VOL. LXIV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 8, 1888.

NO. 13.

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The Spiritual Rostrum.

MODERN SPIRITUALISM: Its Purpose and Scope in the Economy of

Nature in this Part of the Nineteenth Century.

▲ Lecture Delivered Sunday Evening, Nov. 18th, 1888, before the First Society of Spiritualists, New York City, BY LYMAN C. HOWE.

Reported especially for the Banner of Light

incubation.

different? Spiritualism in some form has exway. Why did not Christianity come before? not mammals before mollusks? Why was not men before babies? Because there is a time for everything, and nature ordains that everything shall take its place in the order of time for processes of growth.

Modern Spiritualism had its advent about it consist? Shall we answer, "In the rap"? The original mediums have declared that Modhumbug, themselves frauds." Does that make religious authority. them so? Supposing every telegraph operator should swear there is no communication over the lines; that all the pretended messages received directly up to confront the mandates of faith and sent had been frauds, manufactured at and the authority of religious dogmatism, and either end of the line but never transmitted if allowed to reason on natural things that over it: would you believe it? Would that reason would not stop at spiritual things. And make it so? Supposing Jonah should say he | therefore when we found nature ruled by a | parts of the country simultaneously appeared, had never been swallowed by the whale. If system, for every effect a cause, that nothing you had been there and seen it done, and seen | happened by chance, that there was no absolute | tations, and came to the conclusion that these the whale, after a while, vomit him up on the | independent sovereignty of the will, and that shore, would you not insist that it was a fact, | nature moved steadily forward like clock-work. though Jonah turned round and said he had and that the stars and planets held their places swallowed the whale? Having witnessed the under a fixed order-when it was found these process of swallowing, you would be inclined things were true, and the operations of human to doubt it even though you read it in the life in the organisms of the body were deter-Bible. Now the fact is, the denial of one medium, or of a thousand mediums, makes no difference. Spiritual manifestations do not rest on the testimony of one medium, or of two mediums, or of a thousand mediums either. They do not rest on the character of the mediums through whom the manifestations occur. They rest upon those demonstrations, experi- that God instituted nature, there was no raments and communications, established not tional conclusion to be drawn unless God was in one, but in thousands and tens of thousands | manifested through nature, and therefore the of instances, through mediums, but under the reasoning mind unfolded it and declared if out the conclusion, until to-day Modern Spiritmost close observation and delicate scrutiny, there is a God he is in nature, a part of nature, | ualism is proving—has proven—as a conclusive

accuracy, morality or anything else.

The purpose of Modern Spiritualism is adapt spiritual volition and agency in impressing itself upon the world to the present age. And what were the conditions preceding this advent to which you date? The world had slumbered for ages under the cloud of supertition when the inductive processes began to disseminate intelligence, when scientific investigation began to take on the inductive method and strike out into new paths of discovery, and nvestigation. When these things came they made progress against the old methods of accepting things on trust, because deductively theory into its effect without any demonstradevelopment of intellectual skepticism, because it was found the old systems of religion, of faith, the old ideas of regeneration, the old claims of miracles could not endure the test of experiment, they would not bear the scientific method clined, faith must wane. And just in proporion builded thereon necessarily waned.

Such were the circumstances at the advent

ing or disproving, and compelling everything There is a time for everything; a time to to stand the test. The test could not be aplaugh and a time to weep, a time to sing and a plied to religion, could not be applied to revecommunication be possible between the seen the knife and scalpel and microscopic observa- purpose? and the unseen, why have you not known it tion in dissection ought to find it. But they First of all, then, it came with scientific phethe parting is for a short period only, if oblivion gone in this line, it has revolutionized not only before? Why has it been so long in coming? did it and could not find any soul at all could nomena, or with raps. No matter if made with ends all? Nothing. It is a very weak support, the world of fact but the realm of feeling as Why did not the world find it out ages ago? not find any memory; could not find any think- the toe-joints, if those toe-joints gave intelligent and those who fully live it feel it grow cold, well: not only revolutionized the understand-To this last the natural answer is, "It did, ing part; could not find that anything had gone answers from the spirit-world not within the weak and inefficient in every department of ing of man in regard to the spirit-world and spasmodically, conditionally, locally; but it out when the body was dead; every organ re- medium's consciousness or knowledge, it was the soul's growth. But when we can feel that immortality, but at the same time and by the was reserved for the advent of what is called mained there complete, they had simply ceased a demonstration from the same. And through not only what Modern Spiritualism to meet the modern need, to act. Their functions had ceased to manifest, those raps of the Fox girls—in spite of their re-that our experiences, our habits, our moral ties of truth, and to recognize spirit-life. to adapt itself to modern circumstances, to but there was nothing apparently gone; the cantations-demonstrations and communica- status, our spiritual purity, our higher nature, work in the mental and moral atmosphere that | body weighed the same until time had had op- | tions and | intelligences were received, inde- are ours to carry through the shadow of death has been evolved through long ages of natural portunity to work changes. Everything was pendent of their will, their authority, their to help to do our work in the future, then there and study, he had a supreme object. He saw just as large, every characteristic and peculiari- power; independent of all efforts of trickery, is some energy imparted, some vigor and stim-, that there must be some law of universal rela-Modern Spiritualism-its purpose and scope ty, from the tips of the hair to the ends of the and no matter how they have tried to cheat, sulus to inspire us to make the best of to-day, tionship that should bind all the worlds and in the economy of nature in this part of the finger-nails, was there just as complete, and no matter what they believe, they have given If, on the other hand, we are made to feel, as systems of worlds in one common family by a nineteenth century! But Modern Spiritualism nothing appeared to have gone out, but the communications through the raps that came—the world has been through the generations of bond as accurate as any in mathematics, and has been claiming a hearing for the last forty machinery seemed to have stopped. And when, facts which gave knowledge which was absorptional darkness, that our future rests upon the discovered that bond at last, a bond overyears, hence it covers a large part of the last therefore, it was declared the man had gone half of the nineteenth century. Why call it out, the soul had gone out, science in demand-ping of the toe-joints, no matter how much ap- law or divine order in his character; whose ern Spiritualism sees and feels how universal modern? That implies that there was or is a ing verification could find no answer, religion Spiritualism that is not modern. In what is it could give none, theologians could offer none. They could refer you to the Bible, to the miraisted, and been more or less manifested to man cles, could refer you to the authority of olden came from one who claimed to be the spirit of to fall below the line marked out by the capri- nal violation of the whole order of nature and in some localities, under some atmospheric in- times and tell you to believe or be damned; fluences, as far back as there is a history of the and the scientific thinker said: I will be damned evidences were found that a body had been and darkness, what is there to inspire and en- sal rule as it was for Kepler, after he made his race. But ancient Spiritualism was naturally if I do. And he would. It is damnation to a clouded with superstition, as was everything scientific thinker to believe without evidence, else. Ancient religion shuddered under the to accept by faith when experimentation and shadow of that horror that rained blood and observation fail to satisfy the demands of his that they might play this trick upon the world, of mercy and grace, and believe, and through proclaiming peace on earth, good-will to man. fire from the clouds, and superstition stood reason, because it is untrue to the instincts of and be deceivers for forty years before the these we may inherit eternal life; but our good with its weapons over the best of humanity, to his judgment-it is infidelity to his scientific strike down every broad-thinking, reasoning reason to believe without proof. And this ten- a well-known fact that they could count-count | purity, our private life - all these count as soul. Everything gathered from the advance- dency was rapidly growing-growing just in the ages of friends unknown to the children by nothing, if we fail to fill the demands of faith and Jesus is reputed as saying: "I came not ment of the ages has been steadily preparing proportion as a broad civilization was unfold- raps. Put your hand in a bag of shot, and the caprice of God. And yet the barren- to bring peace, but a sword; for I came to set a the human mind for the advent of Modern ing out of the many shadows of the long, dark raps would tell you correctly how many you ness and depravity of a lifetime can all be man at variance against his father, and a daugh-Spiritualism. We can answer the question as lages of superstition, growing just in proporto why it did not come before, in the Yankee | tion as reason refused to be subjugated to the | marvels of intellectual, intuitive judgment, or | in the power of an unoffending atonement to | of | his own household." And the law of the dictates of blind idolatry, growing just in pro-Why was not Jesus before Moses? Why are portion as manhood and independent thinking and a rational interpretation of nature and life man before the lowest brute? Why are not were gaining ascendency over the slavery of they may be no sure evidence of immortality. religious authority and sectarian dictation. But when the intelligence lies behind the phe- go down into utter darkness. This does not Therefore there was war between reason and | nomena, when these facts are tested by scien- | make the world better; does not give the sensaid: "Carnal reason is at enmity against God, is not subject to his law, neither indeed can forty years ago-why, how, where, in what did | be." And the world had been taught in the in- | ence after experience, demonstration after de- | and truth and intelligence a perpetual effort terests of religion to subjugate reason, to re-Then you answer, "But that is all exploded. | fuse to reason on religious subjects. You might | to the common claim, to determine whether reason on material things, provided your rea-

> But unfortunately for religion the study of the natural was inevitably to lead the mind mined on fixed order as completely as the rolling stars or the resting granite, the question came: What, then, is not natural; what, then, is not subject to the eternal order of cause and effect that is below it? And the rational mind could find nothing. When told God was above nature-nature was everywhere; when told

it attempted to paralyze the astronomical rea- munication throughout the earth. submit everything to the processes of scientific soner with worlds for his proof and with his tion of its truthfulness. The result was the piter had four moons that had actually been demonstrations not only of immortality but of our being. seen, the old Ptolemaic school of astronomers the conditions of that immortality, the relarejected it and used the profound argument tions which the unseen world sustain to your- purpose and scope of Modern Spiritualism in (about like most theologians' reasoning against selves, the relations which our lives in the the economy of nature. It was not before, benature) that since the human head had seven body sustain to their lives out of the body, the cause the world had not reached an intellectuapertures-two eyes, two ears, two nostrils and | possibilities and realities beyond the grave. | aland spiritual development that could take it, of induction, they could not support themselves a mouth-that therefore the planetary system But that is not all we need to know in making because the only professed spiritual power was under the scientific system, and had been rele- could have but seven bodies in it. That was up our habits and affections to-day. We are from the ancient Hindus, from the ancient Mogated to the realm of faith. Faith has gone into scientific argument, not religious; that was governed largely by what we know, expect or saic revelations. But scientific observation, by the crucible of scientific experimentation, and the Ptolemaic astronomers against the Coper- believe upon evidence will result from our con- relegating these to the domain of reason, by rewhen that fails it follows that faith has de nican system and the discoveries of Galileo; duct. We would never sow if we did not be alizing the distance between the seen and the showing you that the prejudices, authority and lieve there would be a harvest; prepare for a unseen, and bridging over the chasm that sepation as intelligence and scientific skepticism acts of the schools, tending in a given line for winter if we did not know from experience rates matter from spirit, opened man's higher grew, faith and all the superstructure of relig- a long series of generations, become as intol- there would be a winter; never build if we did nature. And this is still going on to convince erant in science and in philosophy as they do not believe that we might benefit from that every man, woman and child, the wide world in religion. And this, too, is another evidence building: never attempt to educate our chil-jover, against the shadows of superstition, that of Modern Spiritualism. The world was grow- of the great need of a universal solvent, and dren if we did not think they might grow up those out of the body are as real as those in the ing rapidly skeptical, verification was applied we claim that Modern Spiritualism is that sol- and utilize the influence thus imparted profit body. They have been regarded as ghostly. to all discoveries in science, everywhere prove vent; that is its purpose; and the purpose and by the education. We would never build ships; dangerous, and to be dreaded. But those out scope are what we are to consider.

