooked destiny has done and is doing for the cause we love.

As Spiritualists we should harbor no unkindness toward any human soul, and no retaliatory judgments or vindictive censures should find place in our hearts. Nevertheless, in the interest of truth and of all faithful mediums a just discrimination and fearless but friendly criticism should not be withheld. We owe it to the cause, and to the erring as well, to assist in the application and full enforcement of the lessons which these sad exhibitions of perversion and folly force upon us.

The First Society in this city, with Henry J. Newton for President, appears to thrive, and its work is steady and far-reaching. It draws many of the best minds in the city, each of whom becomes a center of accumulation and distribution to reach others beyond the immediate sphere of the Society. Mr. and Mrs. Newton are happily agreed, and work together in all spiritual and reformatory efforts. Excellent music cheers and charms at every public convocation, and the spiritual and reformatory literature served up by Bro. Titus Meritt extends the educational work.

Horatio Eddy is holding sances every evening at 39 East 9th street, under the management of Capt. Jenks, who claims extraordinary results. Knowing Capt. Jenks, and having faith in his integrity and anxiety, inspires me with hope for the good they may do.

Another "sign of the times" may be observed in the appearance this morning for the first time in many months (if not years) of a notice of our meeting in the *Tribune*. While this notice gives very little of value—being almost entirely devoted to a description of non-essential preliminaries—it is yet significant that it deigned to refer to us at all; and besides, there is no fling or flagrant misrepresentation in it; a credit which could not be given to some others of the New York press. For this let us be thankful to the candor of the *Tribune*.

LYMAN C. HOWE.

New York, Nov. 19th, 1888.

We have received from Elder F. W. Evans, Mount Lebanon, N. Y., the full text of the Mrs. Pomeroy letter (above referred to) and his curt reply thereto. We consider that Bro. Howe has so tersely and satisfactorily shown the main drift of the Pomeroy so-called that it is wholly unnecessary that we assign the valuable space necessary to its full publication in these columns; but we will give to our readers the pointed reply of Elder Evans, which, on perusal, ought to conclusively satisfy the militant lady that this distinguished Shaker—in common with all who really know anything concerning the cause she misrepresents—entertains a very poor

opinion of her claims and her animus.—ED. B. OF L.

MR. LEVISON, Nov. 10th, 1888.
MRS. L. M. POMEROY—Respected Friend: Your letter of the 5th inst. received. I have not seen the *Springfield Union* containing my article yet; it will come soon.

So you put yourself in the same class with Margaret and Kate Fox. They are mediums. You have been a medium for writing, tipping, test and speaking medium, etc. "You know just how it is done." Margaret and Kate were mediums; now they say that they have been acting as frauds all these years. You do the same; and then expect the world to believe you. Yet you look for the Saviour, expect the bodily resurrection, and affirm that the dead cannot return until their bodies rise, that none have ever returned, you are positive about it, etc.

You forget that Moses and Elias and Samuel returned and talked with Jesus and Saul, and many other Scripture statements. Do you not think that yourself and the Fox women are very wicked women, and that no person should believe a word that any of you may utter?

Then you contradict yourself, and affirm your belief in Spiritualism, saying, "It is a power that produces raps, tipping tables, writing and test-giving; it is all done by power unseen." For the devil has come down into you, having great wrath, because he knows that you are the worst of all mediums. You have been a medium for the devil to use in misleading humanity.

Do not wish you to come here. Better repent. Respectfully, W. W. Evans.

Mt. Lebanon, Cal. Co., N. Y.

Free Thought.

The Medical Laws of the United States.

To the Editor of the Banner of Light:

Why should there not be a national medical law that will be equally as effectual in one State as in another? Why should the individual States have their own distinct laws in regard to medical practice?

A crime in one State, in medical treatment, should be considered such in all States. To-day a medical practitioner, residing in or near the line that separates two States, is often compelled to comply with two distinct medical laws in visiting his patients; that which is a crime in one State being considered a blessing in the one adjoining. Justice, it would seem to the most casual observer, demands that an act which in one State is legal should be considered such in all the States of the Union. Could such a statute be enacted a medical practitioner, a healer of the sick in any form whatsoever, there—if called upon for aid by a sick person in New York or any other State where no restrictive laws framed in the interest of Allopathy are in force—exercise his education or his natural gifts for the relief of the sufferer without being stigmatized as a criminal.

The very idea of such close monopoly rules and laws as have been "piloted" through the legislatures of thirty States of the American Union, is entirely against the spirit of the National Constitution, and there seems to the writer to be but one way to bring about a settlement that will be just and equitable before the law—and that is to enact a national medical statute that will cover all the States, giving to all practitioners privileges and penalties without regard to their mode of eradicating disease.

Thus preserving, in the name of the Republic, the constitutional right of its people to select any practitioner of the medical art, and which in their better judgment seems to be the most judicious and beneficial. There is no one form of eradicating disease which is perfection in all cases and with all individuals; infallibility is not yet reached in any of the modes extant, which claim the favor of the people, and it does not seem consistent or proper that the practitioners of the different schools should array themselves in antagonistic attitude, as men in battle or in politics do, to settle the medical problem; on the contrary, let the people unite in the matter, and once establish a universal national medical law that will cover the entire United States.

Without question there are individuals before the public, having a "regular" medical diploma which entitles them to practice in certain States, who are successful in their calling, and which maintain the value of the people in eradicating disease with no diploma from established colleges; and it is but too true that there are others who place "Dr." before their names in advertising and on their signs, and in some instances "Prof."—also "M. D." following—while the individual has nothing in his or her mode of treatment which would warrant the use of such titles, except the "mortal error" of his or her own "imagination."

The tendency to concentration is too widely prevalent at the present day. We see it in every department of business, where a few men or firms reach out into lines of goods or the pursuance of methods that do not generally come under the particular branch of trade to which their energies are ostensibly devoted, and seek to cover, as far as possible, the whole market—thus destroying the individual interest, and the prospects of any one attempting to build up a small, legitimate business. Individuals cannot successfully cope with firms employing clerks by the thousand, hence we have a practical monopoly in operation along these lines. Now who is there who may read this article who will claim that the State should be the main of the medical and healing arts? Why should the adherents of any school—"Regular" or "Irregular"—be allowed to monopolize the whole practice of the country under forms of law framed for their own—not the public's—benefit? We see efforts in this direction being continually put forth, and it is the duty of the people to preserve their liberty of choice at all hazards.

The doctors themselves cannot work out this problem in a way to suit them all; hence the people must step to the front and settle the matter on the ground of a universal and harmonious equality for every system. Who can object to such a step that has humanity at heart in this issue, instead of self?

ANTI-MONOPOLIST.

A parson and his parish at Adelaide, Australia, recently parted with mutual willingness, and in his farewell discourse the minister freed himself as follows: "I do not regret our separation, dear brethren, for three good and valid reasons. The first is that you don't love me, the second that you don't love one another, and the third that God does not love you. You don't love me—my salary is several months in arrear; you don't love one another, or there would not be such a dearth of marriages among you; and God doesn't seem to love you as you ought to be loved, because there have been no funerals among you lately."

Twenty-five years ago the now Princess of Wales and future Queen of England was living, on the third floor of a corner house in Copenhagen, and her father, who no one ever dreamed then of being a king, was poorer than many a burglar in the same street.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,
BY MRS. EMMA MINER.

CHAPTER XVI.

THE SKELETON.

The winter passed, and the Roseville school flourished. Doris walked straight into the affections of her pupils, and the good will of their parents. Mr. Brown, one of the committee, was a resident of Roseville, therefore he took it upon himself to frequently inspect the condition of the school.

"Mother," said Doris one day toward the end of the second term, "Mr. Brown came in again to-day. Seems to me he comes rather often. I do not like that man."

"What seems to be the trouble with him, Doris?"

"I cannot define it exactly; but every time he enters the door I am reminded of 'Uriah Heep.'"

"He can't be very agreeable, then, certainly," she replied, smiling a little: "I remember I never was favorably impressed with that character."

"I do not trust the man at all, and I am really afraid of him. I don't mean I am afraid of his criticisms, but I am afraid of him."

"Does he criticize you much?"

"No. I wish he would. Everything I do and say pleases him so much, and he will sit and rub his hands in that Uriah Heep fashion, until it seems as if I should fly out of the window, or anywhere to get out of his presence."

"I am sorry."

"I believe my term expires soon. I shall pray that he may not be elected again."

"How about Mr. Closson and Mr. Tibbitts?"

"Very good and kind, only Mr. Closson is as churchy as grandma used to be."

"Is Mr. Brown a married man?"

"No; I am told he is a bachelor," replied Doris, wondering a little she should ask that question, but forgetting it again directly in the hurry of getting away to school.

She had occasion to remember the question later in the day, much to her sorrow and disgust.

The afternoon session dismissed, she went over to Lucy's to wait for her train, according to her usual habit. Then and there Mr. Brown called upon her. He made a formal offer of his heart, hand and fortune, which Doris gently but firmly declined.

He became importunate.

"You must consider my decision final, Mr. Brown. I do not contemplate marriage with any one."

He attempted to throw his arms around her, but she hastily retreated with ill-concealed disgust.

"Understand me now, Mrs. Carroll. We must be friends or enemies."

"I have no desire to be anything but friendly to you. If you choose to become my enemy I cannot help it."

"Very well. Remember that you have made your choice," and he left the room abruptly.

Lucy coming in soon after was surprised to find Doris so discomposed. Doris related what had occurred.

"But don't say anything about it, Lucy: it really hurts my self-respect to have that man around. I don't think he will interview my school again at present," and Doris laughed and cried hysterically.

Returning home, Lydia gave her a message she had just written for her: "You have made an enemy. You did rightly. He will make trouble for you, but, dearest, stand firm in the faith. Sidney."

Doris related what had happened. "I expect to be persecuted now, mother. But I wonder that Sidney should tell me to stand firm in the faith." As if anything could shake me!

In another part of the city, Mr. Tibbitts, Mr. Brown and Mr. Closson were holding a committee meeting.

"And how do you think the Roseville school prospers, Mr. Brown? You have a special charge of that, you know," said Mr. Tibbitts.

"Ah! well! ahem! You know the old saying, 'a new broom,' and so forth," and Mr. Brown looked as though he might say a great deal if he chose.

"Yes. But I have visited the school several times. It seemed to me to be admirably managed."

"What cause have you for complaint?" asked Mr. Closson.

"Well, really now, I am placed in a delicate position. I hardly know how to say what I wish in order to be understood."

"When I was there, it seemed to me the recitations were above the average in excellence, and the discipline of the school admirable," said Mr. Closson.

"Well, gentleman," said Mr. Brown, "I suppose you will agree with me that we all have an influence, 'silent though it may be—silent though it may be,' he repeated, as if liking the sound of his own voice.

"Certainly," they both replied.

"Now the question with me is this: Does Mrs. Carroll exert the right kind of an influence over her pupils?"

"They all seem to like her. We have had

no complaints from pupils or parents," said Mr. Tibbitts.

"When I say influence I refer to a religious influence," and Mr. Brown folded his hands as if in devout supplication.

"What's the matter with Mrs. Carroll's religion?" asked Mr. Tibbitts.

"I am sorry to say I fear she has none."

"But she was brought up in Dr. Packard's church," said Mr. Closson, as if that ought to settle the matter; "and you know the Doctor personally recommended her."

"Very true," replied Mr. Brown, opening his hands with a quick movement, like an abrupt "Amen" to his silent petition. "Very true; but you know we sometimes drift away from our early moorings—drift out to sea, as it were," waving his hands outward as if an imaginary bark were disappearing. They waited for him to continue.

"The fact is, Mrs. Carroll has forsaken the faith of her ancestors and has embraced Spiritualism."

He pronounced the word as if it were a dy namite explosive.

"Spiritualism!" echoed Mr. Closson: "that is really a grave charge."

"Does she talk Spiritualism to her pupils?" asked Mr. Tibbitts suddenly.

"Really, I never heard her. I never heard that she did," stammered Mr. Brown, a little disconcerted by the question.

"Then I don't see why we need to worry over it. I am not a Spiritualist myself, but I have no objection to her being one as long as she does not intrude it on the school."

Mr. Brown was hardly prepared for this reply from Mr. Tibbitts. He turned toward Mr. Closson, as if more sure of his sympathy and approval.

"You know, gentlemen, I reminded you at the beginning of our conversation that we all have a silent influence. Mrs. Carroll's influence over the school is great. I put it to your consciences, gentlemen, whether she ought to be allowed to retain her position."

"But if we dismiss her it will be difficult for her to get another position, especially in this State," said Mr. Tibbitts.

"I hope we shall feel an interest in the religious training of the young everywhere," said Mr. Brown, rolling up his eyes as if he expected to catch a glimpse of heaven on the ceiling.

"What church are you a member of?" asked Mr. Tibbitts.

"Really, I am not connected; that is, I am not a member of any church," he answered confusedly.

"Oh! I thought you must be a church-member, you seemed so anxious for the welfare of the children's souls!"

It was easy to detect the sarcasm in Mr. Tibbitts's words and tone.

"Really, now, I am disposed to agree with Mr. Brown. I have conscientious scruples about allowing Mrs. Carroll to remain," said Mr. Closson.

"And I think you are quite right," Mr. Brown settled himself complacently.

"Very well, gentlemen. Of course you will take what steps you may think proper; but I say here, and now, I will not be a party to any such transaction. So long as the school prospers as a school ought, it makes no difference to me whether the teacher is Protestant, Roman Catholic or Spiritualist. I stand for Mrs. Carroll."