stition, to dissolve all the dread miasms of em-there would be a use for them in the commerce still, through your entire life. This has been time to dance, a time to rejoice and a time to lation, could not be applied to miracles, or to pirical science, and melt them in the crucible of the country; never do anything unless from done and is being done as the result of intellibe sad, a time to be born and a time to die, and the ideas of immortality. Therefore it was de- of immortality, to bridge over the chasm, to the anticipation of something which it led to gence in spiritual things, of reason with revereverything happens in time. Time is measured clared, if there is an immortal soul in man let adjust the testimony and mechanism of the So here and now, if we have no evidence of a lation, mortality with immortality, the seemby infinite duration and it is measured by ussee it. Science said: Let us put it to the outward man, and that immortal part which life beyond the grave, if death ends all, if we ingly miraculous and unnatural with law. phases of experience. It used to be a patent | test, analyze the human body, test it, put it into | leaves the body at death. Does it do it? We are only great material machines, matter in order and system. Spiritualism, in its purpose objection against Modern Spiritualism that it the crucible, analyze it, find the soul, evolve it cannot claim for Spiritualism any purpose in motion, and all goes down in oblivion forever, and scope, seeks to bring religion, divinity, imhad not come sooner. If it be true that spirits if it is there. If there is a thinking mind in the the economy of nature that it cannot fill. To then what is there to inspire our spiritual na-mortality, revelation, everything, under the live right on, that death does not interfere brain, the brain ought to reveal it; we ought to claim it would be to claim what is not true. ture? What is the use of this wondrous aspi- atmosphere of reason, and relegate them to a with the continuity of our consciousness, and beable to find it; if there is a soul in the body, Can it fulfill this purpose? Does it fulfill this ration, which reaches beyond the grim misery long communication of cause and effect under

Phenomena may be independent of intelligence, they absolutely read with the authority of truth, them. And the testimony of all scientists who have followed them up and studied them has spiritual. But this was only the beginning, the ern Spiritualism. And it was not alone with the Fox girls. Scores of mediums in different as well as at Hydesville, with similar manifescommunications came from immortal beings who once lived in the flesh, that they came from our common kindred over the line, and all over the country the truth sprang up like the seed in a mighty harvest over the whole field of humanity. They declared, "We are from the spirit-world, we are human beings without flesh

They have been doing it for about forty years, and they have established a branch line to carry and in every way tested, so that all forms of nature's self. And then when asking of hu- and inductive scientific verity, the fact of spir- faith, without anything on which to lean-hav- own judgment and investigation. We may dif-

and blood, we were once physical like your-

selves, and we come to tell you that we are

alive, and that you will live; and we bring to

the world and to scientists demonstration by

induction through a thousand different methods

and tests, that shall satisfy the most conserva-

tive and thoroughly scientific skeptic.

manifestation have no dependency upon the | man immortality the same idea arose. If man | itual reappearance. So in the physical sciences, | ing taken the error to leave nothing in its character of the medium for truth variety | in immortal by many the physical sciences, | ing taken the error to leave nothing in its cident, it counts for nothing; if by a miracle, circulation of the blood, he was mocked at, and these in their place; that is, to put in the place it is of little value and has no evidence, for a declared visionary by the profession, but to- of hell heaven. Heaven and Hell stand as anmeet a modern need, fulfill a modern-demand, miracle is foreign to nature. If man is immor-day it is entirely accepted, and supposed to be tipodes in the old-theology; to shun Hell and tal at all, that immortality must inhere as a demonstrated beyond all possible doubt, but gain Heaven was to gain the goal of ambition. birthright in his constitution, and it must be with no better proofs than we have of the com- That is not the idea of Spiritualism, but we governed by laws as fixed and eternal as those imunication of the denizens of the other world have transformed Hell into Heaven. You know which rule the body. Theology could make no with those of this. The law of gravitation, dis-there may be an accumulation of energy by answer to this kind of reasoning, and it laid its covered by Newton, and the immortal laws of which a force may disappear in one place and heavy hand even upon the geological student. Keppler, are supposed to be established beyond appear in another; by which certain conditions who attempted to solve the mysteries of crea- a doubt, but they are no better proven than may fade in one place and appear in another. tion by the historic record left upon the rocks: to-day are the demonstrations of spirit com- Nothing lost, only transformed. So Spiritual-

lutely beyond their reach-beyond any snap- the caprice of a God who has no government, shadowing the universe of worlds. Now Modparent trickery followed in their wake. To il- promises are not binding; who will have mercy; is the bond between our human souls, and how lustrate: You who are familiar with their his- on whom he will have mercy, and that the impossible is the eternal death or damnation tory know that one of the first communications | best and most noble characters, if they happen | to any part of the human family without etera man murdered in the house, and by searching clous will of that divinity, are lost in depravity; of God. It is as hard to establish as a univerburied in the cellar. Had those girls, those lit- courage us to make the best of ourselves for discovery of the third great law, to convince the tle girls, deposited a corpse in a corner of the the life that is to be ended thus? Nothing. But world of it. cellar, several feet under the ground, in order we must lean on faith and trust to the virtue. The advent of Modern Spiritualism came whole human family? But another thing: it is living, our virtuous thoughts, our intellectual had. Did the girls do that? If so, they were brushed away in a dying moment, by believing ter against her mother, and a man's foes shall be else miracles in guessing. Nay; intelligence snatch us like a brand from the burning and Christian religion and its development has was behind them, and it matters not what. carry us to Abraham's bosom; while those ment of virtue and goodness, failing in faith. religion. Even Paul recognized that when he | tists who observe them critically and narrowly, | sitive soul strength to rise and struggle, and | when the inductive process of thought is car- strive to overcome temptation, conquer inherried on, thus bringing in fact after fact, experi- ited evils and vices, to make virtue and honor monstration, analyzing them, and relating them to unfold, because we can carry them as certainly as mind goes on. But all these go out at the birth of Modern Spiritualism. It comes to ern Spiritualism is a falsehood, mediumship a sonings in no wise brought you in conflict with they verify the claim of human spirits behind strike an eternal death-blow through the theological errors that hang like a nightmare over humanity. But not to strike a death-blow at verified the claim that it is an expression of the | religion; not to strike a death-blow at worship; not to strike a death-blow at revelation; not beginning of a new era—the beginning of Mod- to strike a death-blow at Infinite God, whose loving presence warms you through the darkness; but to help humanity forth to its own qualities, to raise before them the inspiration to stand up in the nobility of manhood, conquering and opening their way to eternal pastures, through the assurance that we shall have what we earn and no more, we shall receive our just deserts and nothing more; and if we would be happy in the future we must make

> In order, therefore, to accomplish this result Spiritualism was compelled to make war upon much that was held sacred in the past, to make war upon the sacred institution of hell, to make war upon the sacred authority of an infinite | churches and religions. Very likely Spiritualism. fiend, to make war upon the sacred justice that robs man of his birthright, of his experi- conflicts we are all learning to grow. We are ences, and gives him glory when he deserves damnation, and when he deserves glory, eternal our conflicts and personal limitations and our woe. It was to take all these out of the world, passions, we are learning that every man, woman but not to leave the world blank, without and child has a right to interpret facts by his

our conditions for happiness as our ultimate

birthright beyond the grave, and we can take

it in defiance of any and every power.

character of the medium for truth, veracity, is immortal he must be so naturally; if by ac- after flarvey had established upon facts the place that was beautiful and true, but to put ism begins gradually to mold Hell into Heaven, But this is not all its purpose. This is but and gradually the narrow bondage and slavery telescope for his authority, by insisting that we one of its purposes. Its purpose is to meet the and limitations of human life die. In a word, should not accept anything contrary to the growing need of the children of earth. It is it puts nature against superstition, makes nadictates and authority of revelation. And the not only the demonstration of immortality, ture our groundwork, equips nature with a disome brilliant genius had struck down from a same spirit held you a prisoner in the old ideas (though this is one, and a very important one.) vine spirit instead of a fiendish one, and thereof science. And when it was claimed that Ju- but it includes a great deal more. It holds the by enables nature to serve all the demands of

Hence the proposition of our theme is the

if we did not believe they could sail over the fof the body are your friends still, loving you It is to dissolve all the old shadows of super-sea; never build railroads if we did not believe still; they can advise and communicate with you of the grave to stimulate and encourage us that, the infinite government of God. And, having

In the discovery of the third law of Kepler, which cost him seventeen years of severe labor

"Well," said one, "that is what Jesus did. That came eighteen hundred years ago." Yes; but it was a peace that came through the sword. abundantly displayed this purpose, for tears whose lives have been one perpetual develop- and groans and blood and fagots have marked the path of its evolution. But this never was the purpose of the Nazarene, never showed the beautiful spirit of the golden rule, but it was simply the evolution and growth of human nature; in its conflict with itself it would naturally build these barriers and develop these rivers of gore. Now Modern Spiritualism comes with its bright promise, and it comes to bring it not merely as a priestly mandate, as a supernatural authority, not with the assumption of a God or the Son of a God, in an unnatural sense; but it comes to appeal to human reason, human consciousness, human affections, human hopes and human desires, by the recognition of the glories of eternal progress, whether it shines through the portals of geological lore or from the stellar landscapes shines down in recognition of this law of progress. We are the children of evolution and growth; no matter what our educational condition, what our outward birthright or our ancestry of lineage, no matter what our religion or anti-religion, we are children of one common parentage, one long, long struggle, and we therefore all belong to one common familyman, whose birthright is immortality and whose tendency is eternal progress in truth and righteousness.

But we may say Spiritualism to-day verifies this claim, for though we read and hear of scan dals and jealousies and counter-interests between mediums, and public denials of public teachers, they are not as much divided as to-day is in its time of childhood, and in these learning through pain; by the wants unfolded by

fer on religion, on social history and on social forty years? How far had astronomy gone in pro tress, yet we are children of God, and in all forty years? How far had geology gone in the divine rights we are but fellows of one infinite first forty years? How far had chemistry gone in family, and should recognize each other's wants. | the first forty years? How far, had physiology This is one of the greatest needs at the present gone in the study of the bones, and muscles, day, and Spiritualism is doing, and has already and herves in the first forty years of its growth? done, more than all the churches in this one How far has any science gone in forty years? direction, and developed this broad generosity But Spiritualism carries along with it, through of feeling and mutual good-will between the all the debris of materialism, of the olden wall children of men. Notwithstanding we have of theories, its system of facts and scientific our separate opinions, and our various forms of data, of close and critical observation and apdevelopment, and though we cannot all see preciation of these facts, until it has brought alike, and think alike, and feel alike, we do not need to. It would be a greater calar ity if many of the best scientific thinkers and obwe did. Therefore let us remember we are benefited, rounded out, enlarged, as the grand family is correspondingly raised by civilization. as progress moves us onward.

It is, then, the scope and purpose of Spiritual-

of life beyond this world, having left the flesh In the next forty years we expect the here; after establishing this beyond a doubt, different religious societies, even the active and it still needs to be done; hundreds of Mother Church, will accept Modern Spiritualthousands more, many millions more must be ism as a divine revelation, given in this afterconvinced, and the work must go on,) not only to establish itself upon the eternal verities of in- natural unfoldment in the order of nature, in vestigating science, not only to bring to its support every materialistic, scientific authority on ity; in which every church shall share, every the earth, but to bring religion as well within its broad scope and make religion serve its uses. How can it do that? It will bring into one organization scientific and rational intelligence | the leadership, government and domination and religion; bring religion into sweet and sacred harmony with reason, scientific fact and Modern Spiritualism is to break this assumpjudgment. It has that power; it can unite and tion and religious monopoly forever in the harmonize carnal reason with God, with im- world. The influence of Spiritualism is against mortality, with the dominion of worship and the monopolist, and it is reaching to all spheres, religion. It will stimulate and purify the af- it is reaching through the most powerful fections, not crucify them. It does not come church of Christianity, which trembles before to blight your feelings and seal your soul in sin the light of its superior reasoning power. forever, but it would unfold you continually, that you may attain your birthright of fellowship and companionship in the infinite future the birthright of divine life and judgment as churches. Protestant and Roman Catholic displayed in Nature. When Modern Spiritual- alike. We do not expect to destroy the churches, ism is perfectly established, there will be no we do not wish to destroy them, but in a libbroken families, no broken hearts, no broken eral, expansive sense to unfold them. The affections, no lost ones that go down in the Mother Church is yet needed as one of discigrave of oblivion, or, infinitely worse, in the pline. She is needed as part of the economy of grave of eternal despair. But the family circle nature in working out the religious problem, will continue right on, and those who have preceded you will still continue to blend in a com- its place without any shock of moral or materimon companionship of thoughts and sentiments all revolution. If to-day the whole authority and feelings. And as the scope and purpose of | of the Mother Church, with all its riches and Spiritualism advance and unfold, they can come its pent-up energy, were swept away without together and clasp in each other's arms as preparation of the people for something better, physical, tangible and real a substance as was it would be a most terrible calamity for the the body that was laid away. The great scope civilized world. Therefore it is not desired on of Modern Spiritualism is to give the heart of the part of the spirit-world; it is not the object humanity more scientific reasons, authority, or scope of Spiritualism to strongly shock old organizations, institutions; more to love, pu-systems and institutions, but slowly to educate rify, exalt and influence the sacredness of hu- to a knowledge of the future, to solve the probman love in all the relations of the family, the | lems and reduce them separately, through eduhome and the immortal life. One of its ob- cation to a reasoning liberal, generous, uni- signature, in the New York Herald, to its editor, jects and purposes, one of its ideas and most far-reaching expressions, is to be found in its | Spiritualism. influence upon childhood -born and unborn: There is much more that might be said in not only in teaching lessons that give a new this connection, but we are wearying you, and the writer, have become satisfied of late that life and consciousness to impart to children must let your minds and bodies rest. Let us for good and sufficient reasons her mediumistic from parentage, but in seeking to develop the bigher soul to unfold it. It seeks to inspire the atmosphere of home with that immortal tender of Modern Spiritualism in this part of the nine-the atmosphere of home with that immortal tender of Modern Spiritualism in this part of the nine-tenth century came in answer to a natural. spirituality, that perpetual sweetness in harmonizing the quality of justice in the relations of husband and wife parent and child, brother ceived as early as scientific verification was posmonizing the quality of justice in the relations | they could come, as quickly as they could be related to the same of husband and wife, parent and child, brother and sister, and of the whole family with the world around them. And in this the scope of Modern Spiritualism is more potent than in Modern Spiritualism is more potent than in minus a curse. The sible to the development of the human race. If you doubt it, look back a little to the hanging and drowning of the martyr mediums, called with the domains of people. The minus of each in least of the properties of those who "ignore the rappings" in they could come, as quickly as they could one to the same of any other. Not in the expression of fact and witches, under the dogmatism of that old suphenomena, not in its intelligent rationale, perstition brought down from Moses and Abranot in the authority of public exhibitions, not | ham, and then say whether it was possible for even in private circles, but in the proper devel- | Spiritualism to come any sooner than it did, opment and higher reality of the soul through the family relations, by which this spirit of everything had grown to that extent that men humanity is made heartfelt, and real. "But," | had east aside these old superstitions and drift says one, "I thought Spiritualism was a de-ed to the other extreme, so that they were pre-lingering death." stroyer of homes, broke up families, separated | pared to listen to the raps, to the tests, to the man and wife, and was a destroyer of order | and of society." You did? What made you think so? Some pulpit orator told you so? analyze, to accept to reject upon a normal, Perhaps he had been reading the words of Jesus: "If any man leave home, and friends, and wife, and children, and father, for my sake, and the gospel, he shall receive a hun- to establish this we must remember that Spirdredfold now, in this time, and in the world to come life everlasting." Perhaps that pulpit | not the dictum of any spirit, of any revelation, orator had applied this to Modern Spiritualism: but if you will compare the statistics, you will thority that your immortal conscience and find there are quite as many divorces and separations, and family conflicts and discords. among the people of the church as there are among the Spiritualists. But we, as Spiritualists, include many people--men and women, drawn from the different churches and from thought as it moves with eternal force throughthe world outside the churches, who have had David and Solomon and Abraham as examples for their observation. And Modern Spiritualism must necessarily partake of these in its and the heavens above. own evolution to protect and uplift and exalt mankind; and the relations of family and home must partake of them also: But by the education of children, by its efforts to purify marriage, to purify society, that grows out of homes, and give to the world a more exalted But you yourself, working in huison with naconception of the relations of man and wife, a more exalted conception of the sanctity of home; then by-and-bye you will find these things as realities that Spiritualism will have established, and the world will look reverently on and say a glad amen.

But Spiritualism is only forty years old. People say, "What advance have you made? Why have you not builded churches?" We have. some. "Why have you not endowed institutions of learning? institutions of charity? Why have you not builded these and endowed them, and delighted the world with your works of rightcousness and your manifestations of good?' Well, how many churches had Christianity built when it was forty years old? How many institutions of charity and learning, how tablished when forty years had passed after the birth of the child of Nazareth? Can you count many? Can you count any more than Modern Spiritualism does? But the works of Modern Spiritualism, like the primitive works of Jesus, are not so much in gilded domes and strong temples of idolatry, but in the still, small voice, in the perpetual and far-reaching whispers that go far into listening hearts, and breathe the truths that banish pain and conquer death, that walk in the hospital, glide into the sick-room, and carry healing in the hand of the medium, that come even to the bedside of insanity with the healing love of immortal spheres whose music soothes the heart and brain. This is the influence, purpose and scope of Modern Spiritualism. And who can measure its healing, quieting, peaceful influence at the hour of death? Thousands and tens of thousands have felt and enjoyed its promises. its revelations and its truths.

But we wish to record one important thought. As yet Spiritualism in its scientific aspect is in an imperfect state; it has not reached its full development. What science ever has within

them to the attention and deepest analysis of servers in the civilized world.

What may we not expect in the next forty years? Every physical science will have accepted its phenomena, and more or less relegated them to the order and system of ism, after having demonstrated the continuity | the demonstration of the continuity of life. noon of the nineteenth century, adapted to the the economy of nature, to the needs of humanreligion bow. The Mother Church accepts spirit-communion, it acknowledges spirit-communion, but denies its authority except under of the church. But plainly the purpose of

> To-day the influence of its subtle life is laboring everywhere, extending its activities through the different departments of the to be slowly solved, analyzed and relegated to versal religion, whose name shall be Modern

ere science, reason, culture, philosophy and declarations, to the shadowy thoughts that pre- umship, or hint that she has played the rôle of natural analysis, and not upon the authority of ancient revelation or of the modern dictum of a tyrannical fiend in the spirit-world. In order itualism came with its facts, but said: "Take of any declaration of either God or man as aureason does not approve." That was one of the leading principles, its first note of warning at the coming of the spirit-raps, and from that day to this it insists upon that in the development of Spiritualism, through every range of out the length and breadth of the land. Individual sovereignity, reason and conscience have been supreme against the world below

In conclusion we would say, just as religion does not contain all of truth, just as the Bible does not contain all of truth, just as spiritcommunion is not all of thath, so no one authority contains the whole revelation of truth. ture, God and the universe of your environments, are sure to grow and enlarge the scope of Modern Spiritualism in this afternoon of the nineteenth century. It will stand out as one of the most glorious, beautiful and spirit-saying powers that ever controlled the world.

So may we rise, so may we live and grow

Out of dark error-reaping as we sow.

December Magazine.

THE MAGAZINE OF ART. - An exceptionally fine specimen of etching is given in the frontispiece-that of one of Meissonier's most successful works. "The Painter." etched by Gery-Bichard, a young artist of great promise. In "The Liverpool Corporation Collection" E. B. Dibdin, after describing its origin, rise and present status, dwells chiefly upon "The Walker Art Gallery," erected at his own cost and presented to many asylums had been built, missionaries es- the town by A. B. Walker, and opened to the public in 1884. Engravings of five paintings contained therein accompany the article. This is followed by the first of papers upon "The Portraits of Danté Gabriel Rossettl," by W. M. Rossettl, giving those of that artist and noet at the age of six, eighteen and twenty-five years, and two others. Of the remaining contents of this excellent periodical are: "Wells and Its Cathedrals," by Elizabeth R. Pennell - five illustrations. "Insignia of Royalty," by Lewis F. Day, four illustrations, and "Old Arts and Modern Thoughts; The Bow of Iris," by J. E. Hodgson, R. A., four illustrations. A general fund of current events is given in "The Chronicle" and "Monthly Record of American Art." New York: Cassell & Co., 104 and 106 Fourth Avenue.

> In the time of the French and English wars the claims of the Indians in regard to American lands were entirely overlooked by both the French and English. It is said that a celebrated Indian Chief remarked: "The French claim all land on one side of the river, and the English all on the other side, and now,

LET IN THE LIGHT.

BY OLIVER WENDELL HOLMES. Delivered by him at the laying of the Corner Stone of the New Public Library in Copley Square, Boston, Nav. 28th, 1868.

troudly, beneath her glittering dome, Our three-hilled city greets the morn; Here Preedom found her virgin home— The Bethlehem where her babe was born.

The lordly roofs of traffic riso And the smoke of household fires; High o'er them in the peaceful skies; Faith points to heaven her clustering spires.

Can Freedom breathe if ignorance reign? Shall Commerce thrive where anarchs rule? Will Faith her half-fledged brood retain If darkening counsels cloud the school?

Let in the light! From every age Some gleams of garnered wisdom pour, And, fixed on thought's electric page, Wait all their radiance to restore.

Let in the light! In diamond mines
Their gems invite the hand that delves—
So learning's treasured fewels shine
Ranged on the alcoves' ordered shelves. From history's scroll the splendor streams, From science leaps the living ray; Flashed from the poet's glowing dreams The opal fires of fancy play.

Let in the light! These windowed walls Shall brook no shadowing colonnades, But day shall flood the silent halls Till o'er yon hills the sunset fades.

Behind the ever-open gate

No pikes shall fence a crumbling throne No lackeys cringe, no courtiers wait— This palace is the people's own!

Heirs of our narrow-girdled past, How fair the prospect we survey Where howled unheard the wintry blast And rolled unchecked the storm-swept bay:

These chosen precincts set apart For learned toll and holy shrines, Yield willing homes to every art That trains or strengthens or refines. Here shall the sceptred mistress reign Who heeds her meanest subject's call, sovereign of all their vast domain— The queen—the handmald of them all!

THE SPIRITUALISTIC EXPERIENCES OF PROF J. W. CADWELL, MESMERIST.

NUMBER TWENTY-ONE.

To the Editor of the Banner of Eight: An "exposé," that to many may be considered of great importance in the history of Spiritualism in Boston, was attempted in Music Hall, this city, on Sunday evening, Nov. 4th, It had been extensively advertised to be given by "Margaret Fox Kane, Founder of Modern Spiritualism"—a lady who claims to be the widow of Dr. Kane, the Arctic explorer.

In the newspaper advertisements she was announced as "One of the originators of the rappings in Rochester, N. Y." In this "holy mission" she was to be assisted by "Dr. C. M. Richmond, in his Science rs. Spiritualism." And it was proclaimed in heavy type that this was to be the "Death of Spiritualism."

The first intimation that I had of any change, leading to this "exposé," was a letter over her dated London, Eng., May 14th, 1888; which was evidently the result of deep-seated jealousy, simply because manifestations other than her

peration of those who "ignore the rappings (which is the only part of the phenomena that is worthy of notice,) and rush madly after the glaring humbugs that flood New York. But a harmless message that is given through the rappings is of little account to them; they want the 'spirit' to come to them in full form.... All they will ever achieve for their foolish fanaticism will

sented themselves were prepared to listen, to a "heartless person" for forty years; but, on the contrary, as positive a statement as would be necessary to convict a criminal, that the rappings are not only claimed by her to be genuine, but "the only part of the phenomena

that is worthy of notice."