There was a pause after Mr. Tibbitts's declaration of liberalism; then Mr. Closson said: "Perhaps we will talk the matter over again soon."

Mr. Brown, though foiled for the time, did not despair of achieving his purpose. Here and there he met certain members of the school board, and so skillfully manipulated his skeleton, Spiritualism, that finally Mrs. Carroll was formally requested to resign her position, with no offer of a letter of recommendation to any other school.

She knew it was hopeless to ask for one. She felt all her conscientious and faithful labors in the school were lost. She recognized Mr. Brown as the mainspring in all these movements. It was with a sorrowful soul she told her mother of the result.

"Now I know what Sidney meant, mother," said Doris, as she held her letter of dismissal over the glowing open fire. "I just wish I could send Mr. Brown as far out of my way."

Tears were running down her pale cheeks.

"Well, dear, something good will come to you, I know," said Mrs. Carroll comfortingly.

"Perhaps so, but this is hard to bear for the time."

Just then Lydia came in.

"Unless you feel too much disturbed I wish you would come down for a few minutes." Doris went down to the apartment where Lydia held her sances.

"Here are some people for whom I have written a communication. They say it is satisfactory, but they wish very much that I should describe the spirit. Will you try?"

Doris seated herself at once. She was soon able to see and describe the spirit who gave the

message. It was the daughter of one of the ladies sitting there. She wept freely as Doris gave many particulars of form, features and characteristics, and the mother departed comforted.

Lydia was very thoughtful for a time after she went to her room. Then she called Mrs. Carroll in.

"Mother, I have a plan in view concerning Doris," Mrs. Carroll gave her attention.

"It is not likely Doris can obtain another school, unless she goes away; and we cannot spare her, can we?"

"No, I must have Doris with me. I depend on her greatly."

"Now I have been wondering if she cannot employ her mediumship as I am doing. For instance, one of those ladies who called this afternoon was so pleased with the description Doris gave of her daughter. Now, you know, I can only write. She can see and describe. If she were to receive with me, it seems to me the séances must be more satisfactory. And as to the money earned, we can divide the profits."

"Well," said Mrs. Carroll, after a pause, "if you and Doris think it best I suppose I must approve it."

"I have not consulted her yet."

"Suppose we call her in now and propose the plan."

Doris came in directly, and Lydia repeated all she had said.

"I am really quite in favor of it, Lydia. Spiritualism took my bread and butter from me in the school, and I don't see why it should not provide some for me in some other way. I have only one objection."

"What is that?" asked Lydia anxiously.

"It will reduce your profits, and that does not seem right."

"But I shall still earn enough to support myself, and that is all I want; while you will earn as much as you did in your school."

"All mediums do not earn as much as you do, Lydia; I think you are very fortunate," said Mrs. Carroll.

"You are very generous to propose this to me, Lydia, and at present I see no alternative but to accept your offer. It is something to be thankful for that we can work so well together." And then she added, laughingly:

"If Mr. Brown really thinks he is going to suppress me by taking me out of the school, he will be mistaken, for he has thrust me more fully into the work."

CHAPTER XVII.

THE OLD FRIEND.

The next morning there was a caller, and a card was given Doris. "Thomas Tibbitts," she read. "I wonder what has happened now?" She went down to learn.

"I have called to say I regret the action of the school board in your case very much. I protested at the meeting, but I was in the minority."

"I thank you for using your influence for me, Mr. Tibbitts. If they had complained of my management of the school, I should have felt they were excusable."

"Now, I don't wish to seem impertinent, but I should really like to know how you happened to become a Spiritualist. You seem to be a sensible woman."

"It was through my personal experiences, Mr. Tibbitts. I did not refuse to investigate the strange occurrences, and I could not help becoming one finally."

"It is something I know nothing about."

"Have you an hour's leisure this morning?"

"Yes, two, if I can serve you."

"Then I wish you would come with me for a little while."

He followed her into the séance-room. Doris called Lydia and introduced her.

"Now, Mr. Tibbitts, I have no personal acquaintance with you beyond seeing you in my school. I know nothing of your family or friends. I propose to give you a séance this morning, if you have no objection."

"None at all. I would be pleased, if it is possible."

In a few moments Lydia began to write. She wrote rapidly. Sheet after sheet was covered in an incredibly short space of time. As for Doris, it seemed as if the very windows of heaven were opened to her. Many of Mr. Tibbitts' family and friends gave proof of their presence. She described one after another, and Lydia instantly wrote their names.

Mr. Tibbitts was an Englishman, and many of these people were never in America.

For one, two, three hours he sat there and heard all they had to say. At the conclusion he exclaimed:

"Mrs. Carroll, to say that I am amazed does not express it. I don't know what to say or what to think. I truly believe you both to be honest." He began to gather up his written messages.

"I want to consider this, and I wish to come again. I thank you for this interest in me. I can only say that after what I have seen and heard to-day, I shall not rest until I have thoroughly investigated these strange facts."

Doris and Lydia were thankful for this result.

"Wasn't it really wonderful, Lydia?"

"Yes. I think it was a good beginning."

Mr. Tibbitts went again and again, and in one year he had joined their ranks.

A year passed. Morris had finished his studies and gained an honestly earned diploma. He began his practice among some of Dr. Carroll's former patients. Practice came slowly, but increased surely. He was faithful to his patients, and was soon as fully employed as he cared to be.

And then the question of his marriage came up, and in the summer they were quietly married.

Lydia did not give up her mediumship. She gave a great number of free séances; but she felt the world needed her gift, and as all home affairs ran smoothly, there seemed to be no reason why she should not continue in the work.

Four years passed. They had all been very comfortable and happy. Morris obtained a new lease of the house, for they could not bear to leave the dear old place.

The anniversary of Doris's birthday returned. The three preceding ones had developed no startling or unhappy incidents, thus proving the truth of Dr. Carroll's words, "It only happened."

Doris had spent a part of this day with Lucy. She returned home a little earlier than usual, because it was raining quite hard. Mrs. Carroll was passing through the hall as she entered.

"There is a caller in the parlor who has just been inquiring for you, Doris."

She laid aside her wraps, and entered. A well-remembered form was standing there. It was Mr. Brooks.

"There are very few families in which a medium may not be found by a little search for one," said Mrs. Carroll.

"As for me, I can only preach it, and I do that wherever I go. My Sundays are generally occupied, and a good many evenings. I am happy in my work. It doesn't look as if I should ever get rich in it," he added laughingly, "but as I have no family I can manage to get along. I am content to live simply, if I can do a little good in the world."

The words, "I have no family," struck home to Doris strangely. She felt that it was because of her that he seemed so much alone in the world. She knew he had not forgotten her, and she felt a sadness that she should be a blight upon the life of any one. The time of his stay had nearly passed, but he had not alluded to those particularly unhappy times.

He had endeared himself very much to them all since his coming among them. Morris and Hugh were trying to persuade him to locate permanently in the city with them.

Mrs. Carroll had just been talking with him about it, when Morris came in, pressing his request also.

"You are all very kind. I should like to do so much. But I shall say to you frankly that I think I could hardly bear to do so. You all know the feeling I once entertained for Doris. I have never changed; and my visit here has made her still dearer to me. You see that I must go."

"I am sorry," said Morris. "I wish it were otherwise; and I cannot help feeling it will be yet."

Doris came down to the parlor a little earlier than usual on the day upon which Mr. Brooks was to go away.

"I wanted to say my farewell to you alone, Doris," he said. "You have helped to make my stay here a pleasant one—so pleasant that I hardly know how to go away."

Doris politely said something about coming again.

"I wish I might; but not until I can bear our meeting better than I can this parting." He held her hand for a moment.

"Doris, I have never changed toward you. If in the future you should change toward me, will you be frank enough to give me an encouraging word?" He waited for her to speak.

"Yes, I will think of all you have said."

There was a hopefulness in her voice which made his heart throb. He could only look his thanks.

His words rang strangely in Doris's ears all through the breakfast hour.

"I wonder if anything has happened between Doris and Brooks," said Morris to Lydia. "seems to me he has brightened up wonderfully."

"I don't know," said Lydia. "but if there has not, something will. I am sure of it."

Another hour and his baggage was in the hall. The carriage was waiting, and he was saying farewell to those he had learned to love so well.

"We shall look for you again next summer, Brooks," said Morris.

He turned to Doris.

"May I come then?"

She knew all the question implied. She laid her hand in his as she replied:

"Come."

The early summer found one more added to the happy family, and Doris was given a new name—the name of one whom she had long respected and had learned to love; and it read—"Doris Brooks."

THE END.

The Spiritual Rostrum.

OUR FOES WITHOUT AND WITHIN.

Continuation of 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, Nov. 4th, 1888.

(Reported for the Banner of Light.)

EVENING DISCOURSE.

This morning we made the statement that one discourse was not sufficient to do anything like justice to the subject we were considering. We then only touched upon the enemies found without, mostly in the religious element and in the churches. As has been said, there are exceptions, many of them, individual exceptions, minds ready to receive the teachings, when they are presented aright. But as Modern Spiritualism rests upon a belief supported by indisputable evidence of continued existence in another state of being, we should naturally expect it would have been heartily welcomed, and that anything claiming to bring substantial proofs of what they already held as a faith they would have hailed with delight. On the contrary, we find them to be our bitterest opponents, following eagerly every one who claims to expose Spiritualism, no matter how flimsy the guise, or how transparent the trick brought forward to disprove its facts.

Why is this? It is because they are holding on to idols, in the form of dogmatical doctrines, by which they measure all things; and if anything comes in opposition to these doctrines it will be rejected. For this reason it was found early in the movement that the bitterest opposition and antagonism to Spiritualism came from them. Spirits, on being questioned, invariably gave answer that all were by nature provided for; eventually saved from error by growth in a knowledge of the truth, and not by resting upon the goodness or merit of another.

This touched in such a radical manner an essential point of their doctrinal belief that they who stood guard over it immediately rejected Spiritualism, and became our antagonists. Vituperation, anathema and misrepresentation have been their weapons, and they have assailed us on every hand. Without asking what is truth, and with little or no knowledge of the subject, they have allowed prejudice to govern them, and have taken floating detrimental rumor as the basis of sermons which they have given the people in the name of or under the pretext of teaching them what Spiritualism is.

There have been individual exceptions where heart-hunger, and an ever-unsatisfied inquiry as to the other life, have led them gradually to the truth. These have come from the ranks of every denomination of Christendom, almost, we might say, of the world, Jew and Gentile, Catholic, and every denomination of Protestants.

Many in timidity and fear to out loose from or loose their hold upon the old, have asked the question eagerly, Can I become a Spiritualist, and still remain a church-member? The answer has been, Certainly; just as long as the church is of any use to you; just as long as it feeds or satisfies you in any way, spiritually, stay there. Get all the good you can anywhere and everywhere. When it no longer satisfies, and you find yourself more spiritually fed and nourished outside, you will leave it, because you are no longer in need of it.

This is a matter of natural growth; for this reason we have had within our ranks people of all shades of belief adding to their Spiritualism according to their experiences, which are greatly diversified.

Spiritualism comes to mankind a silent, unseen power; it enters the homes of Methodists, Presbyterians, Baptists, in short those of every denomination. Our mediums have been chosen from all these classes. Endowed with their gifts they have become bearers of the messages which spirits have been able to give in this age. Gradually these ministrations of newly revealed truths have led them out of errors, changing their views until at last they have said, "We are Spiritualists."

The Church, as a body, finding that the teachings given by spirits had a tendency to gradually lead from an adherence to their tenets, waged a persistent warfare against them. Ministers have berated them in the pulpit, and the press always, with few exceptions, on the side of the larger numbers, have aided these assailants, assisting them in every instance, at the same time denying us a hearing. It has, therefore, been thought by some that we ought to have made a strong point this morning of the fact that the Roman Catholic Church was the power behind the scenes with Margaret Fox Kane, instigating and aiding by money and

influence. We do not doubt that this is in a measure true. That there are Catholics to-day doing and ready to do all in their power to overthrow Spiritualism we know, as all who are familiar with the history of Spiritualism know that Margaret Fox went into the Catholic Church with pomp and ceremony thirty years ago. Spiritualists knew all the time that she was a Catholic, and her Catholic advisers knew that she was a Spiritualist medium; knew that she went to our meetings, affiliating with us and giving at times these demonstrations. If they held such an influence over her, why was it not exercised over her thirty years ago, or even twenty, to prevent the spread of Spiritualism, instead of waiting till this late day to strike it a blow, after by the life she has led she has lost prestige and influence with Spiritualists almost entirely, and therefore her power to do the cause anything like the injury that might have been done years ago? She tells *The World* in her confession that she has practiced deception and fraud these forty years. She also says that the priest who baptized her told her to keep on in the business for a support. Did she tell her Father Confessor at that time that she was practicing deception? and did he advise her to keep on, knowing that she was doing this? and did he grant her indulgence in this kind of sinning? We know there are plenty of Catholics who would do all in their power to prevent the spread of Spiritualism, but we believe also in placing responsibility directly with the individual—that each person is individually responsible for his or her acts. We believe that any number of priests advising her to turn from and deny the truth, would be no reasonable excuse for such an act as she is guilty of, after having received the light she has received from her childhood, having spirits about her as she has, knowing by every sense that she possessed that they were spirits. Any honest woman, if asked to deny, could only have said: "No, I cannot deny what I know to be true."

It was after patience and forbearance had ceased to be a virtue that the Spiritualists (in such cases as the letter read this morning, where the Spiritualists appealed to felt no certainty whether she would use the money in coming to them and for a good purpose, or otherwise), declined to aid her, that she, angered and chagrined that she was no longer supported in her course, her power withdrawn, her self-respect, pride and principle gone, turns and says, "I will have revenge! I will denounce the whole thing as a fraud, and I'll have money!" Thus she becomes a willing tool in the hands of mercenary and unprincipled men.