The Boston Daily Globe of Nov. 4th, 1888, devoted nearly a column to an interview of her, by its reporter, in which she says:

"I never cheated in my life, never, never! I never claimed that the raps or any other phenomena that I produced were caused by splitt-power. On the con-trary, I had printed on all my cards the explicit state-ment that I did not undertake to explain the cause of the raps." the raps.'

No longer ago than Aug. 1887, my wife and another lady had a sitting with Mrs. Kane, at which I was present, and she positively claimed then that spirits did the rapping; and also independent writing on a sheet of paper that she placed underneath the table. I can prove by scores of reliable witnesses that she both publicly and privately claimed to get spirit-rapping, until since writing that letter to the editor of the New York Herald. There has recently been published, I think simultaneously in the Boston Globe and New York World of Oct. 21st, 1888, what is claimed to be a "Confession of Margaret Fox Kane," prefaced by a statement that, "Within the last few days the Fox Sisters have been induced to make an expose of the secrets of the alleged spirit-rappings." No longer ago than Aug. 1887, my wife and of the secrets of the alleged spirit-rappings

In this confession Margaret says: "My sister Katle was the first one to discover that by swishing her fingers she could produce a certain noise with the knuckles and joints, and that the same effect could be made with the toes."

In another place we are informed that "Katie"—the original discoverer—was then only six and one-half years of age, and Margaret only eight. Speaking of what transpired just previous to that discovery by Katie, "Marga-

"At night when we went to bed we used to tie an apple to a string, and move the string, causing the apple to bump on the floor,... to terrify our dear mother."

She must have been a very "dear" mother, and that a very remarkable "apple," that could be "tied to a string." Occasionally strings are tied to apples, since that bumping apple played hide-and-seek with the Fox girls.

In her "Confession" she says: "My eldest sister, Mrs. Underhill, has gone to the country, and this ayrose will be a several blow to be. sister, Mrs. Underhill, has gone to the country, and this expose will be a severe blow to her, and perhaps kill her." It may not be generally known that Mrs. Underhill—one of the Fox Sisters—some time since published a book detailing the incidents occurring at the home of the Fox family, wherein she described many marvelous events, in which the younger children, Margaret and Katle, took no part whatever. The title of the book is: "The Missing Link in Modern Spiritualism"; it is on sale at the Banner of Light Bookstore, and is one of the most interesting books extant. No one can read it and afterward have any faith in the the most interesting books extant. No one can read it and afterward have any faith in the statements of "Margaret" or in her "expose." She tells us in another part of her "Confession" how badly she frightened her "dear mother," who, with all her efforts, "was unable to understand it"; and that "at last she called the neighbors in and told them about it." They must have been very smart children indeed, or have had a mother who lacked the ordinary measure of perception.

"When Dr. Kane came into the room at Philadel-phin, I told him that I hated this thing; that I had been pushed into it. I explained to him that it was a trick; that I had been forced into it and did n't want to go on with it."

to go on with it."

At which time does she tell the truth? When she says that she was the "originator," and commenced it for fun to frighten her mother, or when she said that she was "forced into it?"

She evidently believes in Spiritualism, for in her "Confession" she says: "I know my dead husband is looking on me now, and blessing me for my work." She says that "He wanted me to forget... spirit-rappings." And adds: "When I was poor, after his death, I was driven to it again." "Driven to it"? Honest women can live without stooping to deception, and continuing it for years.

ing it for years.

Further on in her "Confession" she says she is a Catholic, baptized in the Roman Catholic church, and that her confessor had said to her that as long as she was "in this business, and did not believe in it," and to support herself, she should charge very high prices, so that it would at least limit the number of her patrons: "that I should not give any free exhibitions, and never claim supernatural powers."

If she did not so claim, the advice she avers If she did not so claim, the advice she avers to have been thus presented would never have

been given! Her statement represents her

been given! Her statement represents her priest as a joint partner in her guilt—which few, if any, will believe.

I have digressed somewhat from my subject (the Music Hall fiasco) that the reader may the more fully comprehend how much reliability there may be in anything that she can say against Spiritualism.

against Spiritualism.

I made a special trip to Boston expressly to attend her "expose"; for if I had been deceived all these years, I wished to know the honest truth for myself. I attended the Spiritualists' meeting in Berkeley Hall in the forenoon, where I listened to an earnest and eloquent lecture by Mrs. Lillie on the "expose." Every seat in the spacious hall was filled long before the time for the services to commence; and the hearty responses to many of her pointand the hearty responses to many of her pointed and truthful utterances indicated that Spiritualism is not dead in Boston. At the close of the services some one expressed a hope that the Spiritualists would not attend the expose's that evening to thereby aid the exposers, as probably money was their only object. Believ-ing that representative Spiritualists ought to be there, to take part as committee, and insist on a fair and honest "expose," if that be pos-sible, I called on L. L. Whitlock, editor of *The* Soul, and, although he had decided not to at-tend, he accompanied me to Music Hall. On our way we called at the office of the Chief-of-Po our way we called at the office of the Chief-of-fo-lice to make inquiry as to the proper course to pursue for the arrest of "Margaret Fox Kane" for obtaining money under false pretences, either at one of her scances at Lake Pleasant, which my wife and another lady wished me to attend with them, and where, as before stated, she positively claimed that the rapping and other manifestations were accomplished by spirit power—or for obtaining money under false pretences now, while claiming that she never pretended that it was spirit power. I hoped to have her arrested before she left Bos-

hoped to have her arrested before she left Boston, but learned that I must commence action in the County in which Lake Pleasant is situated; and we left the police headquarters for Music Hall, where was assembled an audience of ten to fifteen hundred people.

The Boston Herald of the following day contained nearly a column, descriptive of the exposé, headed "Inventress of Spiritism." And of the exposé says: "Dr. Richmond helps her to prove this with doubtful success." Also:

"The symmathies of the spectators were very strong-

loss of money, softening of the orain, and a longering death."

In her letter there is no denial of her medimahip, or hint that she has played the rôle of once, for the slate-writing exposé; but Mr. Whitlock folded his several times, as is customary at all genuine slate-writing scances. When Dr. Richmond returned from the ante-room, hat in hand, to perform the trick, he purposely knocked off that folded paper: and Mr. Whitlock asked why he rejected it. Dr. Richmond replied by saying: "What is the use of taking that, as I can see what is written on it already?" It was this that caused Mr. Whitlock to always to the "footblette" and there to advance to the "footlights" and "pro-nounce the statement of Dr. Richmond not cor-rect." He boldly challenged the doctor to tell the name, or stand before that audience a self-confessed falsifier. It was this that caused the "applause" from every honest investigator; and the "storm of hisses" that followed came from the other party. The Herald goes on to

say:

"Prof. Cadwell stepped forward by permission of the doctor, but was prevented by the hisses from saying a word. The doctor begged for silence, and the Professor said:... 'each wrote on a piece of paper and rolled it into a pellet. The pellets were mixed so that they could not be distinguished from each other... Mr. Cook said that he could distinctly hear the pencil scratching on the slate.' 'That will do,' said the doctor.' tor. 'We know what that means. One pellet was stolen, and the professor was compelled to retire be-fore the storm of hisses."

After obtaining permission to make a statement, I was at first "prevented by the hisses," and until "the Doctor begged for silence." I and until "the Doctor begged for silence." I then related briefly the statements made by the Rev. Joseph Cook (which were listened to attentively) of the slate-writing which he obtained from his deceased grandfather, Warner Cook, in the parlor of Epes Sargent, as related by himself at one of his Monday noon lectures a few years since in Boston—Charles Watkins being the medium—and who, according to Mr. Cook's statements (which appeared in the Banner of Light, 1881), did not touch any of the pellets. I had proceeded to where Mr. Cook NER OF LIGHT, 1881), did not touch any of the pellets. I had proceeded to where Mr. Cook stated that he heard the crumb of pencil writing between the slates, when Dr. Richmond stopped me (as reported in The Herald) by saying: "That will do. We know what that means. One pellet was stolen." Thus deliberately accusing Mr. Watkins of deception.

With a false surface slate he (Dr. R.) then very bunglingly performed Prof. Hermann's trick, almost precisely as described in my "Experiences" in the BANNER OF LIGHT July 28th, 1888, of which the Boston Herald says: "He then went on to show tricks in slate trans."

periences" in the BANNER OF LIGHT July 28th, 1888, of which the Boston Herald says: "He then went on to show tricks in slate transference practiced in New York." That audience did not come to see "slate transference." but an exposé of Spiritualism, of which Dr. Richmond evidently knows nothing. To that last quotation The Herald adds: "And showed here the Disc Debay course spiriture were seen the state of the Boston Beautient was the server of the state of the Boston Beauties and the server of the Boston Beauties and the Boston Beautie how the Diss Debar canvas paintings were ac-complished." I have seen many of her paintings; know something of her mediumship; and of the three—Richmond, Kane, Diss Debar believe the latter the most truthful and honest

His effort to expose the Diss DeBar paintings was a perfect failure: The worst I ever saw.

I am personally acquainted with many who statements of "Margaret" or in her "expose." She tells us in another part of her "Confession" how badly she frightened her "dear mother," who, with all her efforts, "was unable to understand it"; and that "at last she called the neighbors in and told them about it." They must have been very smart children indeed, or have had a mother who lacked the ordinary measure of perception.

In her "Confession" Mrs. Kane says:

"The rappings are simply the result of a perfect control of the muscles of the knee, which govern the tendons of the foot and allow action of the condons that are not commonly known. Such perfect of the mouseles, which grow stiff in later years."

If that is correct, who taught those little children "carefully and continually to practice the muscles of the knee." And what kind of the muscles of the knee." And what kind of the muscles of the knee." And what kind of the muscles of the knee." And what kind of the muscles of the knee." And what kind of the muscles of the knee." And what kind of the muscles of the knee." And what kind of the muscles of the knee." And what kind of the muscles of the knee." And what kind of the muscles of the knee." And what kind of the muscles of the knee." And what kind of the more control is in another who lacked the originating the paintings executed in her presence; and the presence and in every instance the pictures have been proced to represent forming by ten to thirty spectators. Dr. C. M. Richmond, who "left a practice of over the theory the tours and the presence of the managers of the managers of the managers of the managers of the meatings have wisely and the managers of the managers of the managers of the managers of the meatings have been say twelve tours and the presence of over the presence of present or the presence of the presence of present or the continual transition tickets to any twelve tectures for \$1.00, and the managers of the managers of the managers of the manage sa

"muscles" are in the "knee"? Further on in her. "Confession," she says:

"When Dr. Kane came into the room at Philadelphin, I told him that I hated this thing; that I had been pushed into it. I explained to him that it was a trick; that I had been forced into it and did n't want to go on with it."

"muscles" are in the "knee"? Further on spirits. He then went through the ceremony of a "presto-change" act, to the great delight of that audience, which cheered long and loud; not realizing that possibly they had just been disceived a hundred times as badly as those he claimed to have fallen victims to the arts of the medium.

claimed to have fallen victims to the arts of the medium.

When he closed his misrepresentations of Mrs.

Diss De Bar—whose moral status I have for many years considered at least equal to Mrs. Kane's, and who unquestionably has genuine medium powers—he called for physicians and members of the press to come and hold the feet of Mrs.

K. while she produced the rapping with her toes and ankles. As no one responded for some time I stepped forward, and so loud that all heard me, earnestly requested that a number come at once, as I was very anxious to thoroughly establish the fact that the exposer.

Margaret Fox Kane, was a self-convicted deoughly establish the fact that the exposer, Margaret Fox Kane, was a self-convicted deceiver, whose testimony no intelligent person would accept, either for or against Spiritualism. By commencing my request apparently in the interest of the performance I was able to say all I cared to as a farewell shot at the "exposer." When I closed my remarks several seather on some forward and held her fact al gentlemen came forward and held her feet while a few raps were made, but unlike and not near as loud as when she was in a small cabinet near the footlights. I think that she has a mechanical device secreted beneath her has a mechanical device secreted beneath her clothing with which to produce the loud raps. Mr. Richmond stated that Mrs. Kane always had on her cards an explicit statement that she did not undertake to explain anything, and never claimed to be aided by spirits. She reiterated his remarks, and a lady got up at once and held a card aloft, saying that she had one which Mrs. Kane gave her recently, on which she did claim to be aided by spirits. There was not so much as an effort to deny the lady's not so much as an effort to deny the lady's statement, and the promised "expose" came to

Thomas Beals, of Portland, Me., who was present, said to me later, at the hotel, that he purposely lingered near the door as the crowd went out, and that the universal expression of the people was that the "expose" was the most

limsy affair ever seen in Boston.