Some will say: Why did not spirits prevent her taking this step? We might as well ask: Why does not God prevent all evil? We do not know: we may find she did not leave Spiritualism a day too soon. My only fear is that she will yet return when she finds she is not to reap the pecuniary harvest she expected, and then she will say it was an evil spirit that tempted her to do as she has done. No, I would not lay the blame at any of these doors. A combination of causes has weakened the woman and she has fallen. But Margaret Fox has received too much light. She is responsible, and she will meet the consequences of her acts. Sometime, somewhere, she will find herself alone with her conscience; it will awaken surely, and that will be punishment enough.

One of the difficulties which we find within our ranks is that so many enter the work and call themselves Spiritualists who have no knowledge of the philosophy or principles of Spiritualism as yet, and no love of the cause. They know little and care less. They find themselves by some means possessed of some degree of mediumistic qualities, and they rush before the public with those gifts undeveloped, while the investigator and the cause must take the consequences. This is becoming, in a sense, a Spiritualist without becoming spiritual. To become a true Spiritualist and a spiritual medium requires slow growth in development, with a sincere love of the truth and of the cause at heart, and aspirations to be and do the very best that the human organism is capable of becoming and doing. Another thing: there are too many advertising developing circles; and as developing mediums, those who are not half developed themselves, are thoughtlessly throwing upon others many times conditions which they have no knowledge of how to control or govern, and could not counteract or throw off if they found it necessary. We do not underestimate this phase of mediumship, and do not mean to be understood that we think some who are already well surrounded by wise intelligences who understand the use of those subtle powers, cannot be of use in the development of others. But it is our belief that all should be very cautious as to whom they permit to exercise such power over them.

To speak of those who only pretend mediumship and who steal the livery of the spirit to serve their own mercenary ends, is only to speak of what you all know is true.

It is the counterfeit which follows the genuine. And it is one of the conditions which Spiritualism is obliged for a season to endure.

It carries its own remedy in the barefaced assurance with which those who make use of it flaunt it in the face of the seeker after truth, which is gradually having the effect to drive the investigator to those phases of mediumship which give indisputable evidence and leave unquestionable results.

With all this, we have the noble, true, earnest and unselfish workers, who value the truth, who are ever found on the side of right, who ever keep before them the grand ideal of manhood and womanhood toward which they are aiming; who count no sacrifice too great, no pathway too rugged for them, if by it the truth may be advanced, and good accomplished.

With our foes without of superstition, bigotry and intolerance; with the combined efforts of Catholicism and Protestantism; with the amount of dishonesty and want of candor that is at times found within the ranks; with the weakness and vacillation of some who cannot wait for the work gradually to assume a condition of permanency, and who in their impatience are turning some one way and some another to find conditions and positions that no religion ever gave its laborers in the first forty years of its history, and that can only be attained by self-sacrifice, labor and devotion to principle, and is weakened by just so much by all who are able to do and yet allow themselves to falter in well-doing—still with all this there is a persistency in truth which keeps it moving irresistibly forward.

Good and true men and women from all classes are coming into the movement, admitting its truths, being touched by its teachings. The power that brought all who are now with us, is still at work. There is a gradual growth in spiritual things; a quickening of the mind in this direction, and none need fear for the future of our cause.

New Publications.

READINGS FROM THE WAVERLEY NOVELS. Edited for School and Home Use. By Albert E. Blaisdell, A. M., author of "The Study of the English Classics," etc. 8vo, cloth, pp. 264. Boston: Lee & Shepard.

A belief that the thoughtful reading of an invigorating and wholesome author, like Scott, must foster in the minds of the young a taste for good literature, has led to the compilation of these selections from the best of his twenty-nine novels, and these are intended as the basis of a more extended study of the entire works of one whose style is simple and graphic, the thought healthful and stimulating, and the events described of real interest and permanent value.

MANNERS: Happy Homes and Good Society All the Year Round. By Mrs. Sarah J. Hale. 12mo, cloth, pp. 377. Boston: Lee & Shepard.

In a very attractive and substantial form this standard work is issued in time for the holidays. It is adapted to persons of all ages, and cannot fail to be as acceptable as it is useful to every one who has the good fortune to receive it. It is marked with a sturdy common sense and is a true guide to the courtesies and amenities of an honorable life.

MRS. PARLOA'S NEW COOK BOOK. By Maria Parloa, Principal of the School of Cooking in Boston. 4to, paper, pp. 56. Boston: Estes & Lauriat.

Only a limited edition of this book is published, one that, doubtless, the reputation of the author and the popularity of her other books of a similar character will cause to be soon exhausted. Miss Parloa's aim in this has been to make the directions and descriptions clear, concise and complete, and she has hit the mark.

LE REVE. A Novel. By Emilio Zola. Translated by Geo. D. Cox. 12mo, paper, pp. 260. Philadelphia: T. B. Peterson.

There is a purity of subject and a refinement of treatment in this strongly in contrast with the author's previous books. A poor girl,

deserted, is saved from perishing by the lutheria, who give her shelter from a severe snow-storm in an essentially home. The characters are finely drawn; many of the scenes are deeply pathetic; the language at times poetic, and throughout beautiful.

A STAFF IN LIPS. A Story of the Genesee Country. By J. T. Trowbridge. 10mo, cloth, pp. 100. Boston: Lee & Shepard.

Nothing more is needed than to announce new books by Mr. Trowbridge to create a general demand for them among young readers, and that such a demand exists indicates the growth of good taste and an appreciation of teachings directly opposite to those that, unfortunately, have prevailed to a great extent in modern popular stories for the rising generation. For boys nothing is better suited than these new volumes, each of which is finely illustrated.

THE RAINBOW FESTIVAL. For Church, Sunday School and Charity Festivals, and THE RAINBOW PRINCE. A Novel Children's Entertainment, en tableau. With Complete Directions for Performance. By Mrs. A. G. and Leo R. Lewis. 10mo, pp. 97. Brattleboro, Vt.: E. P. Carpenter Co.

THE GYPSIES' FESTIVAL. A Musical Entertainment for Young People. By N. Earle. 10mo, pp. 28. THE COURT OF KING CHRISTMAS. With Simple Incidental Music. By L. A. Higgins. 10mo, pp. 26. New York: H. Roorback.

The above are well adapted to the use of the Children's Progressive Lyceum and for public and private entertainments.

PRIMARY METHODS IN ZOOLOGY TEACHING. By W. P. Manton, M. D., F. R. S. E. L. S. Illustrated. 18mo, cloth, pp. 61. Boston: Lee & Shepard.

A practical help in the study of natural history, giving useful points and methods, and an outline showing how they may be utilized by teachers.

Sin in the Name of Purity.

THE UNWISE EFFORTS MADE BY MISTAKEN FANATICS. Sermon for the Sermonizers—Modern Society no Worse than Its Predecessors—A Purity that Lacks Modesty—Charity of a Kind that Works Social Mischiefs.

The present generation, says the editor of *London Truth*, is privileged to witness an imposing demonstration of militant purity. You meet the evidence of this movement everywhere—in Parliament, at church, on public platforms, and in the magazines and newspapers. It has also, of course, two or three societies devoted to its furtherance. For this is the age of associated virtue. Temperance, charity, thrift, humanity and all the rest of them have long ago been taken under the special patronage of opulent associations, each with its apparatus of hired offices and salaried officials, noble presidents and ignoble advertisements.

In the nature of things poor purity could not long escape the fashion, and accordingly, in the fullness of time, there came into existence a Church of England Purity Society. I know not how many more there may be, but at any rate no other has yet learned to blow its own trumpet so loudly, or beat the purity drum so vigorously; no other has evinced such a confident determination to take the Minotaur by the horns and save society at any cost; no other, in my humble opinion, promises to do such an infinity of mischief in so short a time, or to become such an unmitigated curse to all sections of society.

I have been favored with a circular from the Secretary of this Association, enclosing a manifesto from the two archbishops and my old friend the bishop of London, which in its turn introduces to my notice the report of the Pan-Anglican Committee on Purity. It starts with the assumption that modern society is universally honeycombed by "sin of impurity," that a state of things prevails so terrible that "we dare not utter all that we know." It next formulates, in the language of the pulpit, a set of platitudes of which no man or woman of average respectability needs to be reminded. Finally, it proceeds to sketch out the programme of an exhaustive discussion of sexual vice in all its possible bearings, to be undertaken by the clergy and the faithful laity. This savory compilation is intended as a sort of plan of campaign for the purity forces, and is to be sent by the Church of England Purity Society, kindly assisted by the purse of an anonymous M. P., to every clergyman in the United Kingdom, and to "about six thousand laymen of influence"—of whom, I presume, I may congratulate myself on being one.

I regret that my influence, such as it is, cannot be cast on the side of the C. E. P. Society. Like the late Benjamin Disraeli, I am anxious to be on the side of the angels, but then it is, unfortunately, not always possible in these days to tell an angel at a glance. You see something like the outline of wings dimly overshadowing a somewhat human face and a pair of upturned eyes, and next moment upon the brow you detect what looks like the ghost of a pair of horns, and casting down your eyes, you observe a deformity of foot, which might very well be explained by a cloven hoof within a patent leather boot. It is not my business to question the motives of persons blessed with such subterranean virtue as our purity friends, or to suggest that any advocate of chastity, male or female, lay or clerical, has any earthly desire but to make all the rest of the world as virtuous as himself. But I, too, have had every bit as much experience of the average moral condition of contemporary society as any archbishop or bishop on the bench, and to be just to myself, and to the world, or to what is, or is not, conducive to public and private purity. And I say, without doubt or qualification, that these reverend and other busybodies are wrong from beginning to end—wrong in their premises and a thousand times more wrong in their conclusion. It is not the fact that any class of modern society is in the foul condition of the time of David, or that any individual is as depraved as the modern copal Mrs. Grundy lifts up her horrified hands. I grant there may be an unusual amount of dirty linen washed in public in the present day; but it is only because the conditions of modern life lead to publicity, and because there is a larger population to wash for. If the bishops and the C. E. P. Society would give a little of their valuable time to investigating the private washing bills of the streets, or to the nineteenth and eighteenth centuries, they would find that the quantity of soiled apparel per head is very much what it always was.

In respect of all the matters which the C. E. P. S. has at heart, we are every bit as good as our fathers, and many degrees of virtue above our ancestors in the time of David, I, Charles II., or any one of the four Georges. If this be so, the excuse for a special purity mission to the present generation fails utterly. And what remains? An agitation as repulsive as it is groundless, and in its probable consequences as pernicious as it is repulsive. It is time to speak out plainly to these purity fanatics. By the very confession, some of them know the danger they are incurring. For the flimsiest delusion, the delusion that the present is an age of abnormal sensuality, these official custodians of public morals deliberately elect to incur the danger. For no better reason than that they are ready to let loose on society all the horrors of a warring crusade against whatever inflammatory accessories modern sensationalism can lend to it; ready, not only in their own language, to familiarize the young with the details of sin, but to debauch every age with prurient disquisitions on vice; ready to strip out of the veil which even the most shameless throw over it, and accustom virtue to cast her eyes on the naked abomination; ready, in a word, to break down every barrier which nature and modesty have raised for the protection of innocence. I am willing to treat some few leaders in this abominable movement as no better than misguided enthusiasts; but heaven forbid that I should give this credit to every individual who flourishes the white cross of chastity in his face. Take him for all in all, the modern Galahad is the most pestilent of contemporary humbugs. He is a priest—generally of the Ritualistic persuasion—who glows in the pulpit, or better still in private confidence, over the phases of sexual sin, and revels in detailed exhortations against impurity until young girls are ready to weep with envy at his sick for shame. Or he is a social philosopher, and in the name of purity must see with his own eyes the *modus operandi* of the vilest forms of depravity—must even set in motion with his own hand the criminal machinery which ministers to lust. Or he is a schoolmaster, and in the name of purity poisons the mind and debauches the imagination of children with substantial admonitions against vice and suggestive pictures of depravity. Or he is a journalist, and in the name of purity loads his columns with unexpurgated divorce reports, with every loathsome tale of vice that the industry of the penny-line can gather or his own imagination aggravate, with the sensational details of every story of private immorality which his greedy ears detect a whisper. With the cant of virtue on his lips and vile and filthy imaginations in his heart, he poisons the springs of innocence, uproots modesty and sows broadcast the seeds of vice in the sacred names of purity and chastity.

It is to men like this—ay, and to women every bit as bad—who batter on the contemporary scene with a social immorality, feminine pseudo-philosophers who delight to babble in public the most risky social questions with a frankness from which men shrink, unsexed females who like nothing better than to stand up before a mixed audience and parade their familiarity with the most loathsome aspects of vice—to men and women such as this, it is that we are bidden to look for the reform of manners and the regeneration of society! Heaven save us from them, and from all their works! I am no stickler for prudish propriety, no opponent of plain-speaking where plain-speaking is at once necessary and expedient. But of this I am sure, that if decency and modesty be thrown to the winds, purity and chastity will very soon follow them. Where there is no shame there will be very little virtue. Thank God, there are still men enough among us who know how to cultivate purity without sacrificing decency, and women who have managed to remain chaste without ceasing to be modest. With solemn tests to slay the pestilent prophets of prurient purity, and prevent them from working out the social mischief a hundred times more insidious and deadly than any of those which they profess to deplore.

Written for the Banner of Light.

THE "DEAD" POET.

BY JAMES M. HOGGINS.

He is not dead, but joined the throng,
In higher life and sweeter song;
He swells the choir and sweeps the keys
To more celestial harmonies;
The soul that dwelt in beauty's bowers
And drank, through transient, earthly hours
The songs of birds and fall of floods,
And choral anthems of the woods,
Has passed these confines dim,
And hears a far divinest hymn
From hallowed hills and vales of rest
In bright assembly of the blest
His voice has found an ampler sweep,
A richer tone, a theme more deep;
He sings of splendors full that rise
From father fields, sublimer skies,
Of rapturous noons, that know not sorrow,
Night of unrest, nor gloomy morrow;
He, far above this common earth,
Has met the dawn of spirit birth,
And interchanged those fleeting joys
For sonnets of eternal days.

Banner Correspondence.

New York.

RUFFALO.—J. W. Dennis writes: "It is reported that certain Christian people have of late made a great effort to bring a combined force of the enemies of spirit communion together for the purpose of attempting to destroy it, and when I hear of the raids that have been made in Chicago and other places against mediums, and also that the Fox sisters have been taken by these enemies of ours and placed upon the platform to denounce Spiritualism, I begin to believe there is some truth in the report.

Let that be as it may, would it not be better policy for such people to attend to their own system of religious faith, which all signs go to show is fast proving a failure?

Says the Springfield Union: "The Methodist General Conference came out \$20,000 short of paying its expenses, and now the women who were not admitted as delegates will probably be asked to get up fairs, festivals, societies, etc., and raise the money to make up the deficiency."

In a paper read before the last Church Conference of England, Canon Taylor astonished his associates by expressing grave doubts whether the results of Christian missionary enterprise were sufficient to justify the prodigious efforts expended upon it. He has since said:

"Leaving out Tibet, Borneo, and other regions of which the population is unknown, the most recent estimates make the non-Christian population of Asia and Africa upward of 2,000,000,000, of which the natural increase by the excess of births over deaths must be more than 11,000,000 annually. Dr. Maclear, who is the principal of a training college for missionaries, and perhaps the greatest living authority on the subject, estimates the annual increase of native Christians due to missionary efforts at 60,000. At that rate, then, it would take the missionary societies 183 years to overcome even this natural increase of the non-Christian population in a single year. In spite of our advance, instead of overtaking the work, the work is overtaking us. It is like the race between the steam and the horse; the longer the race continues the further the horse is left behind. Something like \$10,000,000 is spent annually on Protestant missions, and there are about 6,000 American and European missionaries, with about 30,000 native agents, and yet there are to-day upward of 10,000,000 more heathen and Mohammedans than there were a year ago. If the population remained stationary and all the converts died, it would take more than 330 years to convert the world, or nearly a million years if the rate of increase were to continue. In China the number of adults baptised in the year 1887 was 107,000 out of a population of 382,000,000, with an annual gain of at least 4,500,000 by the excess of births over deaths. At this rate the Society would have to work 27,000 years to come up to the natural increase of one year, and more than 1,800,000 years to convert China, even if the population remained stationary and all the converts died. In India the number of adults baptised in the year 1887 was 107,000 out of a population of 382,000,000, with an annual gain of at least 4,500,000 by the excess of births over deaths. At this rate the Society would have to work 27,000 years to come up to the natural increase of one year, and more than 1,800,000 years to convert China, even if the population remained stationary and all the converts died. In India the number of adults baptised in the year 1887 was 107,000 out of a population of 382,000,000, with an annual gain of at least 4,500,000 by the excess of births over deaths. At this rate the Society would have to work 27,000 years to come up to the natural increase of one year, and more than 1,800,000 years to convert China, even if the population remained stationary and all the converts died."

Canon Taylor quotes, to show the character of the converts, the English Vice-consul in the Cameroons as reporting that after twenty years of labor the missionaries in many important districts can scarcely number twenty slaves; converts; and in other parts of Africa the religion of the nominal Christians is discredited by numbering among its adherents all the drunkards, liars, rogues, and unclean lives in the colony. In the oldest of our West African possessions all the unrepentant Magdalen of the chief city are professing Christians, and the most notorious one in the place boasts that he "never missed going to church on a communion Sunday." After a quarrel in a nominally Christian village, three years ago, the victors proceeded to cook and eat the bodies of the slain. The Vice-consul says that, with rare exceptions, the native African pastors, teachers and catechists whom he has met are "more or less bad men." A missionary reports the same.

In view of the above statements, made by a leading man in the Christian Church, would it not be better that those trusting in that Church should attend to their own affairs before attempting to crush out the only truth that is known on the face of this earth in regard to the future life?

FLUSHING, L. I.—A. E. Hempstead writes: "The first private séance for full form materializations was given in this place Oct. 14th, by Mrs. L. S. Cadwell of 24 Lexington Avenue, Brooklyn, she being an entire stranger to the house and cabinet an hour before the séance. Eighteen full forms came and were recognized by their friends. Materialization and dematerialization took place outside of the cabinet in full view. Spirit-voices in the cabinet, often two at a time, joined us in singing, and tests were freely given. All were satisfied of the truth that our loved ones gone before were able to come and make themselves known in a visible, tangible form. Mrs. C. has fully recovered her health, which adds much to her wonderful powers in the hands of her glorious band of angel-workers."

New Jersey.

NEWARK.—A. C. Stickle writes: "I have read considerable lately about these Fox women endeavoring to make people believe that Spiritualism is all fraud and deception, and have concluded that instead of doing so they will awaken the people to investigate for themselves, and indirectly do the cause much good. The best lecture that has appeared in your columns for some time was in THE BANNER of Nov. 10th, upon 'The Science of Immortality'; it is simply grand. The story, 'Bars and Thresholds,' is also splendid. I had Eleanor Martin of Columbus, O., answer a sealed letter, and can say that any one who engages her services will be more than pleased, as I can testify to her genuineness as a first-class medium.

THE BANNER is growing better with every issue, and although I am a poor man, asking out a miserable existence, I will send my mite now and then to help along the cause in my humble way, knowing it will be appreciated. Long may it be a blessing to the dark and bring light to many an aspiring mind, to comfort and console in grief and sorrow."

VINELAND.—Hilroy M. Adams writes: "In the autumn of 1884 I lived in Burlington, Vt. Joshua Doane, taken ill, I took care of him three or four days prior to his passing to spirit-life. He was a member of the Presbyterian Church.

After his funeral loud raps were heard in my bedroom at midnight. Again, in the second night after I was awakened and was told by them that a spirit was present. Mistrusting the source of the phenomena I took my horse and drove to Williston, four miles, and, sitting with a medium, I got the name of my neighbor Doane before I had asked a question. On inquiring what was wanted, my friend said he had come to tell me he was a spirit. This was a surprise to me, as he had kept it a secret from me. Mr. Doane then said that three or four days before

he left he went to Col. Brown's and played dominoes. He also told me of having dissolved his connection with the church. As these statements were new to me, I inquired and found they were true, and that he had given them to me as tests.

In the fall of 1887 I was invited to attend the New Hampshire State Fair, at Dover, and stopping at my friend Langmaid's, I was invited to the cemetery to see the monument of Capt. Parker, former husband of Mrs. Langmaid.

In the evening I was invited by Mrs. Elkins to her house, to sit for raps. The first that came spelled out the name of Elder Elkins, and I recollect of seeing the name on one of the gravestones that day. There next came a short message to the medium's husband, who was at the table, addressing him by name, and he remarked that he had never seen anything like that before.

After the séance Mrs. Elkins told me not long before she had a brother, who died; and that soon after the burial of his body loud raps followed her from room to room, until it was learned by them that he wished his body taken from the cemetery and placed in what was once his own land, which being done, they were no more heard."

California.

SAN FRANCISCO.—Solomon W. Jewett writes: "I have made frequent visits to California. Was conveyed over the waters three times out and back before railway accommodations existed, commencing in 1859. This is my ninth journey to this land. I once made my home in Kern County for a term of six years, mostly alone, my children out on the plains and hills in charge of sheep, back one hundred and sixty-six miles from our business post-office—Los Angeles. Six weeks was about the time required to obtain news from New York. Being thus secluded from society, on the banks of a fine, broad stream of ever-sparkling waters, rushing out from a stupendous canyon, and living on an abstemious diet, my thoughts ran mainly upon religious subjects and prepared the way for a development of advanced mediumship, which I have reason to believe I attained. A healthy physical development is essential to good mediumship, and I believe good acquaintances had a hand in my removal from the cares of a mundane world, to the better prepare me for the spiritual."

SANTA ROSA.—J. V. Aldrich writes: "Spiritualism is growing steadily but surely on this coast. We are having fine meetings in San Francisco. I had the pleasure of meeting with that excellent test medium, Edgar W. Emerson, of Manchester, N. H., at the 'Camp Meeting' in Oakland last June. It also carried me back East to meet with and hear Mr. Colville and Mrs. Little. I think they are both fine inspirational speakers."

THE BANNER OF LIGHT is truly a light to me and a great many others. May it continue to spread the gospel of light and truth so long as bigotry, injustice and oppression remain in the world. The good cause is steadily growing here in this little city of roses. True, a great many investigators here have not yet the courage to come out openly, but they will get over that in time. There are many private circles held here the public know nothing of, but for all that they are doing their work."

Michigan.

ADRIAN.—M. L. Sherman writes relative to the Fox-Kane matter, remarking that, even admitting her explanation to be true—which no one having the slightest knowledge of the phenomenon could possibly do—that explanation is very far from accounting for the intelligence the raps manifest. He further says that the same intelligence accompanies other phenomena, and establishes their claim to spiritual origin, and gives one instance of his own experience in table-tipping, a phase that was coeval with the raps in point of appearance, as follows: "I sat at a table with a medium I never saw before, and she had never seen me. Being informed my father was present, I then asked if he would tip the table as many times as he lived years on earth; the table tipped sixty-three times, which was his age, and then he tipped the number of days he lived over sixty-three years. I did not know at that time whether the number of days was correct, but found out after that it was. Some will say the medium read my mind. That could not be in the number of days, for that I did not know myself."

Ohio.

CLEVELAND.—J. A. Bidwell writes: "Dr. A. J. Symes, of 43 Richmond Avenue, recently graduated from one of your schools and as yet has not a very large practice. He is trying very hard to keep the wolf from the door by selling his little book, 'Gleanings,' which I see advertised in THE BANNER of Oct. 20th. Of this book I am fully of the opinion of a writer in THE BETTER WAY, who writes: 'It merits a place on every honest minister's study-table, and a close perusal by the minister. Those who are in search of truths cannot fail to find such in these unorthodox sermons. All Spiritualists desirous of lending blind friends a good eye-opening, faith-killing word, should purchase 'Gleanings.' The author has passed through the crucial fires and comes out purified.'"

Rhode Island.

NEWPORT.—John C. Lockman writes: "I fully endorse all THE BANNER has said in reference to the Fox girls. If in Bible times Peter was led to deny his master, who was the representative of truth, why need we be surprised that some in this day deny Spiritualism, which is truth itself?"

Pennsylvania.

WASHINGTON.—Mrs. Katherine Charlton says there are no mediums where she resides, and she is desirous of corresponding with some reliable ones in regard to the subject of spirit-raps and communication, in which she has an abiding interest.

MODERN HEROES IN EVERY-DAY LIFE.—Even now we think of the men of the chivalric days as of a race more heroic and loftier in aim than the drudging, dollar-earning American. Yet there are not a gray engineer who with a megaphone in one hand, and a lever, that does not feel that his duty includes the risking of his own life, if needs be, for his passengers; and not once in a thousand times when the emergency comes does he shrink that duty. How many doctors, nurses, or clergymen, shrink from perils of a great epidemic?

It is a significant fact that, since the organization in 1871 of the Life-Saving Service that guards our entire coasts, there have been but two instances in which a man refused to risk his own life to save a shipwrecked crew. There is no elan, no passion, no fervid clutch at glory in this kind of courage, which is becoming a marked feature of American character. It is the quiet, calm, obstinate performance of duty—however commonplace—once undertaken, in the teeth of death itself.

HORTICULTURAL ART-JOURNAL.—The illustrations of the November number are three colored lithographs of fruit, and one of white and purple lilacs. The letterpress treats of fruits and flowers, and includes a poem from Twilight, "Autumn Leaves," by Mrs. E. Muter, author of "Bars and Thresholds." Rochester, N. Y.: Stecher Lithograph Company.

RECEIVED: THE GIRL IN SCARLET, or, The Loves of Silvere and Miotte. By Emile Zola (La Fortune des Rougons). Philadelphia: T. B. Peterson & Brothers. Presses for Printing and Embossing, and Paper Box Cutting and Creasing. New York: John Thompson, 143 Nassau street.

Never in reply to the question to what country you belong say that you are an Athenian or a Corinthian, but that you are a citizen of the world.—Epictetus, A. D. 90.

Passed to Spirit-Life.

From Everett, Mass., July 25th, Mr. Edward Grover, aged 83 years 9 months and 15 days.

He was one of a large family, whose members early embraced the philosophy of Spiritualism. He was generous of spirit to enlighten those who came to receive, will long be remembered by many who obtained communications through his brother-in-law, who, with an aged sister, still care for the old homestead.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Allen Hall, 110 State street (first floor), every Sunday at 10:15 A. M. and 7:30 P. M. Admission free. Ladies' Aid meets every second Sunday at 2 P. M. Supper served at 6 P. M. J. D. O'Brien, Jr., Secretary.

CLEVELAND, O.—Spiritual Progressive Thought Society meets on Sundays at 8 P. M. at 148 Pearl street. All invited to attend.