1 witnessed manifestations in the presence of I witnessed manifestations in the presence of this woman (who claims to be the widow of Dr. Kane) years ago that I yet believe were genuine. In her confession, to which I have referred before, she says: "I have been poor and ill"; and further on says: "I now am very poor." Poverty, jealousy, loss of mediumship, or hope of great financial success, rather than a "holy mission," as she calls her present work, probably "induced" her to engage in it. If what she now claims is true, the can only expose her own turnitude: for the she can only expose her own turpitude; for the rappings have long been considered of no more importance than many other phases of manifestations. The Daily Globe (Nov. 5th) closed a half-column description of the "expose" by say-

ng: "But Spiritualism still lives."

I resided in Rochester, N. Y., nearly two years 1 resided in Roenester, N. 1., nearly two years
-1853-4—and became personally acquainted
with Mr. Post and others, who for two or three
evenings tested the Fox girls at public exhibitions in the largest hall in the city (Corinthian
Hall), where their bare feet and ankles were
watched with the utmost scrutiny by a dozen pairs of eyes, as raps came on the floor, table, chairs, etc., independent of a muscular movement of their feet.

was converted from Methodism to Spirit-I was converted from Methodism to Spirit-ualism, by spirit-rappings, in the city of Roch-ter, in 1854. I called on business at the house of a gentleman in the westerly part of the city one afternoon, and found the lady of the house in tears. She very reluctantly informed me that she was a rapping-medlum, and that a half hour previous to my calling she had learned by the raps that her father, who resided with her sister seventy miles many bad died and her sister, seventy miles away, had died, and that a letter had just come to the post office that a letter had just come to the post office containing particulars, and that she had sent her daughter for it. As she finished her—to me—seemingly foolish, absurd and ridiculous statement, a loud rap on a table in the corner of the room sent a chill over me, such as I had never experienced before. There was no one near the table, and the lady asked: "Has Mary got the letter?" Judge of my surprise, as three loud raps responded "Y-e-s." She said that three raps were "yes," two "no." I taked with that unseen intelligence nearly half an hour. I learned the date of his birth, and his age, which was rapped out as seventy-four years, eleven months and twenty-nine days, and also the time of his decease: thirty minutes past seven P. M. of the previous day. utes past seven P. M. of the previous day, with other points, of which I made a memorandum, and still retain as a memento of my conversion. While yet talking with some invisible intelligence the door opened, and the daughter, a young lady of about eighteen years of age, came in with an open letter in her hand, and before she saw me, exclaimed: "Mother. it's too true; grandfather died last night, at half-past seven." I heard her read that letter to her mother in which the sister informed them that: "He will be buried day after tomorrow, the day he would have been seventy. five years of age had he lived till then." seen more than a hundred rapping mediums since that time, and obtained as good tests scores of times, as any the Fox girls were ever able to give.

'Spiritualism still lives," and will undoubtedly carry on its beneficent work for humanity long after Margaret Fox Kane, and the sen-sational press of the country—that in her name is now seeking to proclaim a new crusade against it—are alike forgotten.

W. J. Colville in California.

Sunday, Nov. 18th, Mr. Colville began a four weeks' engagement in San Diego, Cal. Lectures were delivered at 2:15 and 7:15 P. M. in D. Street Theatre, which was comfortably filled in the afternoon and almost crowded in the evening.

The afternoon lecture dealt principally with recent alleged exposures of Spiritualism. The Maggie Fox flasco was shown up in its true light, and much valuable advice given to avoid the perpetration of many past blunders in future. The poem following the lecture called forth much appreciation.

In the evening, "A Spiritual View of Great Political Questions" proved a fruitful theme of discourse, giving opportunity for a forcible presentation of spiritual ideas in their bearing upon the leading topics of this time. The greatest good of a majority, never the private interests of a few, is the goal aimed at by spiritual teachers, therefore protection, free trade and all kindred issues cannot be considered spiritually, except in relation to the well-being of humanity at large; but so intimately interwoven are the interests of each with all, that anything like a searching analysis of the subject proves that what is permanently beneficial for one class or race, can never be really detri-mental to another. A reduction of tariff and various other reforms were pointedly referred to as inevitable in the near future, and the

at audierence, speaker was emphatic in saying that not the party but the principle in power must ever be the determinator in all issues.

On Monday, Wednesday and Friday of each week, at 7:30 p. M., in the South-West Institute, er painthip; and Debardid honest at the determinator in all issues.

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On Monday, Wednesday and Friday of each week, at 7:30 p. M., in the South-West Institute, er painthip; and Debardid honest at the determinator in all issues.

On Monday, Wednesday and Friday of each week, at 7:30 p. M., in the South-West Institute, er party between the determinator in all issues.

On Monday, Wednesday and Friday of each week, at 7:30 p. M., in the South-West Institute, eral caption of "Theosophy"; and on Tuesday, and sturday, at 2:15 p. M., he is teaching a class in Spiritual Science. Attendance is large on all occasions and great interest prevails. Hall rent is reasonable in San Diego, and the managers of the meetings have wisely decided to sell admission tickets to any twelve lectures for \$1.00, and 10 cents for a single ad-

Penrls.

A ul quoted odes, and lewels five words long, That, on the stretched fore-linger of all time, Sparkle forever,"

There is nothing so strong or safe, in any emergency of life, as the simple truth.—Charles Dickens.

He that lacks time to mourn, lacks time to mend. Eternity mourns that. 'T is an ill cure For life's worst lils, to have no time to feel them. Where Sorrow's held intrusive, and turned out, There Wisdom will not enter, nor true power, Nor aught that dignifies humanity.

-{ Henry Taylor. Thought is the property of him who can entertain it,

and of him who can adequately place it .- Emerson.

--- Are there not Two points in the adventure of the diver: One-when, a beggar, he prepares to plunge? One-when, a prince, he rises with his pearl?

-[Robert Browning. Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle, reposed beneath the shadow of the oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field-that, of course, they are many in number-or that, after all, they are other than the little, shrivelled, meagre, hopping, though loud and troublesome insects of the hour.—Edmund Burke.

Happy he

With such a mother! faith in womankind Beats with his blood, and trust in all things high Comes easy to him, and tarogs.

He shall not blind his soul with clay.

—[Tennyson. Comes easy to him, and though he trip and fall

Bunner Correspondence.

Texas.

GALVESTON .- Mrs. Sue J. Finck sends us a cutting from the Galveston Daily News, of Nov. 21st, containing an article by a correspondent, in which, after stating that he is not a Spiritualist, he says: "Having attended a private séance where table-tipping, rapping and independent slate-writing were the order of the evening, I naturally felt interested in the proceedings, and as I would not accept the theory of the Spiritualists, I was advised to try my own fireside, which I dld immediately after returning home. We had not remained sitting at the table ten minutes when it began to rap and tip. After my surprise began to subside I began to investigate to find the cause. without any material success. For a test, I would think of a name, then call off the alphabet. When I came to the letter corresponding with the name it would rap, then I would commence with A again, etc., and there was never a mistake occurred. I would be very careful of involuntary motions on my part. The strangest part was that my presence at the table was necessary to produce the raps. The others could make it tip, but not rap. I discovered that by actual test, and I did not have to crack my toe joints or any other joint to produce them. I invited investigation, but never could get any one but a Spiritualist to express an opinion. The latter's theory I would not accept: therefore I am still in the dark. The more I experiment ed the more I was drawn into the vortex of mystery and at last gave it up in despair. I hope some one will give me another plausible theory for raps." Commenting on the article in The News, of which the

above are its essential points, Mrs. Finck writes: "It certainly is cheering to know that prejudice has not blinded the eyes and clouded the reasoning faculties of all who do not accept the manifestations as coming from immortals who once walked the earth. All Spiritualists with whom I have exchanged views express no fear of any injury accruing to our grand philosophy by the late pretended 'exposure,' but they lament that it should come through those who originally suffered much persecution and ostracism on its account. Who that possesses any knowledge of sensitives called mediums, and how they more than all weep over these two who are being used by designing men? I trust the palpable failure of this will close the hitherto profitable business of exposing Spiritualism. The true and false are found in every phase of human life. We find both in the spirit-manifestations of ancient times: Aaron's rod was said to have turned to a serpent; so did that of the magician. Moses could command the plagues of Egypt; so could the magiclans, yet had not the power to remove them. Aaron's serpent had the power to swallow up that of the magicians. When all live so purely that they will cease to attract fraud they will not be attracted to that atmo sphere wherein it exists, and spiritual frauds, like all others, will die out for want of patronage.

The writer of the above article should receive the warm thanks of every lover of truth for his candor expressed in this public manner."

Massachusetts.

NEWBURYPORT .- F. H. Fuller writes, Nov. 26th "The Spiritualists' Independent Club gave a social entertainment, including supper, on the evening of Nov. 20th. It was enlivened by our gental Bro. Ranney, of Newton, who told some of his experiences with different mediums. At eight P. M. we held our usual circle, and received messages from our departed loved ones who came, convincing us that they are as much alive as when on earth, and take as much interest in us as ever.

It is about settled that Mrs. A. H. Colby-Luther will lecture here in Fraternity Hall, Tuesday, Dec. 4th, and Thursday, Dec. 6th. If not on those dates it will be between the 4th and 7th.

Mr. C. W. Hidden has resumed his position on the Daily Herald, having recovered from his late illness. Mr. William Woundy, a member of the First Society of Spiritualists, is being developed as a test medium and healer by laying on of hands. He, to my own knowledge, is gifted with great healing powers."

BOSTON .- " Heath " reports that F. C. Algerton, of Chicago, occupied the platform of the Phenomena Association Nov. 25th. Of the questions submitted to and answered by his guides were the following:

Ques .- Do all spirits know the fact of communica tion between the two worlds? If not, what per cent.

Ans.-Ninety per cent. know of it. Many understand spirit-return but do not return themselves. Some are so glad to be freed from lives of suffering and misery here on earth that it has no attraction for them, and they do not have any desire to return. Others know of it but work against it; do not endorse it on account of creeds, etc., which held them in this life, and still do. All are working according to their own desires and development.

Ques.-What was the origin of the Christian Scrip-

Ans.-Man always had a desire to know regarding the future life. Death was looked upon with dread and glosm, and something that would light up the pathway and reveal the future was a necessity. Much of the Bible originated among so-called "heathen nations," more especially the book of Job. You will notice that remarkable phenomena occur from Genesis to Revelation; angels speaking to men, prophets and seers under spirit control revealing the future, and answering the demands of man's nature.

At the evening meeting, Mr. Algerton's control said, in the course of his remarks: "This country has long been preparing for the development of spiritual truth, and the time is coming when its form of government will be universal. People will learn war no more, and all things shall be made new. Spiritualism is the grand motor power toward the accomplishment of these results."

Maine.

AUGUSTA.—A correspondent writes, Nov. 27th:
"Mrs. Einma Miner, of Clinton, Mass., (author of 'Bars and Thresholds,') has been with us for a short | thor, and though in her preface she says she considers time; lecturing once in Union Hall, and twice in the herself "the least learned in Theosophy," and "hum-

parlors of Mrs. Lathrop, the last meeting being held at Dr. Merrill's. The stormy weather and bad traveling provented her holding meetings in Hallowell and Bidney, as anticipated. Mrs. Miner is a refined and most excellent lady, and has made many warm friends in Augusta, who hope to see her here again under more favorable conditions."

New York.