CHICAGO, ILL.—The Spiritualist Mediums Society meets in Avenue Hall, 122 1/2 street, every Sunday, at 7:15 P. M. Investigators are cordially invited. E. Jones, Pres. NEWARK, N. J.—Meetings will be held every Sunday evening at No. 120 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker, at 7:30. To commence promptly at 7:30. MT. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Dr. A. H. Smith's, 9th and Frank Ave. Samuel Penbury (at Hotel Western), Secretary.

Quarterly Convention in Michigan.

The Spiritualists of Southern Michigan will hold their next Quarterly Convention at Hartford, Van Buren Co., Mich., Dec. 1st and 2nd, at 10 o'clock. Y. Mouton, of Grand Rapids, and Mrs. E. C. Woodruff, of Detroit, will be in attendance. S. S. Burdick, President. Mrs. E. C. Towhee, Secretary.

Forty Years

ON THE

SPIRITUAL ROSTRUM.

BY WARREN CHASE.

A SEQUEL TO "THE LIFELINE OF THE LONE ONE."

AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child.

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRITUALISM. AND WHOSE NAME IS ENGRAVED ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WORKS IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the history of Modern Spiritualism and its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed his talks, and gained a better understanding of this life and assurance of a future one from his having been with them.

CONTENTS.

CHAPTER I. Internal and External Forbearings of Social, Political and Religious Convictions. Personal and General. Resulting in a Social Effort by the Author.

II. Birth of Spiritualism—Failure of Fourierism. Political and Social. The Path of Life by the Crooked and Tangled Lane—The First Spiritual Paper, The Spiritualist, and its Objects explained.

III. Early Work—Boston Investigator—Universalist Spirit Messenger, and Early Works, etc.

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Author of "Life-Line of the Lone One" and "List of

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73rd Lesson—The Soul as the Center of the Human Form.

THANKSGIVING AT THE FARM.

The Absentees Return and Enjoy a Good Time.

The chilly winds blow o'er the moor,
And whiff the leaves about the door,
But on the hearth the faggots roar
With sparkling cheer;
The oven in the chimney glows,
While pies along the shelves in rows
The appetizing feast disclose—
Thanksgiving's near.

The goodwife, skillful in her art,
Gives to its practice all her heart,
And frosts the cake and fills the tart
With busy zest;
Upon the dromedarian air
Sweet smells, pervading everywhere;
The genius of the hour declare
And manifest.

The children chuckle in their glee,
As preparation wide they see;
The Goodman smiles benignly—
No time to lose—
And straightway on his mission hies
To consummate the home supplies,
And scans his brood with careful eyes.
The best to choose.

"To-morrow is the festive day"
One can imagine him to say,
And Tom and Jack, and Kate and May,
Will soon be here.
From far away they hither come
To meet—God bless them!—at the home,
And test, beneath the homestead's dome,
Thanksgiving cheer.

The monarch of the barnyard flock,
Undreaming of impending shock,
Is seized and hurried to the block
(Quite lost his head);
And hens and chicks and ducks galore,
Soon mingle in the dust their gore,
With his, the monarch, gone before,
Their mission sped.

True sacrifice is theirs: content,
Their latest ministry the best,
Revealed in dark meat, wing or breast.
Or merry thought;
And did the bipeds only seek
The province proud they were to deck,
They would have volunteered their neck,
And slaughter sought.

Now twilight o'er the landscape steals;
The listening farmer hears and feels
The sound of hurrying wagon wheels
Far down the lane;
"Hurra! they're here!" the younger fry
In one emphatic chorus cry,
And run to meet those hastening nigh
Their home again.

Soon comes exchange of smiles and tears,
Of retrospective hopes and fears,
And subtle thought that home endears,
Tender and true;
The mother's eyes with joy benign
Out through her gleaming glasses shine,
Fragrant with an effluence divine,
Her sprouts to view.

Now forth a myriad questions race,
The answers hardly keeping pace,
While fond affection's beaming grace
In bliss obtains,
Till, hardly knowing, steal away
The hours that crown the close of day;
And night assumes its grateful sway,
And slumber reigns.

The morning opens with bounteous glee,
And every heart beats merrily,
The sun, such happiness to see,
Seems doubly bright;
The trees stand round as ancient friends,
The brook its liquid welcome lends,
And the old pump its hand extends
In grave delight.

Even the house-cat imbibes the cheer,
And Pomp, the dog, with antics queer,
Laughs with a grin from ear to ear.
In conscious sort;
While the old bird upon the perch
Darts here and there with frantic lurch,
As if of opening in search
To join the sport.

Then timely meet about the board,
Piled high, in plenteous accord
With the glad season to afford
A gusty meet,
Where taste and appetite, aglow,
Will such profound repletion know,
That effort cannot further go
And be discreet.

With the rich bounties round him spread,
The good old father bows his head,
And humbly prays for "daily bread,"
Thus warmly pours
His thanks for benefits conferred;
The day, the smile, the happy word,
The union feast, all hearts have stirred
Within his doors.

His trembling voice his joy bespeaks,
The tears run down his furrowed cheeks,
The while a smile of pleasure reeks
In mouth and eye;
The signs, far more than words, convey
His feelings that have sovereign sway;
Words were deficient to portray
His heartfelt joy.

Then, given the after hours to mirth,
With old companions round the hearth,
The song, the tale, the jest has birth,
And all elate;
Lend to the passing moment wings,
That, as it speeds, harmonious sings,
And broadcast rare enjoyment flings
On those who wait.

On rolls the time when comes the dance,
The "best room" fitted in advance,
A sadder not "best room" from France,
Controls the floor;
And tribute to the genial time
Is great in act, if not in rhyme,
May not with great assemblies chime,
But pleasant more.

There in the dining-room, apart,
Great "Copenhagen" thrills the heart,
Or "Twirl the platter"—merric art—
Gives halcyon bliss;
And improving many games,
Urge on the hour with potent claims,
Consonant with that best of aims,
The "forfeit" kiss.

On with the dance—on with the game—
Light up the scene with merry flame,
Let no endeavor meanwhile tane;
With keen delight
Open to pleasure all the gates,
Improve the season that awaits,
Give mirth the rein, with giddy pates,
And fill the night.

Good-bye! Good-bye! 'Tis time to part;
Glad laughter thrills, warm tear-drops start;
Quiet returns upon the heart,
In tranquil rest.
The festive day is with the past,
And all the joys around it cast,
But love of home will ever last
To warm the breast.

Back to their toils the dear ones are,
The homestead and its treasures far,
But fond affection, like a star,
The wanders cheer;
And blest Thanksgiving at the farm
Will rise in recollection warm,
To be an elevating charm
In future years.

B. P. SHILLADER.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of independent free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not pursue anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded, we must be accompanied by a pencil or ink the amount of 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 Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 1, 1888.

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

We shall print next week the *verbatim* report—prepared especially for THE BANNER—of a lecture delivered Nov. 18th, before the First Society of Spiritualists of New York City, by Lyman C. Howe. The discourse, which is pertinent to current events, (the action of the Fox girls included,) and which called out general expressions of pleasure and appreciation at the time of its delivery, has for its theme:

"MODERN SPIRITUALISM: ITS PURPOSE AND SCOPE IN THE ECONOMY OF NATURE IN THIS PART OF THE NINETEENTH CENTURY."

"Spirit Phenomena through Mediumship."

The discussion of this highly important subject before the American Spiritualist Alliance, which holds its meetings fortnightly at No. 219 West 42d street, New York City, is commanding general attention. We published in THE BANNER of Nov. 17th the report of the Corresponding Secretary, Mr. J. Franklin Clark; we now publish a later report from him, which may be found upon the eighth page of this issue.

The subject of "spirit phenomena through mediumship" is one that requires the closest study by the best and most experienced minds in our ranks. We are well aware that the esoteric laws of Nature are but little understood; but, like the invisible agency, electricity, they are within the grasp of the human intellect. It is therefore well that The Alliance has this great subject under consideration at the present time. There are already Psychical Research Societies in existence, in this country and in Europe; but what have they thus far accomplished? Nothing. Why? Because they have been instituted by men who have had no (or very little) experience with spiritual mediums.

It has been a subject of earnest discussion for many years, by skeptics as well as by believers, why some spirits could communicate with earth's people, while others could not. Our view of the case is, after an experience of a third of a century, that it is because of lack of adaptation between the spirit's and the medium's brain. The law is extremely nice in this particular. We have conversed on this topic many times with Spirit Theodore Parker, who, as our readers well know, was the chief control of Mrs. J. H. Conant—one of the best trance-mediums of her day—and he stated that when his medium on circle-day came to the office, they (the special spirit-hand) kept her under guard, allowing no spirit to approach the inner circle. When the time had arrived for a spirit to give a message (and there were a host of them always present, he said,) the controlling intelligence for that particular day and hour would first examine the precise condition of the medium's brain—as constant changes of thought were going on, until she was fully entranced—and then, after coming to a definite conclusion in this respect, the officiating spirit would enter the outer circle and select one to speak whose brain was in rapport with that of the medium's, and so on with the next spirit who was in a condition to use the medium's organism independent of any volition of her own.

No doubt the same holds good in regard to the independent slate-writing phase of mediumship; and that in each case is the reason why so many spirits, who earnestly desire to communicate, are kept in the background for an indefinite period. Another thing should be taken into consideration, and that is this: The will-power of a spirit has much to do in this respect. We have known a very sensitive spirit, while in control, to utter a few sentences, when another powerful spirit, who was assigned to speak next, got full possession of the medium, through his anxiety to communicate, thus summarily dispossessing the other spirit. This episode took place because the control in charge of the séance allowed two spirits to enter the inner

circle at one and the same time, which he should not have done. This was a lesson, even to the intelligent preading spirit. No more errors of this description occurred afterward.

We thus allude to this particular circumstance, as it goes to show the fact that decanted individuals, no matter how intelligent they may be, are liable to err as well as those in the flesh.

If, then, trance-mediumship requires such nice conditions as we have merely hinted at, how much more careful should materializing mediums and their mundane agents be in order to give their regular controls the power to present spirit-forms so characteristically and truthfully as to satisfy every beholder?

A female spirit once informed us that she had been in constant attendance at our public free circles for three years, trying to communicate with her earthly friends—having promised before her demise that she would if possible. It would astonish the reader could he have seen how delighted she was when her message appeared in THE BANNER. Subsequently it was verified to the letter, our correspondent stating that she had been waiting for three years to hear from her spirit-friend according to promise.

Thus it may be seen how exacting the law of control is, and how little it is understood by even a large majority of Spiritualists themselves. And the most important feature of all in regard to direct spirit return is, in our view, the necessity of the utmost harmony between the sensitive negative medium and the positive sifter.

No wonder during séances for materializations that so much dissatisfaction exists among the sitters, and that so many different views respecting them are held by the public at large when we take into consideration the requisite condition—which should be fully impressed upon the managers of these séances, and invariably enforced, namely, that, in order to acquire the necessary harmony for the spirit-chemists to do their work thoroughly, none should be allowed in the circle-room except honest investigators—those who attend with only one purpose in view, that of meeting their spirit-friends.

When we had a sitting on a Sunday evening at Mrs. Sawyer's in New York City, two years ago, the circle contained among those present but two skeptics, yet the manifestations were not as satisfactory as usual. On the following evening (by invitation) we attended another materialization séance at Mrs. S.'s residence, which, being a private one, was composed of Spiritualists exclusively, when the manifestations were very powerful, showing what satisfactory results can be obtained under the proper conditions.

We trust that The Alliance will investigate this momentous subject in the most thorough manner, to the end that the Truth, which we all are seeking for, may make our pathway plain.

The Catholic Church and Spiritualism.

An elaborate editorial article entitled "Modern Spiritualism" recently appeared in the *Catholic Union and Times* of Buffalo, which challenges special attention just at this time for the relations which it proceeds to set forth as existing between the Catholic Church and Spiritualism. The article referred to opens with an allusion to the so-called "exposure" by the Fox sisters, characterizing it and them in the following language: "The fact that they were active agents for the last thirty-five years in the promulgation of Spiritualism, suggests the thought that their change of purpose has been too long delayed to vindicate their own integrity, and leads to the inference that their project is to bring themselves more prominently before the public than they have been for the last few years."

The *Union and Times* says it does not mean to imply that "Spiritualism is all a delusion arising from ignorance and superstition, or that there is no truth at the bottom of it." "Without genuine coin," it explains, "there cannot be a counterfeit; without light there can be no shadow." The writer does not hesitate to admit the verity of the spiritual phenomena, confessing that the Bible is full of accounts of them from beginning to end. Looking at the phenomena, he says we must admit that "there are intelligences in another order of existence who can communicate—have communion with—intelligences in this our order of existence." Unless we do admit this, he insists that we must reject the credibility of human testimony. This universe, he says, "is larger than we can see or even imagine." He admits the belief in a future or continuous life that is found everywhere among men. This faith he holds to be the result of an original and direct revelation, made "in the beginning," and consequently needs no proof or verification, having been received at first hand from God.

The writer rejects the Spiritual Philosophy as only a system of dogmas in another form and wholly unreliable. He declares that the Catholic Church through its tenets recognizes the communion of saints, and by its exorcising prayers acknowledges the active influence and power of the devils—thus establishing spirit-communication as a fixed fact in the Church's belief. "That these purely spiritual beings," he says, "good and bad, can and do have communion with beings in our order of existence, is an ineradicable belief of the human race." This belief is unchanged in the history of man. But the writer would account for it on the supposition that it is the result of an "original revelation" in some form. Then he traverses the Bible books to illustrate his statement from the pages of sacred history. All through the Old Testament the events, he admits, "show an intermingling of the two worlds of intelligence." "That good angels can intervene in our behalf," he says, "is evident from the doctrine of the communion of saints; and that evil spirits can torment and afflict man, is shown by the prayers of exorcisms used by the church." Citing a list of writers who have made this subject a study, among them Robert Dale Owen in his "Foot-falls on the Boundary of Another World," he asserts that "all these supply indisputable testimony to facts, and demonstrate that communications with extra-mundane intelligences are of as frequent occurrence to-day as in any former time."

But, says this Catholic writer, the works of Spiritualism are done by the devils; hence the Church prohibits her children having anything to do with it. Why by devils? Why not good spirits as well as bad? Is there not a tremendous religious conceit in the assumption that there can be no "communion of saints" outside the pale of the Church? that not only are there no saints outside, but that all those who are inside are saints? It certainly would ap-

pear so. The Church, it seems then, while it concedes and even accepts the facts which establish the belief in spirit-communication, nevertheless chooses for itself to reject the belief in the communion of good spirits with mortals, and prefers to believe that only evil spirits are privileged to return and to work uncontrolled mischief. How or where it derives its authority to discriminate after such a fashion is by no means clear. This writer, while accepting the facts, refuses to respect what he styles the deductions; but he claims for the Church that we shall accept its deductions, and call all returning spirits evil and none good.

The only attempt at reasoning, in the article under consideration, is that made to disprove the claim of Spiritualism that spirit communion establishes the fact of immortality. The argument offered is this—that the mere fact that a human spirit can be shown to have existed up to the present time does not prove that it will never cease to exist. To our view, with no intended disrespect, this is pretty fine wire-drawing. It is a simple negation of an ascertained fact by the negation of its continuity. It is a refusal to accept any proof at all respecting the future, simply because we cannot embrace eternity within our always limited comprehension. It is idle to talk about a "revelation from God" on the subject if we deliberately and stubbornly refuse to accept the clear revelation which God's facts are offering to us on every side. To assert, as this writer does, that "no finite being can experience an endless experience," seems like trifling with a subject which he admits he is incompetent to master. To receive the proofs of a continuous life after what we call death, ought to be enough to satisfy the deepest and most earnest longings of the human soul.

Upper Story Life.

We all are tenants of mansions that contain many stories, though we may not occupy the whole of them at the same time, and some of them not at all. Rev. Mr. Savage discoursed with point and eloquence on this theme just before going off on his summer vacation, taking for his text—"Friend, go up higher." Some families, he remarked, live entirely in the kitchen, all the rest of the house being closed and dark. Man, he said, may be called a structure of stories, upper and lower. While the kitchen is a necessary part of every home, and no work in it has any necessary touch of degradation or disgrace, yet the man who is content to have only a kitchen and to live in it all the time, is hardly up to the standard of our highest thought. The lower stories of human nature, in themselves considered, are not to be found fault with. To neglect or despise them is to suffer in the higher. But to live in them alone is to miss the best of one's life, and never to know what it is to be wholly and completely a man.

There are thousands of men who lead a simple animal life. They are said to "know life," whereas they know but the smallest fragment and the worst side of it. They are devoted to the grosser appetites of the body. A little above these are persons who live only in and for what is fashionable. On about the same level is the purely selfish business man who labors only to make money, or because the excitement of it has become habitual to him. A story above this is the intellectual life, the region of family and friendly loves. He who lives here is rarely gross, and he tastes some of the sweetest joys of life. But it is permitted him to go higher yet. To be all a man may and ought, he should climb up the stairway and occupy and furnish the chambers of his brain. He who does not learn to think can hardly be called a man. But the ranges of truth and right and duty—what is called the moral—are higher even than mere intellect. Character is nobler than knowing. Above all the rest, and crowning the whole structure of humanity, is the crystal dome of spirit. Here is the observatory; open to all sides of the wide-round heaven; from which are visible the eternal stars of the divine firmament, which is the visible garment of the invisible God. Here the dignity and grandeur of life are seen, hope finds her wings, and man inhabits eternity.

These are the hints, said the speaker, that indicate the several stories in the structure of human life. By going up higher, into the upper stories, we become happier. If you are not happy, you may know that something is wrong. The way to find happiness is by climbing into the upper stories of life. The higher the faculty, the higher the pleasure. Pleasure is only the satisfaction of natural desires. The higher the hunger, the higher the satisfaction. The "man of pleasure" does not know what pleasure means. The basest pleasures of life, being gross and selfish, bring surfeit and shame, and always leave a sting and sense of degradation behind. The loss more than balances the gain. They are likewise brief and evanescent, while it is of the very nature of the higher things of life to abide. They last as long as life itself, and can be taken away only when the soul itself can be annihilated.

And it is further true that only as a person ascends can he gain any wide outlook, and so have any just estimate of the relations, proportions and values of things. To the man who lives in the basement of his being all the higher stories are only dreams of folly; while he who has gone higher knows that only the contented dweller below is the fool, ignorant of what he slights and despises. And the man who lives in the upper ranges of the universe is able to estimate his own sorrows and disappointments, and so is not overwhelmed by them. He learns that loss and tears and pain are the common lot of man. Instead of selfishly nursing his own sorrow he will be moved to go out and help some other suffering spirit.

Finally, only he who lives in the upper stories of his being can do much toward lifting up the world. Life is worth little that is not lived so as to help others. The helpers are the ones whose names mankind remembers with love and gratitude. We each one help as we lift somebody higher. If we would climb, we must first find the stairways. We must give ourselves to thought, and then we must do. Only by employing our faculties can we develop them. The heart, the brain, the moral life, the spiritual, can be kept alive only by exercise and use.

The Lyceum Fair.

Remember the Fair in aid of Children's Progressive Lyceum No. 1, of Boston, which is to be held in Berkeley Hall the week commencing Dec. 10th. Contributions of fancy articles for the tables and of food for the lunch-room are solicited by the Committee.

We shall print next week No. 21 of the Spiritualistic Experiences of Prof. J. W. Cadwell, Mesmerist—the theme being Maggie Fox and her "exposed."

Another Daniel to Judgment.

Mr. Monrore Conway opens fire on behalf of the Fox sisters in the *Open Court*, and after giving a dramatic description of the "exposure" in New York, allotting such a portion to comedy and such a portion to tragedy and citing the exhibiting sisters as having pronounced the faith in the phenomena of Spiritualism "an imposture and delusion," he sums up the "confession" of the "impostors" as this—that "the whole Spiritualist movement proceeds from a cultivated abnormality in the big toe." That, then, says he, was the Rochester rap. In the forty years since, he freely admits, "Spiritualism has gained more converts than Christianity gained in three centuries." He compares it to the conflagration of a prairie by a spark applied by children, and he reasons that the religious growths must have been "dry and combustible."

For all that has been said, Conway declines to believe that this toe power is a sufficient explanation of the spiritualistic career of these sisters. He credits Katie Fox (Jencken) with having "deceived" the English men of science, especially Varley, the electrician. He cannot suppose "that the Fox toe is capable of multiplying itself into the fifty simultaneous hammers which Cromwell Varley heard in the presence of Catharine Fox, or of emitting the blue lights seen by him and others coming from under her dress, or of shaping itself to the aerial hands seen by Mr. Livermore." Hence he thinks the confession of these sisters is incomplete. He calls for the whole truth from them. He wants Mrs. Jencken to explain how Mr. Home managed to "levitate and elongate"; how burning crystals appeared on his head; and how that gauzy draped figure passed to and fro, imaged on the wall which had become luminous.

Speaking of miracles, Mr. Conway feels obliged to say: "What are the people to think of miracles of a pre-scientific age, reported only in the century following their occurrence, by tradition from unlearned witnesses who could not be cross-examined, when here, in our time, the very experts of testimony—lawyers like Judge Edmonds, Mr. Jencken and others; scientists trained in experimental investigations, like Varley, Hare, Crookes, Wallace—are found at the feet of vulgar tricksters, where the fraud is veiled with unctuous sentimentalism?"

Yet Mr. Conway asserts that the materializations reported in Mr. Crookes's book—"The Phenomena Called Spiritual"—"are not verifiable," while his discovery of the metal Thallium, and his latest discovery of the dynamical force of light, are verifiable by any and every man. He admits, however, that the position that the unbelievers had not, for verification, gone through the exact and patient experiments which led Mr. Crookes to his discovery in materialization, was practically impregnable. But the medium who convinced these English scientists of the reality of the phenomena avows herself an impostor, and that, with Mr. Conway, outweighs the phenomena themselves.

Cremation Again.

An English clergyman, Rev. C. J. Street, according to the *Sanitary News*, recently read a paper on the subject of cremation at Croydon, in which he openly championed what so many Christian preachers strongly oppose. He said that death was the source of life, and that the dissolution of one generation was necessary for the health of the succeeding one. All dead bodies resolved themselves into their constituent elements. But the present system of burial was as effective a hindrance of this process as possible, especially where lead or oak coffins are used. Cremation distributed the elements composing the body in a single hour, and without any of the accompanying dangers of the present system. Recent science, he said, showed that the most devastating diseases were due to living organisms which feed upon the victim. These diseased germs continued to live in the air long after the body ceased to exist.

Exhalations rose from graves that were opened. It was known that paupers' graves had been opened and the bones taken out and burned, the graves being again used for the same purpose. Soil taken from a graveyard and sprinkled over a garden thirty years after infection, is reported to have been the means of creating disease. There are eleven thousand cemeteries in England and Wales, a fact that sufficiently accounts for the continual scourges of epidemic diseases in those countries. It transpired in 1874 that the entire drainage of a cemetery discharged itself into the river Wand, from which some of the people of Tooting were in the habit of taking their water. Some people, said he, oppose cremation because it would prevent the Lord's raising them at the last day; but this view was of course based on ignorance. The day is past for men seriously to maintain that the actual body that died would be raised, particle for particle, on the resurrection day. Such a view is condemned by some English Bishops whom he named, and indeed by all right-thinking men.

Cremation, he added, would prevent two things: the robbery of the grave and the possibility of being buried alive. If by chance a live body should be cast into the furnace, death would be almost instantaneous, and unlike the slow torture from burial.

Married.

In this city, Nov. 22d, Mr. C. P. Longley and Miss M. T. Shelhamer. The nuptial knot was tied at the residence of Mr. J. B. Hatch, Jr., by Rev. Mr. Lewis of South Boston, the ceremony taking place at 6½ o'clock in presence of the bride's immediate relatives with one or two exceptions. The reception was from 8 to 10 o'clock, when the residence of Mr. Hatch was filled with a joyous company of invited guests. The presents were numerous, elegant and of great variety. A collation closed the very pleasant occasion. May love, peace and prosperity abide with this wedded pair through a long life of usefulness, so that when they are called up higher they will feel assured that they have not lived in vain.

In harmony with the above announcement it will be seen, by reference to our 6th page, that we have (asking pardon for the seeming anachronism) changed the name of the medium at once to Mrs. M. T. Shelhamer-Longley, without reference to the time at which the messages reported were delivered.

The City of Boston, through its representatives, intends laying the corner-stone of the new Public Library on the 28th of November, 1888.

The *New Thought*, heretofore published by Moses Hull, at Des Moines, Ia., will hereafter be brought out by him in Chicago, Ill.

Kate Makes Her Debut.

We noted last week that Mrs. Kate Fox Jencken had it in mind to enter the field as an "exposer" of Spiritualism, as an adjunct to C. W. Starr—a noted "Professor" in that line. The initial entertainment (?) we are informed, came off in the manner which might have been expected, and Spiritualism has nothing to fear from her further performances.

Regarding this debut of Mrs. Jencken in a new rôle, a correspondent writing from Rochester, N. Y., under date of Nov. 23d, states:

"The Kate-Fox-Jencken 'exposé' in Rochester was a failure. A small audience attended, and the receipts could not have paid expenses. Starr himself is too well known here by Spiritualists and other people, and scarcely any one had faith that Mrs. Jencken could expose anything. She performed, I suppose, in about the same way as did Maggie in Boston and New York.

Mr. Starr told his slim audience that he judged Rochester people had rather be humbugged by Spiritualism than to come out to hear him tell the truth and expose it. Himself and Mrs. Jencken left the morning after the performance—for some more inviting field, I suppose.

The statements published in New York are, as you know, false from first to last. Mrs. Underhill's book is correct. I was familiar with all the early facts and investigations. E. W. Capron is strictly accurate in his relation of the early proceedings."

Another correspondent reports as follows:

"Kate Fox Jencken and the renowned C. W. Starr gave a painful exhibition in Rochester, on Thursday night, Nov. 16th, in the Lyceum Theater. I say painful. I should perhaps substitute the word pitiable. But it was both painful and pitiable to see a woman stand before an audience and make the confession that for forty years she had been engaged in trifling with the tenderest, holiest emotions of the human soul. How utterly flat their efforts are falling. Scarcely a ripple of interest was created in Rochester by Kate's effort, and Margaret's in Boston ended in a fizzle."

A Time-Lock Suggestion.

A fresh new idea has been suggested by an ingenious writer, that we inherit traits and conditions from our remote ancestors, as well as from our immediate ones, and that they descend to some people with what may be called a time-lock attachment. For instance, at seven years say the time-lock suddenly turns, and the traits of a child's father rapidly show themselves, and take strong possession. After another seven years the priggishness of a great-uncle, the stinginess of an aunt, or the dullness of a rural grandfather appear and assert themselves in the character. Then, at the next turn of the lock, he falls in love with every new face he sees, marries early, and becomes the parent of a large family. For continuous years he is upright and honorable in all his dealings with his fellowmen; when suddenly the time-lock of a thievish ancestor is turned on, and he finds temptation too strong for the force of habit of a lifetime. He is just as much shocked and pained at the result as other people are, and possibly more so. He cannot account satisfactorily for it at all. He knows he has not lived the life of a thief, though a self-controlled one; he knows temptation never before took that form with him; he knows the impulse was irresistible, but cannot tell how or why. He seemed to be powerless to overcome it. The time-lock of a remote, perhaps unknown, thievish ancestor was turned, and his hour had come. And so, too, with a good many other unaccountable traits of human character.