NEW YORK CITY .- "S." writes: "Despite the inelemency of the weather, there was a large attendance at all the services of the First Spiritualist Society on Sunday, Nov. 25th. Lyman C. Howe was the speaker; in the morning, on subjects selected by the audience and in the evening on 'The Genius of Modern Spiritualism.' The subjects were treated with Mr. Howe's usual ability, and, as the audience indicated by their applause, to the entire satisfaction of his hearers This ends Mr. Howe's present engagement here. He has won many laurels, and made friends that will always be glad to greet him on his return to them upon any plane of the great avenue of life in which they may chance to meet. On the evening of Nov. 24th a recep tion was given him at the residence of Henry J. Newton. It was a very enjoyable affair, and attended by a large number of representative Spiritualists of New York Cltv.

The Meeting for Manifestations on the afternoon of Nov. 25th had the largest attendance of the season. It was opened with a piano solo by Mss Ella F. Porter, song by Miss Maud F. Pleasants, and whistling solos by Miss Mamie Horton. Mrs. H. J. Newton read poems by John G. Whittier and John W. Storrs. Few can read a poem with better effect than Mrs. Newton. M. M. ('Brick') Pomeroy discoursed on the 'Divinity of Spiritualism' in a manner new and instructive to the audience. He revealed Spiritualism in a new light, as so closely connected with and a part of divinity that there was no line of demarcation over the change men term death. Mr. J. W. Perkins, of Michigan, related how he became converted to Spiritualism through materialization. Mrs. E. A. Wells gave tests that were fully recognized, and applauded for their correctness. An engagement has been made by the Society with Miss Lily Runals, 'the Queen of Song,' to sing for the winter. This will make the musical talent compare favorably with the finest church music in the city. The affairs of the Society are in a prosperous condition,

and the attendance is constantly increasing." PECONIC.-8. D. Corwin writes: "The Spiritualists of this place were fortunate in making an engagement last winter with Mrs. Nellie J. T. Brigham to deliver two week evening lectures here. She was not enabled to do so until the month of May. All friends of the cause were greatly pleased with the grand teachings she voiced in sweetest eloquence. We were much encouraged with the favorable result, and deemed it wise to engage this willing and efficient instrument in the best cause that man ever knew to again come to us. Her second coming was in June, during its wealth of bloom; though so sweet the sensuous flowers, the spiritual flowers of truth utterances, given through a mind inspired, far surpassed their great beauty. Two other engagements have followed, the first, Nov. 19th and 20th, with further good results. The other is for Dec. 17th and 18th, to which many are enthusiastically looking forward. We know of many noble, efficient workers in our cause, but believe none amongst them are filled in a greater degree than Mrs. Brigham with a desire for the advancement of Spiritualism, or one who would make more effort or person al sacrifice to that end."

Michigan.

GAYLORD,-Mrs. O. H. Carpenter writes: "Mrs. Baade, of Capac, an inspirational speaker, delivered two lectures on Sunday, Nov. 19th. Her subject in the morning was 'Spiritualism es. Christianity'; in the evening, 'Immortality; and, Is Spiritualism Taught in the Old and New Testaments? Ouestions submitted in the evening were answered satisfactorily, and the subjects handled with credit to Mrs. Baade and her guides. Monday evening she gave a temperance lecture, it being one of the grandest we ever listened to Mrs. Baade is the finest inspirational speaker in Michigan. The entertainment was enlivened by beautiful musical selections by the inspirational singer, Mrs. E.

Illinois.

SPRINGFIELD.-Mrs. Beach writes: "Our people have been favored with the presence of the test mediaffected by their surroundings, will fall to | um, Mr. C. J. Barnes. His labors here have been productive of much good to the cause, and increased the number of those who have come to a knowledge of its omforting truths. Such mediums should find constant employment, and I trust Mr. Barnes may."

New Publications.

The Mystery of the Ages. Contained in the Secret Doctrine of all Religions. By Maric, Countess of Caithness, Duchesse de Pomár, author of "Old Truths in a New Light," etc. 8vo, cloth, pp. 541. London: C. L. H. Wallace, Oxford Mansion, W.

The author of this is well-known to those familiar with the literature Modern Spiritualism has called forth. The present volume relates more especially to Theosophy, a term compounded of two Greek words-Theo, God, and Sophia, Wisdom, meaning the Science of Divine Wisdom. At the outset the author says that to ask what is truth is but to ask what is God; for God is the essence of truth, and truth is the essence of God;" they, therefore, being one and the same thing, the oft-repeated inquiry, Who and what is God? is identical with What is Truth? and this Theosophy professes to answer.

The idea that seems to predominate in all books of this class is that truth is a secret held by some power -an intelligent one, of course-that is loth to reveal it, the word "secret" in its fullest sense implying a studious concealment of some thought or act; when the fact is there is no secret doctrine or truth; all truth is open and free to whoever has sight to see, or capac

ity to comprehend it. The Countess defines Theosophy as being a "knowledge of the delfic, the supreme and eternal principle." She claims that it has been the Saviour of all ages, and asks why it may not be of the present; and further, that it is not only Saviour, but salvation. She then proceeds to elucidate its theory and practice, and to treat upon Hermetic, Oriental, Buddhistic, Pagan, Semetic and Christian Theosophy, in the latter including "The Theosophy of Christ," following with a 'Theosophic Interpretation of the Bible," in which the more she studies the more she sees that "the symbolism of the East was a perfect language, written and understood by those who had learnt or were inspired to trace the unvarying similitudes to the realities of the interior or spiritual realm, which is the world of

causation. Theosophy as diverse from Spiritualism is shown in this paragraph. After stating that "The Soul-force is the Supreme force in Nature; the Cause of all Causes,' and that "the manifest Soul stands in direct communion with the Cause of Causes." it is said:

ion with the Cause of Causes," It is said:

"This possibility of the One becoming the All, and
the All becoming the One, is not pleasing to earthbound spirits, who would assume themselves to be
'our fuldes,' while they again have 'Guides,' and
their Guides are guided by other Guides, and so on.
Theosophy and Spiritualism, therefore, are not yet
reconciled on this subject, for Theosophy acknowledges only one Supreme Guide—the Divine Soul."

The traveling of all intermediaties between mortals

The ignoring of all intermediaries between mortals and "the Cause of all Causes," is a view of the orderly course of nature that is not likely to be adopted by Spiritualists at an early day, if at all. It is not in harmony with what they know of the operations of the laws of Nature, and they cannot conceive of its being any more so with those they do not know. A spirit coming to earth to teach its people concerning worlds beyond, doing so trom its own knowledge gained by its own experience, and likewise from the knowledge and experience transmitted to it by those further advanced on the road of eternal progression, is far from being what Spiritualists term an "earth-bound spirit" and the reason why the "possibility of the One becom-ing the All, and the All becoming the One" is not pleasing to those spirits who come to guide and teach us, is, that it is as unreasonable as to suppose the finite can become the infinite and the infinite become the

The book contains a photograph portrait of the au-

hly and dimdently takes up so ponderous a subject," she will receive the thanks of many for the clear ductdation she has given of what is at present attracting the study of a large number of thoughtful minds.

When Age Grows Young, A Romance, By Hyland C. Kirk, 12mo, paper, pp. 281. New York: Chas. T. Dillingham.

There is a fascination about the theory upon which this story is based that will attract to it all who have a penchant for speculative views of human life-this being that of the immortality of man in his earthly form Whatever of truth there may be in it, the fact-if it is a fact-is so far in the future the extent seems almost illimitable; and it is a question whether, as society is now organized, any person desires such a state, or will shed tears of regret that it is so far in the distance. An immortal life has no beginning nor ending; man is an immortal now, and it is idle to assume that he is to be during his immortality confined to this er any other world. The story has for its hero one who is supposed to give palpable evidence in himself of the truth of the author's proposition.

THE LOVER; and Selected Papers from "The Englishman," "Town Talk," "The Reader" and "The Spinster." By Richard Steele. A work too well known to require any introduction. Steele was a co-worker with Addison in the produc-tion of the famous "Tatler" and "The Spectator," and gave to the reading public of the last century the writings more exclusively his own, named above, of which "The Lover" is thought to be the best. The present edition is included in the publisher's series, 'Good Company."

Passed to Spirit-Life,

On Saturday, Nov. 24th, N. B. Onthank, a portrait painter

of Boston.

His decease, which was sudden, was caused by apopiexy, and occurred while calling on a friend at his store on Washington street. He had followed his profession for some fifty years, and was widely known as a succossful artist.

Mr. Outhank was born in Holliston, Mass., sixty five years ago. He leaves a widow, two sons and two daughters.

In the early days of Spiritualism he embraced it as his faith and knowledge, and enjoyed it, having implicit faith in its teachings, also in the fact of spirit-form materialization—he baying had mediums for that phase of spirit manifestations in his home for considerable spaces of time.

Mr. Outhank had the respect of all individuals with whom he had dealings for his integrity of character and honesty of purpose.

purpose.

His family recognize the verity and value of the Spiritual Philosophy; though they sadly miss the genial bodily presence of husband and father, they look forward to a future when they will all be united in one unbroken family, where separation does not exist.

From Leominster, Mass., Nov. 19th. Mrs. Elmira, wife o

Isaac Bruce.

Mrs. Bruce was cheered and sustained for many years, under the weight of suffering and sorrow, by a firm belief in Spiritualism, and when she became aware of the fact that she was soon to be released, she Joyously and triumphantly met the great deliverer. She was a devoted wife, mother, sister and friend, and filled with the spirit of kindiliness and charity. The funeral service was held at her home Friday. Nov. 23d, and was largely attended. Mrs. Sarah A. Byrnes was present as a friend of the family, and assisted the writer in the service, beautifully volving the inspirations of her guides. The last time the departed left her home was to be present at the funeral of Mrs. Fannie Wilder. The same singers on that occasion rendered some fine selections. Surrounded by beautiful flowers, loving tributes of children and friends, lay the cartiform, with a heavenly smile upon the face, as though the passing spirit caught the sight of angel loved ones. Already has her husband been blessed with a vision of her. So also may she bless the sister who watched her onward progress.

JULIETTE YEAW.

From Bristol, Conn., Oct. 28th, 1888, of typhold fever, Mo Albert Warner, aged 62 years.

Mr. Warner was a manufacturer of clock trimmings, having a factory. His trade was among wholesale dealers throughout the country and Canada, and he also sold for exportation. He was a thorough business man, and his note was considered as good as his word. He was held in the highest esteem by all who knew him as a man of honest lutegrity and honorable dealings with all men. He leaves a wife and married daughter, beside other relatives. A daughter passed on in infancy some thirty years sline.

Mr. Warner united with the Congregational Church years ago, but it was his wish that Mrs. Nellie J. T. Brigham should conduct his funeral services, as he had for years been a firm bellever in Spiritualism. Mrs. Brigham officiated as desired at his residence on South street. The burial was in West Cemetery. Mrs. Warner will miss her husband, but Spiritualism will be a comfort to her, as she knows of its truth. Albert Warner, aged 62 years.

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

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The Happy By and Byc.

The Angel of His Presence.

The Still Live.

The Music of Our Hearts.

The Vanished.

The Vanished.

The Vanished.

The Other Side.

Will You Meet Us on the Side.

Will You Meet Me Over There.

Will Guide My Spirit-Life.

'm Called to the Bet Land. Thank Thee, oh. Father. Jubilate. My Spirit Home. Nearer Home. Home? Whisper Us of Spirit-Life. Waiting On This Shore. Waiting 'Mid the Shadows. Welcome Angels. We Long to be There. Over There.

Passed On.

Reconciliation Repose. She Has Crossed the River.

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Sethany.
By Love We Arise.
Jone Before.
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Shall Know His Angel Name.
Searing the Goal.
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They're Calling Us over the Sea.
We'll know Each Other
There.
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varies shades of communications.

27 We do not peruse anonymous letters and communications. The name and address of the writer are: n 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 which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

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Banner of Pight.