Woman at Harvard.

The so-called "Harvard Annex" is a standing appeal, though outside the University grounds, for the education of woman on the basis of an equivalent to the education of the other and more favored sex. The Annex has been a part of Harvard University scarcely more than ten years, and to-day counts a membership of fully one hundred, with a constant increase. Both the originators of this liberal movement in education and the faculty of Harvard are entitled to sincere and grateful praise for having brought this institution along to its present condition. As it stands, it may be called a side-institution belonging to what claims to be the first educational institution in New England. Mr. Arthur Gilman, its earliest and most active promoter, has recently rendered its ninth annual report, showing both a large amount of work performed and the laying of foundations for an extended future. Cornell, too, admits women to its course of instruction, and so does Michigan University, and Columbia is making ready to follow their example. The Harvard Annex continually grows in popularity. Its women students admirably sustain its character, both intellectually and morally, and have come to exert a very potent influence on the women teachers of Massachusetts.

The Spiritualistic Meetings.

In various localities in this city are well attended every Sunday, and the two Children's Lyceums are very successful, while the various mediumistic meetings also are a noted feature, going to show that a deeper interest than ever pervades the minds of our citizens in regard to direct spirit-communication—notwithstanding the periodical efforts of the enemies of Spiritualism to cast obliquity upon our Cause. This in itself is sufficient reason why all true Spiritualists should persevere in the good work vouchsafed them from the denizens of the spirit-world. In other parts of the country, too, the cause is prospering, as the reports of meetings each week in our columns fully attest.

The widow of the late Ed. S. Wheeler has, we are informed, again entered the estate matrimonial, her husband being an official on the business staff of the *New York Herald*. This lady while in Boston, during the last days of Bro. W. on earth, made many friends among those who witnessed her tender sympathy and love for the stricken invalid, and such will join us, we know, in good wishes for her future.

One of our New York friends, in the course of a private letter, informs us that in company with a Bostonian he recently attended a séance held by Mrs. Moss—the visitor from "the Hub"—being much impressed with what was witnessed. "Mrs. Moss," says our correspondent, "is certainly one of the most unpretentious of mediums, and is also one of the best."

To the Managers of Spiritualistic Meetings.

The proprietors of the *BANNER OF LIGHT* desire to increase more extensively than ever before the circulation of their paper in all parts of the country, and earnestly ask that the managers of Spiritualistic meetings everywhere will do all that lies in their power to promote this end.

As THE *BANNER* publishes from week to week notices of meetings free, it behooves the friends who are interested in this branch of work to reciprocate the kindly action, and assist in adding to its circulation among their audiences.

Speakers, too, whose professional movements are printed without charge in THE *BANNER*, should lend us a helping hand.

It should be understood that our expenses are very large, in consequence of our meetings, held twice a week, which are free to the public, and we need all the aid we can obtain to keep these meetings and our establishment in working order.

Dividing Up Europe.

The map of Europe, as it is to be after the Triple Alliance has attained full success, says *The Pittsburgh (Pa.) Dispatch*, is sufficient to set the remaining powers of Europe to furling up their war material with the intention of fighting till the last gasp. According to this, as sketched by M. de Lavelaye, Russia is to be shorn of her Eastern provinces, in addition to being deprived of her hopes in Turkey. The old kingdom of Poland is to be recreated, Rumania is to take a slice out of Russia and get Bulgaria. Austria is to have the whole of Turkey. France is to be shorn of territory for the benefit of both Italy and Belgium, while Germany is to swallow up both Holland and Denmark on the North Sea and a large slice of Russia on the Baltic as far as St. Petersburg, with a large share of Russia's northwestern possessions handed over to Sweden.

This is a great deal like selling the lion's skin before the hunt. A great deal of trouble—military and political—will have to be encountered before these proposed changes can be transferred from the domain of paper to that of fact.

Gerald Massey.

Spiritualist or other societies that may be desirous of utilizing the services of Mr. Massey on this his farewell visit to the United States should send him their applications for engagements at once, in care of Colby & Rich, office of the *BANNER OF LIGHT*. We trust that the friends of the cause will see to it that this gifted orator and whole-souled Spiritualist is kept busily employed during his present stay in America. Mr. Massey will speak in Berkeley Hall, Boston, Sunday afternoon, Dec. 9th.

Mrs. Carrie Grimes Forster writes as follows from Baltimore, regarding the recalcitrant Foxes:

"I commiserate the poor girls, knowing the repentance that is before them. I passed an evening with Katie in London, and there received most unmistakable proof of her power to act as a medium between the two worlds.

Among other communications that appeared was the writing on a piece of writing-paper that was placed under the table, perfectly clean, with a pencil thereon; when the paper was taken up from the floor there was a prophecy made to Mr. Forster by Judge Edmonds, to the intent that he would yet lecture in a distant country, which was accomplished by my dear husband filling an engagement in the city of San Francisco. Wonderful toe-joints to produce such manifestations! Poor Katie! If her powers had been successful in leading but one mind into the investigation of the truth—the arisen Thomas Gale—in view of the good he accomplished her mission was grand.

I apprehend not the least detriment to our beloved cause. Spiritualism will rise from this attack, as it has from all others, purified and blessed.

A correspondent writes us from Washington, D. C.: "Mrs. Fox Kane may yet repudiate her present course of action, and penitently confess her shame. Peter was repentant after his open and forcible denial of his Master, and Mrs. Kane may yet live to forswear her falsity. If she should, it would of course have no effect upon the great question involved, though it would serve to solace her mind and help to mend a broken conscience ere she becomes an excommunicated spirit."

The Council Fire, a monthly magazine devoted to the interests of the Indian, will resume publication the present month. Dr. T. A. Bland, 1121 10th street, N. W., Washington, D. C., will give full particulars, on application.

Demonstrations in Medford.

What is known as the Rock Hill estate in Medford is a locality to which public attention is being directed by a report given in *The Herald* of this city last Saturday, the purport of which is that the former occupant of the house, John Burke, as he himself states, was while there disturbed constantly by strange noises, generally sounding like the tramp of a person upon the stairs leading from the attic to the cellar, and although he was not of a specially superstitious nature, the sounds did not add to his comfort during his tenancy of the place, and he was glad to get away, especially as he could not discern the cause. The house is at present occupied by John T. Hurd, and Mr. Burke states that a report has come to him that Mr. Hurd has been troubled in a similar way, with the addition of raps upon the doors, generally three at a time. It appears from *The Herald's* account that raps not produced by dislocated toes are heard there, and other manifestations of spirit presence occur.

"Forty Years on the Spiritual Rosarium," by Hon. Warren Chase. This valuable book of 224 pages, which every Spiritualist ought to have, will soon be out of the first edition. It contains a perfect picture of the author as the first and oldest lecturer on spirit-intercourse in this country and worth half the price of the book, and about forty pages of select poems, written mostly by spirits through mediums. It has much reference to the early history of spiritual manifestations, with persons and places, important for reference, and a very valuable chapter of what he has learned about life in the spirit-world by forty years' intercourse with its inhabitants, including sexual life in that sphere. No reader or inquirer of our cause should be without this book. Price one dollar, and ten cents postage, to be had only at *BANNER OF LIGHT* office and of the author at Cobden, Ill.

List of Lecturers.

THE *BANNER* publishes from time to time a list of Spiritualist Lecturers with their post-office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labor in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

ALL SORTS OF PARAGRAPHS.**A MOTHER'S WISH.**

Long years ago the heart of a king
Was carried in state, like a royal thing,
Toward the Holy Land, where he longed to go.
Did living desires round his dead heart cling?
And could they be satisfied at last?

Come, yellow-faced little boy of mine,
Let me see your face, where your young hopes shine.
You're loving, my darling, and strong and true;
You'll journey, while I vainly long and pine.

For I yearn to follow your life, my sweet;
'Tis a long hard way for your eager feet.
And I can go only a little part;
But, dear, till your pilgrimage is complete,
Will you carry your mother's heart?

—Hessie Chandler, in *Harper's Bazar*.

How truly, remarks an exchange, does the groping after the dark spots in human nature degrade and make miserable. If the citizen, friend or relative of one in one little particular, he or she is at once condemned without stint. Any amount of good that may exist in the offender is at once obliterated by the one little black spot. Keep the good of every person or thing in view, and the offences of persons and many of the ills of earth will cease to be; cured by the increased light and knowledge within yourself.

That so-called Spiritualists should join in this degrading medium-hunting, and persuade themselves that they are doing it in the interest of truth, passes my comprehension. To these and their allies, the self-centred ones, who claim the prerogative of settling off-hand the delicate and profound problem of materialization, is due the well known extinction of this class of phenomena.—*William Odey, in The Two Worlds*.

There's not a joy this earth can give
Like that it takes away.
Except it be to buy a slave,
And shake the chain away.

"Is your mother at home, Johnny?" "Yes, ma'm; she's at home until somebody calls, and then she's over to grandpa's."—*Dansette Reese*.

SHARP—It is told of a book publisher of Toronto, Canada, that he wrote to an American author whose book he proposed to republish, offering him a cent a copy if the author would furnish the stereotype plates.

The author replied that he wanted ten cents a copy, whereupon the Canadian wrote that he would rather make a new book than break into the market with a copy of Sept. 8th. The author sent out Sept. 8th, and then wrote to the Canadian publisher saying that he ought perhaps to tell him that the book that he proposed to pirate had been copyrighted in England. As the English copyright holds in Canada, the Toronto man has a set of plates that he will sell cheaply.

If something nice you wish to see,
Go to the Hollis, and look on "She."

Some one has called attention to the fact that eloquence in prose is closely akin to poetry, even as to measure of lines, and has given the subjoined arrangement in blank verse from the celebrated speech of Robert G. Ingersoll at the grave of his brother, as proof of the same.

"The words in the sonnet are all as used by Mr. Ingersoll, the breaking into lines being done by the party citing it as an illustration."

"Life is a narrow vale between the cold
And barren peaks of two eternities.
We strive in vain to look beyond the heights.
And give a star, the faintest light we see,
From the voiceless lips of the unreplying dead.
There comes no word; but in the night of death
Hope gives a star, the faintest light we see.
The rustle of a wing.
These myths were born of hopes and fears and tears
And dreams, and all the feelings of the soul,
By all the things of joy and grief between
The glory dawn of birth and death's sad night.
They clothed even the stars with passion,
And gave to gods the faults and frailties
Of the sons of men. In them the winds
And waves were made, and all the lakes and
Streams, springs, mountains, woods, and perfumed
deaths
Were haunted by a thousand fairy forms."

DELTA, MISS., Nov. 23, 1888.—The Indians of the Grand Portage reserve are almost starving and have sent in a pitiful appeal for aid. There is a reserve fund of \$1200 available, which will be devoted to the purchase of provisions. The recent storms have cut off their fishing.

Stock brokers are going by the board.

Lean men want to be fat, and fat men want to be lean. They should lean on one another.

The two English magnates have left Washington for home, namely, Lord Sackville and Mr. Chamberlain—the one unhappy, the other happy.

TO A WAITER.

Hence, haunt apology for man!
Take hence thy hungry laden eyes.
That all my choicest morsels scan,
And half-reproachful seem to rise.
And stay me with unspeakable pain!
Nay, stand thou there; I did thee wrong;
Thou thought'st of foodless ones at home—
The tolling wife, that earns a song,
The child or starve or frowns,
While thou must watch a feeding throng.
Forsooth, poor wight, 'tis well to see
That thought Dame Luck has passed thee by.
Some may be still and some be free,
Some—hang him, what a fool am I!
He's only posing for a fee.

Deaths from yellow fever in Jacksonville, Fla., still continue.

The Howard Atheneum Star Specialty Company at the Boston Theatre is the largest and best specialty and novelty organization ever placed upon the stage in this country. It was organized by Managers Rich and Harris in Europe for first class theatres only. In addition to the long list of remarkable performers already announced, the managers have added "The Whirlwinds of the Desert," a troupe of Arabs. It is a novel and pleasing performance.

It is better to be a beggar than an ignorant person; for a beggar only wants money, but an ignorant person wants humanity.—*Aristippus, B. C. 400.*

Chief William Printup, grand sachem of the Tuscarora Indians, has died on the New York State reservation, aged seventy-six years. He was an able and intelligent man.

Shun profane and vain babblings; for they will increase unto more ungodliness.

And as I walk by the vast, calm river,
The misty river and the road to sea,
I say, "Thy breath and thy depth forever
Are bridged by his thoughts that cross to me."

NEW MOTTO FOR THE AMERICAN NAVY.—In the old days the shaving boxes, etc., of the U. S. tars used to have inscribed upon them as a legend the dying words of the gallant Lawrence: "Don't give up the ship!" If a paragraph now going the rounds of the press be correct, Admiral Porter is credited with another motto, to the observance of which, added to a temperate life, he ascribes his present seventy-seven years of age. It is this: "NEVER GET WET!"