BOSTON, SATURDAY, DECEMBER 8, 1888. (Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

THE BANNER IS ISSUED EVERY THURS-DAY MORNING FOR THE WEEK ENDING ON SATURDAY. PUBLICATION OFFICE AND BOOKSTORE,

Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor). WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

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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 Bigmont.

MET THE BANNER will contain, in its issue for Dec. 15th, Part I, of an original essay, prepared for our columns by A. E. Newton, Esq., and entitled

> "THE GENESIS OF THOUGHT."

Spiritualism the Only Reformer.

It was said with profound truth by Mrs. Richmond, in one of her inspired discourses of the current year, that the basis of all trials and tribulations is within the individual. The source of selfishness and tyranny must be in the individual, or it could not express itself in the collective form of institutions and laws. Hence the only way to remove the evils that exist in the world is to overcome the evils or ills of life from within, instead of from with-

There is an external attempt to alleviate here ought really to be no poverty for charity to bestow its gifts upon. The civilization that can afford to expend untold millions in institutions of charity, ought to afford the expenditure involved in applying those millions to the root of the tree of which poverty is the fruit. Where there is the largest number or charitable institutions there is also the deepest degradation of poverty. The wealthiest nations have the poorest people. These contradictory conditions seem to go hand in hand.

But if those who have accumulated all this wealth from the labor, bone, sinew, life-blood, moral weakness and spiritual stagnation of generations, would see to it that this wealthbefore it becomes accumulated tyranny, before it becomes oppressive, before society at its foundation gradually weaves human lives themselves into its thralldom-is so applied as to gradually unravel this tangled thread, leading | Britten says: humanity to a higher level, and, while making them participants in their own production, gradually unfolding to them the knowledge of mental and spiritual things, and aiding them in gradual growth to the stature of men and women in the increased light of that prosperity which should be for all the people, then the right would be attained. From labor comes the fruition of labor; a strong iron wall separates man from his fellowman fortified by the line of prosperity

Charity itself differs from endowed institutions as pure spring-water differs from the stagnant pool or the polluted stream. Charity differs from that which pays the privilege of elegant ease and thoughtless pleasure as distinctly as the spirit of Christ differs from that ceremony which is but the verbal pronunciation of his name. The spirit of true charity prevents, goes before, prepares the way for the tender feet, anticipates the want, provides in advance for the hungry, and wisely sees to it that, while people are not made weak by this provision for them, they are made happy and full of intelligence to bear it, receive it, and enjoy it. We must not only feed and clothe the poor, but we must gradually provide that there shall be no poor, and that this poverty shall not be the one canker that gnaws at the roots of civilization. Therefore that must be destroyed which produces poverty, inordinate selfishness, the concentration of enormous wealth in few hands, and setting up wealth as the standard of power in all civilized nations.

Christendom has been trying to bring about the kingdom of heaven by violence. The Christian religion has been popularized as Christian mammon. The Sermon on the Mount, the Golden Rule, the Lord's Prayer, the ministration of spiritual gifts, have all been overlooked and forgotten as the only light and guide to the world. The Church has taught that these are the standards, and then turned in the other direction and bade men to follow. It is well, and it is profitable, to have societies formed of earnest men and women who do active work in some direction against the existing evils; but interesting productions. They are in convenspiritual truth solves the problem in another way. And Spiritualism in its present form is address upon the receipt of twenty-five cents the spiritual truth that is in the world. Peo- each.

ple, however, seek it by every other avenue than its own name.

Spiritualism meets the existing needs by showing men their mutual duties and obliga- Rev. A. J. Sullivan, of Willimantic, Conn. tions under the quickened impulses of human life, and that the ties of humanity bind to those intricate relationships that belong to the soul instead of the body, and by making man strongor to bear the ills that seem inevitably to come. In both these ways it meets the needs of the world. All these pressing questions that are harrowing the minds of philanthropists are met by the knowledge that the circumstances and minister and membership in Christ's church conditions of mortal life do not constitute the real status of the spirit, many who are freely ing the ages of militancy, the largest factor, condemned as criminal on earth having less of almost the only agency in social legislation, was the spirit of darkness than many who are man. The personality of woman was practipraised as virtuous and exalted. And while cally denied, and her immortality was a docthere is condemnation for none, in the light of the angels, those who are condemned of men time, during all these ages of the subjugation are dealt with even more tenderly, since they have not only their own infirmities to bear, but the assaults, censures, condemnation and requently the persecution of their fellowmen.

Beginning at the foundation, Spiritualism this world is everything-would take away the present incentive to toil and put a better one in its place. There is really but one incentive that should come to the moral and spiritual enlightenment of this age, to stimulate it to toil and build up anything: that is the preservation of humanity--the preservation of others. People assert that self-preservation is the first law of life, but it is not true; the first law of human life is the unfoldment and preservation of man's moral and spiritual nature. Life is a barren, desolate and destitute thing without it. Of what value can human existence be if it is only to eat one's bread and take one's of the common people is at hand. Its heralds meat as a dog, and keep off all who come near to share it? The spiritual truth of the world Baptist is baptizing near the Jordan. All Jumeets the sorrows and the crime, the bitterness and the warfare of nations, and all contentions and complications of commerce, at the very root of the evils; meets them right where they spring up in the selfishness of human life; and declares that our treasures in spirit are so much more important than the material treasures that we really cannot afford to sacrifice, day after day and year after year, the labor, toil and happiness of any human being for our own prosperity, no matter what we may purpose to do with the wealth thus created.

The world is in need chiefly of spiritual light It needs that faith, and strength, and hope, and love to feed upon until it shall grow large in the wisdom of the angels, until the eyes are cured of their blindness, the ears of their deafness, the understanding is quickened, the lame and feeble in purpose are strengthened. Happy are they who in paths of humility, with few wants, with no worldly aspirations, with no sordid ambitions, with no heart-burnings for the great, unsatisfactory, uncertain world, turn steadily unto paths of peace; who do their duty openly yet quietly every day, and, knowing that the ministering powers are above and within, build their houses for eternity instead of time, and look out of the windows placed heavenward.

Mrs. Emma Hardinge Britten on "The Fox Confession."

Under the significant caption, "This is the Time to Try Men's Souls," Mrs. Emma Hardinge-Britten in The Two Worlds refers to "The Fox Confession" made in public as a "disgraceful and humiliating scene, gotten up expressly with the idea that it would crush and annihilate Spiritualism." She reviews all the past of the Fox Sisters in their connection with the phenomena, remarking that "for twenty years no names were so dear to those who had found poverty, hunger and material suffering by the in Spiritualism the true light of immortality as subterfuge of outward gifts called charity, those of the two children whose artless prattle with the invisible knocker at Hydesville gave the clue to the telegraphic communication which now exists between spirits and mortals.' This period passed, Mrs. Britten alludes truthfully but tenderly to the shameful career that followed, mentioning that Mrs. Col. Kase, of Philadelphia, and other ladies, who have sheltered and taken Kate and Maggie into their houses in states of helplessness, testify that at such times loud rappings have surrounded their unconscious forms, which when questioning was made proved to proceed from their father and mother, who gave by those means pathetic messages imploring pity and protection for their wandering, sadly misguided children.

Of the present state of these who were once happy, truthful children, and those who, for the sake of adding to their earthly wealth, have led them to their last act of self-abasement. Mrs.

"How soon the unhappy dupes, and the conspirators who have goaded them on, will wake up to the consciousness that Spiritualism, and its immense array of witnesses, have long since drifted away from them; and all through its vast and serried ranks retained only the phantom presentment of two little children long since dead, and holding no relationship to the degraded wrecks that bear their names, it is needless to inquire. It is enough to know that the awakening must come, and woe betide the hour of its visitation to all concerned. Meantime, whilst the war dance of jubilation is proceeding in press and pulpit over the supposed collapse of a much dreaded foe, the spiritual meetings are going on, the genuine mediums are multiplying their tests of spirit presence; the Lyceums are singing and reciting with redoubled spirit, and all true well-wishers to the cause of Spiritualism are rejoicing that a long-festering canker is removed from their midst, and a fresh and powerful impulse has been given

to renewed investigation." Mrs. Britten, in closing, says of the effect upon the cause, and the present duty of Spirit

ualists: "As for Spiritualism, we can only feel thankful for any and every act in the great drama that will help to bring its realities to the tribunal of proof—clear its pure garments from the soil of infamy and imposture, and challenge investigation into the corner-stone upon which the temple of the faith stands. Once more we may cry to every Spiritualist that these lines may reach. 'This is the time to try men's souls!' Are you afraid that the soil of others' guilt may stain you? Is there aught in your life, faith, or dealings with the cause that cannot bear the light? Then and then only have you reason for faltering and shrinking back in the day of trial. Retreat if you will!-the sooner the better-the cause needs you not, and God and angels will take care of their own. If you know and feel that this thing is of God: that the good, the true, the mighty of all ages are at the helm, and that a spirit captain, pilot and crew are sailing the noble ship Spiritualism and guiding her into her heaven-appointed port, then can you afford to say, ' I will never give up the ship! and though I may stand alone and forsaken of my fellowmen. I will trust in God and the right, and proclaim the truth of Spiritualism with my last breath on earth, and my first in the land of the hereafter."

Buy at our Counting-Room the grand lectures of Mr. Gerald Massey, which are highly ient pamphlet form, and will be mailed to any

Woman's Place with Man. In the course of an exceptionally clear and

able discourse on "Theological Bouldlogy," by preached before the Windham County Conference of Congregational churches, the preacher gave atterance to the following views and sentiments relative to the condition of woman which are well worthy of being reproduced. In spite of the declaration in Genesis that God created mankind in his own image, and made them male and female, "priest and prophet, have acted as if God had made men only. Durtrine branded as superstition. And all this of woman, and of the degradation of woman, and of the brutalization of woman," the old Bible rang out its grandest note for social amelioration by declaring that "He made them, male and female." The age of the masculine rould root out of our lives the thought that element alone in society, said the preacher, is passing away, and the age of industrialism is fast approaching, with its separation of Church and State, with its recognition of the personality and the immortality of the babe and of wo man, too; with its reverence for the masses and its respect for the classes; with its honor for the corporation and its hosanna for the indi vidual conscience, the individual reason, will, feeling and emotion. The age of industrialism is here. The reign and the rule of man with woman-woman with her refinement and her purity, her motherly instincts and her intuitions-is here, and here to stay. The kingdom are here. The Christ is coming, and John the dea and those about Jerusalem are coming out

to hear the doctrines of this herald of the Christ of Industrialism. "No persecution for religion to-day. Why? Because the feminine forces are gaining the ascendant; because the logic of the head is all right in its place, but there are times and places where it is all wrong, and where the logic of the heart, with its undisturbed middles and its non sequiturs and its suppressed premises, proclaims the conclusions, and we accept them, even though we cannot go behind the returns of the parish.... Yes, Christian theism is coming, with its working principle—that God in creating mankind male and female blessed mankind; and with its negative doctrine-that any type of human society which does not allow the operation of the masculine and the feminine agencies and principles and differentiations, that society God has blessed, but the society has turned its blessing into a curse."

Industrial Education.

This most interesting and important of pracical subjects receives greatly increased attention in consequence of the gift of the truly munificent sum of twelve millions of dollars by the venerable Philadelphia philanthropist, I. V. liamson Free School of Mechanical Trades. ions will not restrict its obvious advantages to allowed him to be. orphan boys, but throw them open to all boys | The BANNER of LIGHT was for years a welalike, with or without parents. A Board of of the school have been discussed with the aged be made public. The Trustees will have charge [ism at heart, as this legacy testifies.' of the entire project, the advanced age of the lend his personal assistance to the work be- rial side of the work of annunciating the grand doubt. yond making financial provision for carrying it

This munificent, more than munificent deed will unquestionably stand forth in the sight of future generations as an imperishable memorial of a life nobly ended on earth by the freest bestowment of its material fruits for the clearest and most substantial good of those who are to come. The name of Williamson will become as deservedly renowned in the wide and extending circle of mechanical industry as that of Washington long ago became in the field of patriotism. But it evidently is for far higher than merely memorial purposes that the venerable donor has thus dedicated his superb gift. He freely devotes it to the cause of human ndustry, which is the acknowledged mother and perpetual nurse of civilization. He intends it as a means of helping others to honestly and efficiently help themselves. It is not to be OF LIGHT. We trust that the friends of the received as a charity for any class, but as a means of assistance by supplying practical instruction and training at the beginning of responsible life. No man can presume to predict the nature and the extent of the good which so intelligent and timely a benefaction, the evident suggestion of the angel world, is to work in the years that are to come.