Attention is called to the Prospectus of the *BANNER OF LIGHT*, published elsewhere in the columns of our paper. Always clean and neat in typography, respectful in tone, and containing new and advance thoughts on scientific and religious subjects, it is a paper that commends itself to the favor of fair-minded and liberal people everywhere. Subscribe for it.—*Experiment News, Norfolk, Va.*

SANITARY.—Set a pithier of water in the apartment, and in a few hours it will have absorbed nearly all the respired gases from the room, the air of which will have become purer, but the water utterly filthy. The colder the water the greater the capacity to contain these gases. At the ordinary temperature a pint of water will absorb a pint of carbonic acid gas and several pints of ammonia.

At one of the cross-roads in Brazil, an idol carved from the wood of an orange tree was placed for the Indians to worship. On one occasion it was noticed that an old Indian omitted to perform his act of obeisance, on being commanded to kneel he stubbornly replied: "No, I knew him when he was an orange tree."—*Pipe of Peace*.

It has now been satisfactorily established by a series of observations made throughout France since 1884 by means of the Engineer Corps, under selected officers, that what is called a secular depression is

taking place from south toward the north, and particularly toward the northeast. The depression is about three times greater toward the northeast than it is toward the south. It is calculated that, if the rate of depression should continue, France in a few centuries will encounter a calamity similar to that which at the end of the thirteenth century befell the Netherlands.

Sometimes men become crooked in order to help themselves out of straitened positions.—*Hochester Post-Express*.

The *Arkansas Valley Democrat* says that there is a little Indian girl at Osaage agency who can speak five different languages—the French, English, Kaw, Cheyenne and Osaage. She is only twelve years of age.

A severe storm of wind, snow and rain, commenced on Sunday, Nov. 25th, and continued Monday, 26th—great damage to shipping and property along the American coast. The walls were blown down, the roofs of houses were blown off. Among the marine disasters was the wreck of the schooner *Edward Norton*, off Salford, Mass. Fifteen men were drowned—one only of her crew escaped.

Lost.—From Memorial Hall, Cleveland, O., on the 28th ult., a sheet of music. The person who took it from the piano at the close of the services will please return it, so that the owner may at least make a copy of it for her own use. Address Helen Stuart-Riehling, General Delivery, Boston, Mass.

The *Pittsburgh (Pa.) Dispatch* of Nov. 12th gives a report occupying a column and a quarter, descriptive of a séance in that city held by Mrs. Bliss, the well-known materializing medium, at a residence on Beaver Avenue, the number present being about fifty. Some very remarkable and convincing phenomena occurred. The writer says:

"At 7 o'clock the guests were asked by the host to form in circles in the double parlors, all facing a hand-somely-draped cabinet, placed in a corner. This cabinet was then thrown open for inspection, and a careful survey inside showed nothing but a chair, in which the medium was seated. The walls were bare, the ceiling and floor of solid and smooth as good carpenters and calcestrins could make them. The audience was a well-dressed and intelligent appearing one, about equally divided of ladies and gentlemen. Fathers, mothers and sisters were called up to kiss and embrace those whom they invariably claimed to be their dead relatives, and in many of the ladies returned from the cabinet weeping bitterly. One of the prettiest things of the whole evening was a song by a spiritual quartette in the cabinet, there being at least four sweet voices heard. In the course of the evening fully twenty-five men and women, totally different in face and stature, emerged from that little cabinet and returned to the hall, so rapidly that no 'lightning change' could explain it."

The writer expresses no opinion, but giving his report, quite full in detail, very fairly, leaves it to the reader to form his own conclusion as to the nature of the phenomena.

Movements of Platform Lecturers.

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

Dr. H. F. Merrill has the following engagements for December: 2d and 10th, Lynn, Mass.; 18th, Sidney, Me.; 23d and 30th, Worcester, Mass. Address 87 Sewall street, Augusta, Me.

G. W. Kates and wife intend to make their permanent home in Philadelphia, Pa. They will hold independent meetings in that city during December. Address them care Henry Glazier, Wheat Sheaf Lane, 25th Ward, Philadelphia, Pa.

Mrs. Helen Stuart-Riehling was recently in Pittsburgh, Pa., where she remained for a short period—going thence to North Carolina.

Frank Barker lectured Sunday, Nov. 25th, in Norwich, Ct., at the Methodist Church, in New London, Ct. Tuesday evening, 27th, in Southington, Ct., and Wednesday evening, 28th, in Mystic, Ct. On Sunday, Dec. 2d, he will lecture in Buffalo, N. Y., as also on all the Sundays of that month.

Mrs. H. S. Lake speaks in Paterson, N. J., each Sunday of December. Parties desiring her services for week evening lectures will address accordingly.

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 Sleeplessness, use *Horsford's Acid Phosphate*. Dr. C. R. Dake, Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

For Sale at this Office:

THE TWO WORLDS. A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, N. H. Single copy, 3 cents. HALLOW'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

REICHMAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. A Weekly Magazine, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH. Utopia, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW TRIUMPH. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copy, 10 cents.

THE FIFTH SEVEN. Published weekly in New York. Single copy, 8 cents.

THE HARBOR OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE TRIUMPHANT. Monthly. Published in India. Single copy, 10 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BANNER OF LIGHT. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

ADVERTISING RATES.

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

Special Notices forty cents per line, *Minion*, each insertion.

Business Cards thirty cents per line, *Agate*, each insertion.

The *Banner* editorial columns, large type, headed matter, fifty cents per line.

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

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypers of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

THE *BANNER OF LIGHT* cannot well undertake to couch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper practices are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.

Andrew Jackson Davis, Seer into the causes of mental and of disease. Send for information to his office, 65 Warren Avenue, Boston, Mass.

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.

To Foreign Subscribers the subscription price of the *BANNER OF LIGHT* is \$3.00 per year, or \$1.75 per six months. It will be sent at the same rate above to any foreign country embraced in the Universal Postal Union.

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. Diligent patients successfully treated. Remedies sent by mail. For full particulars, address Dr. EDITH BERDAN, 113 ELLISON STREET, PATERSON, NEW JERSEY. (Formerly Dr. Edith Hale, of Boston, Mass.) N17

INDEPENDENT LECTURE BUREAU.

Societies desiring first-class Lecturers and Test Mediums Supplied at short notice.

FRANK ALGERTON,
The Boy Medium,
DR. J. C. STREET,
Occultist,
MISS EMMA NICKERSON,
Inspirationist,
Engaged only through the Bureau.

J. W. FLETCHER,
6 Beacon Street, Boston,
MANAGER.

J. MONTROSE HARRIS,
MAGNETIC PHYSICIAN, office No. 20 West 23d street, creates all forms of diseases surgically, without use of Drugs. Consultation free. Office hours 10 A. M. to 5 P. M.

DR. J. C. STREET,
181 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take Elevator. Readings by appointment. Office hours 10 A. M. to 4 P. M. Reception Room No. 12. 1213w 08

Spiritual Sittings Daily.
CIRCLE Sunday evening, at 7:30; also Thursdays, 7 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 128 Chandler street, Boston. 1w* D1

Friends in Earth-Life.
CAXAN hear from friends in Spirit-Life by sending Sealed Letters to DR. C. RUTT, Palestine, Cook Co., Ill., and enclose \$1.00 and two 2-cent stamps. 1w* D1

MRS. L. M. VIERCE,
MAGNETIC AND BATHS, 221 Columbus Avenue, Suite 11, Boston. Patients accommodated with rooms. 5w* D1

L. A. EDMISTER, Spiritual Healer: 25 years' successful practice. No medicines used. Patients receive immediate relief. They are taught how they are healed. Evans House, 175 Tremont street, Boston. 1w* D1

HEALTH AND HEALING BY SPIRITUAL POWER; absent healing a specialty. Lessons given in Generative Life. Knowledge is Health. Mental and Massage Methods. ELIZABETH BENNETT, 24 Union street. D1 1w*

ASTROLOGY.—Would You Know the Future? Accurate descriptions, important changes, horoscope and advice free. Send date and time of birth, with stamp. No callers. P. TOMLINSON, 229 Meridian Street, East Boston, Mass. D1 1w*

PROF. BEARE

Banner of Light.

BOSTON, SATURDAY, DECEMBER 1, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle, Room, No. 2 Bowdoin Street.—Free meetings on Tuesday, Wednesday and Friday afternoon at 8 o'clock. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

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1031 Washington Street.—The First Spiritual Temple Society, at 10 1/2 A. M. and 7 P. M. Mrs. H. B. Little, speaker for November. H. Holmes, President; Albert F. King, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

Berkley Hall, Berkeley Street.—The Boston Spiritual Temple Society, at 10 1/2 A. M. and 7 P. M. Mrs. H. B. Little, speaker for November. H. Holmes, President; Albert F. King, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Essex Streets.—Free meetings on Tuesday, Wednesday and Friday afternoon at 8 o'clock. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

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AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 43RD STREET, NEW YORK CITY, ON SATURDAY EVENING, DECEMBER 1, 1888.

The Alliance held its regular fortnightly meeting on Wednesday evening, Nov. 21st. After the routine business, and the election of three new members, the subject for consideration, "The Manifestation of Spirit Phenomena through Mediumship," was resumed.

A photograph of a pair of slates which had been covered on one side with writing by the independent process was shown, and the statement as follows made concerning the writing:

A lady, who was very skeptical as to the fact of immortality, one day entered the room where her father was seated with a piece of brown paper, a pencil and an envelope in her hand. Approaching him, she said: "Father, it is probable that you will die before I do; therefore I wish you would take this paper, pencil and envelope and privately write something upon the paper, put it in the envelope, seal it up, and give it to me. Then if, after you die, you should visit a medium and tell me what you have written, and I, on opening the envelope, find that you have done so, I shall then know that you are still alive and able to return and communicate with me."

The father did as requested, and soon afterward passed away.

During a period of some eight years following, this lady visited many mediums, always taking the sealed envelope, and asking for her father to come and state what was written therein; but no response came.

Finally she visited a medium for independent slate-writing, and presented the letter and request. The control wrote that he could not tell what was in it, but would try and look up the party named and have him meet her at a day named for the next week.

At the appointed time she was there, and her father reported himself as present. He said he did not remember just what he had written, but he did recollect this much: That he wrote his name, and age, and that he wrote with pen and ink and on writing paper. This communication was in the illiterate style of the old gentleman; and when the daughter opened the envelope it was found that he had used pen and ink instead of pencil, and had used writing paper instead of the paper handed to him by her, and had written his name and age, 84.

The Cor. Secretary then related an incident of a spirit reporting after an absence of twenty-three years, Dr. Flint, of 55 W. 21st street, New York, being the medium. The greeting that came was: "God bless you, Doctor!" He then stated that it was the first time he had been able to redeem his promise made twenty-three years before, at the time he was passing away, to the effect that if there was such a thing as a spirit returning to the earthly friends, he would come back and say, "God bless you, Doctor!" This man was a captain in the army, and under Dr. Flint's charge at the hospital in Lexington, Ky., at the time of his decease in 1864.

Dr. Flint assured me that the incident had entirely passed from his mind, and that he had not thought of the man in all those years, until his words recalled the incident.

The writer here pointed out that in one of the cases before The Alliance there was a constant and prominent desire, on the part of the sitters, to get a certain test, and, in the other case, an entire absence of all thought concerning it, and yet, in both cases, years elapsed before the promises made were redeemed, and in both cases the spirits asserted that the delay was because of their inability to find favorable conditions.

It was suggested that the question thus presented should be made the particular point of inquiry for the evening. It was discussed by various members, but no satisfactory conclusion was reached.

The next meeting will be Wednesday evening, Dec. 12th, at 219 West 43rd street, New York.

JOHN FRANKLIN CLARK, Cor. Sec'y.

In Memoriam.

JAMES SARGENT passed from this life at his home in Newport, N. H., Oct. 31st, in the eighty-sixth year of his age.

He was the son of Capt. Sargent, of Grantham, N. H., who was one of the early pioneer settlers of that town. The deceased devoted most of his life to agriculture in his native State. He early became interested in the investigation of Spiritualism, and eventually one of its most intelligent and firm believers. His belief was neither narrow nor bigoted; it was based upon an extensive reading of modern thought and a careful study of the Scriptures.

He has been a constant subscriber of THE BANNER OF LIGHT for almost twenty years, and a regular attendant of the Spiritualist Camp-Meeting at Lake Umbagog since its establishment.

In his life and character we have a remarkable illustration of the truth of that divine revelation of the Great Master: "The Fatherhood of God and the brotherhood of man."

His delight was in the help and service of others, and the memory of his kind and noble nature will remain longest in the minds of those who knew him best and loved him most.

He leaves a son and two daughters to mourn the loss and cherish the memory of a life well spent here and in this life to reach the apex of our ambitions. No man can be as wise, as true, morally or spiritually, as he appears to be during the time he dwells here.

To be gain in that it brings us face to face with the loved ones who have gone before, and will welcome us, and open to us avenues of knowledge and progress unimagined, and which we cannot anticipate.

A committee of three was appointed to arrange a programme for the next session, to be held on Thursday, Dec. 14th, with James P. Allen, No. 10 White street, after that time the society will be held weekly.

Memorial Service.—There was an unusually large audience in the Court of Appeals room on Sunday morning, Nov. 18th, at the memorial service for CHARLES E. CHAPMAN and his two children, who passed to the life beyond, from diphtheria, in September last. Mrs. Emma L. Paul was the inspired speaker.

After an interesting and feeling invocation she took for her theme a part of the twenty-first verse of the first chapter of Paul's Epistle to the Philippians, "To die is gain," and portrayed the disappointments and failures of attaining our desires which come to all.

We are not born to stay for a brief period on earth alone, and then to pass away entirely, but for eternity, and it is not given us during the short time spent here in this life to reach the apex of our ambitions. No man can be as wise, as true, morally or spiritually, as he appears to be during the time he dwells here.

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