Magnetic Healer.

Dr. J. A. Shelhamer, of 81 Bosworth street, this city, is one of the finest magnetic healers in the country. His success in treating cases of chronic disease or disability has been a marked one, and those suffering from the ills which flesh is heir to will do well to secure his services.

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By reference to the Prospectus of its publishers, on our third page, it will be seen that those so desiring can now obtain THE BANNER OF LIGHT for four months on payment of one

dollar. Writing to London Light, Marian Aydon Noakes claims to have been the first medium in England for spirit-manifestations on the physical plane. She says the rappings occurred in her presence immediately following the death of a sister. There was a suspension of them until about ten years ago, when they were resumed and continue to be heard whenever she sits for them. So far as being the first medium for these demonstrations in England, the claim can only hold good in the history of Modern Spiritualism, since, as we have lately had occasion to show, rappings and other physical phenomena have existed in Great Britain (as elsewhere) for centuries.

The Universal Exposition of 1889, at Paris, promises to be one of the largest and most successful of the World's Fairs held in recent years. It will open May 5th, and close Oct. 31st.

The Medium and Daybreak, London, is to commence the new year at a penny a copy, any deficiency that may occur by the reduction in price to be met by a guarantee fund.

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Thousands of decarnated individuals have at these meetings and through this Department reported-men, women and children, the great majority of whom we never knew or heard ofthus establishing the fact, through demonstrable proof, of the immortality of all mankind.

All true Spiritualists should become personally interested in the Message Department, knowing as they do how anxious their spiritfriends are to have this Department continued. The friends of the Cause, therefore, are earnestly invited to render this establishment all the pecuniary aid within their power.

Practical Interest in the Cause.

Colby & Rich desire at this time to express their grateful acknowledgments of the receipt from the executors of the will of the late ABRA-HAM FULLER, of Somerville, Mass., of a donation of \$300, bequeathed by him.: The amount being given in trust, to be appropriated and expended in such way and manner as they shall deem expedient for the promulgation of the doctrine of the immortality of the soul and its eternal progression.

Mr. Fuller deceased in Somerville some five years since, at the age of seventy-three years, leaving his property for the life-use of his widow: She passing to the spirit-land in May, 1888, his executors have paid out the legacies (including the above mentioned) to the parties enu-

merated in the will.

The testator was a man held in high respect and esteem by all who enjoyed his acquaint-Williamson, in trust for the establishment of a lance. He was known in community as a thorgreat Industrial School for Boys, to be located | oughly upright and honest business man. One in Philadelphia, and to be named "The Wil- who knew his interior life writes us that he was exceedingly kind in his home; I do not Its avowed object is the education of white know of his ever having an enemy; he was alboys in the old-fashioned trades. Its provis- ways cheerful, and as generous as his means

come visitor to his family. Though he was not seven Trustees has already been selected, and given to much discourse on his belief concernthe plans for the establishment and operation | ing the present and future stages of being, and their recognized interblending in this modern philanthropist, the details of which will soon day, he had the practical interests of Spiritual-

Would that others-realizing the care and benefactor rendering it impossible for him to perplexity that necessarily surround the mate- his mind the science of psychology beyond a revelations of the New Dispensation-might be led to emulate his generous example.

Gerald Massey.

It is announced, will give his positively last lecture in Boston for the present on Sunday, Dec. 9th, in Berkeley Hall, in the Independent Club Series. The admission will be fifteen and twenty-five cents. The subject treated by Mr. Massey in this instance will be "The Coming Religion," which is considered by many his best lecture. No doubt exists that Berkeley Hall will be crowded (as it should be) on that occa-

Spiritualists or other societies 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 cause will see to it that this gifted orator and whole-souled Spiritualist is kept busily employed during his present stay in America.

Our Patrons

Will no doubt be highly gratified to learn that we have made arrangements with the wellknown authors, Dr. F. L. H. WILLIS and MRS. L. M. WILLIS, to furnish for publication in THE BANNER a series of articles from time to time of deep interest to the Spiritual Cause-the subjects of which will be given hereafter.

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 understand that a new plan has been set on foot by the Allopaths of California, to obtain from the incoming Legislature of the Golden State the passage of a "doctors' plot" law of a very unique character, which if enacted will be (they hope) a "death-blow" to all 'irregular" practice thereabout. "Equal Rights" will have something to say on this topic in next week's BANNER.

Those who have attended séances held by D. D. Home will confer a favor upon Madame D. D. Home, whose address is Post Restante, Geneva, Switzerland, by sending her an account of their experiences at them. The request is made not to Spiritualists only but to all who love the truth for the truth's sake.

A. Shuman & Co., manufacturing retailers of clothing, at their superb quarters, 440 Washington street, Boston, have an announcement in another column concerning "The Glendenning," which parents will do well to read.

A card elsewhere announces two rooms to let in the Banner of Light building. The apartments offered for rent are desirable, and worthy attention.

Mrn. Inshella Beecher Hooker at Berkeley Hall.

On Sunday afternoon, Dec. 2d, this talented lady spoke under the auspices of the Independent Club. On the previous Sunday Mrs. Hooker spoke of her experiences chiefly from a spiritunlistic standpoint; but on the 2d inst. her address was intended to especially reach the church people, inasmuch as it was an effort to prove that the Bible was permeated with spirual phenomena, and that they alone truly explained its meaning.

She said in part: True Spiritualism is the faith once delivered to the saints. Those studying spiritual science must be prepared to spend years upon it, comply with the conditions and study faithfully in their homes; then public mediumship will become unnecessary, for light training nurses and people for an conditions of usefulness; give me the management of a developing college for mediums, and such a crop of prophets would be turned out as were never before seen in our history.

"Why am I a Spiritualist?" Because all the religion and science of the world has taught me to be one.

I sek you to go with me to the Rible—yet the

I ask you to go with me to the Bible-vet the

noblest book if interpreted by the light of the Mrs. Hooker cited Heb. i: 14 to show that angels were ministering spirits, and stated that the mission of Christ was to save souls and establish the reign of righteousness. The Bible is filled with allusions to angels, from Genesis

to Revelations, as those appearing to Joseph, Lot and Moses—and in Judges it is written that angels appeared to all the children of Is-In the New Testament an angel appeared to nineteen-twentieths of which messages have been verified, proving beyond doubt the direct Hooker) had been thrown into a speechless conreturn of the spirit, under proper conditions—
dition, and continued so for half an hour.] An angel appeared to Mary and to the shepherds. John in the Isle of Patmos held communica-tion with an angel in brilliant white—just such a one as we may become if we do right. With

whatsoever desires and instincts we leave this world we enter the other. The speaker presented biblical arguments to show that *character* is the same there as here.

The question of salvation is now viewed differently than in the old Sunday School days; all are children of God's creation and heirs of salvation, but you must persevere and work out your own. The same manifestations given and obtained in Christ's time are obtainable

Mrs. Hooker drew freely from the Scriptures to illustrate her position, and frequently made sharp little side thrusts which received hearty applause from her auditors.

The hall was closely packed with an intelectual audience, many presumably from church

During her stay our gifted sister has been endered several receptions, and received at her residence many visitors interested and eeking for the dawning light.

Soul Readings,

Or, in other words, Psychometrical Delinea tions of Character, given through the mediumship of Mrs. A. B. Severance, of Whitewater. Wis., are wonderfully correct. We have in past years tested her many times, and have always been satisfied with the result.

The late Dr. H. F. Gardner, who was well known in this city as an efficient worker for the promotion of our cause, assured us that he felt it to be his duty to fully test Mrs. Severance's alleged psychometric powers, and accordingly sent her a slip of paper upon which he had written a few words, so disguising the chirography that she could not know it was from his pen. In due time he received a wonderfully characteristic missive. But in order to further test her powers he prepared a year afterward another missive, spelling his name backward, which he sent to her address, when. to his surprise, he found the answer of the same tenor as the first, although couched in different language—thus fully establishing in

Mrs. Ada Foye,

So we are informed, will, by direction of her guides, turn her steps eastward again; having already made an engagement with the "Phenomenal Association" of Boston for the month of January, 1889. She will remain East from January to June of that year. Societies desiring her services Sundays or week evenings can secure engagements, provided they correspond with her immediately, directing to Cleveland, O., 105 Cross street, care of Thomas Lees.

The Holidays

Are coming, and those who wish to make presents of absorbing interest and abiding value. are invited to peruse the announcement of 'Gifts for the People" made by Colby & Rich, on our fifth page.

So much interest has been awakened in New York City by The World's recent exposure of the wretched misery, degradation and sorry plight of the poor working-girls in their bonds of slavery to capital and monopoly, that a reporter of that paper called on Col. ROBERT G. INGERSOLL to ask his judgment of what remedy, if any, he could suggest. The Colonel replied in part as follows:

"The average girl is so helpless, and the greed of the employer is such, that unless some newspaper or some person of great influence comes to her assistance. she is liable not simply to be imposed upon, but to be made a slave of. Girls as a rule are so anxious to please, so willing to work, that they bear almost every hardship without complaint. Nothing is more terrible than to see the rich living on the work of the poor. One can hardly imagine the utter heartlessness of a man who stands between the wholesale manufacturer and the wretched women who make their living-or. rather, retard their death-by the needle. How a human being can consent to live on this profit, stolen from poverty, is beyond my imagination. The exposures made by The World will do good. These men, when known, will be regarded as hyenas and jackals. They are like the wild beasts who follow herds of cattle for the purpose of devouring those who are injured or those who have fallen by the wayside from weak-

THE BANNER for December 1st contains lengthy poem on "Thanksgiving at the Farm," from the pen of our old friend, B. P. Shillaber, of Chelsea, Mass. It appeared originally in The Boston Jonrnal, for which paper it was written; and due credit to that effect should have been given. The poem was a grand production, an ideal of old-fashioned New England life, and more than one admirer of Burns has already compared it favorably with his worldfamous home lyric: "The Cotter's Saturday

"The Missing Link in Modern Spiritualism," by Leah Underhill (one of the Fox Sisters), is for sale at this office. It is a highly interesting work, and just at this time will richly repay a careful perusal, as it successfully controverts everything that has recently been said by Margaretta Fox and Mrs. Jencken. For price, see advertisement.

Mr. and Mrs. C. P. Longley (Miss M. T. Shelhamer) are now ready to make engagements within one hundred miles of Boston for platform Sunday work. Mr. Longley-whose musical abilities are too well known to the public to require mention-will render his own compositions, and those who know of the beautiful songs this gentleman has given to the world will no doubt desire his services in connection with those of his wife for their Sunday meetings,

Mrs. Longley, under the influence of her spirit guides, will lecture Sundays upon "Life in the Spirit-World," "Mediumship," "Spiritualism," and kindred subjects. She will also answer questions from the audience, in a like manner to those answered in our Free Circle-Room through this lady's organism. Address care BANNER OF LIGHT.

It is prophesied by The Better Way that within twelve months there will be such a revival of Spiritualism as the world never saw or dreamed of, and such a revolution in old systems of ethics as will turn their mouldiness up to the light of the sun, and give abundance of work to those moral scavengers whose duty it is to clear away that which is outworn, useless and rotten. It also says active work should be more thoroughly systemized, and Spiritualistic literature have a more extended circulation, the latter consideration being of the first importance. To all which THE BANNER fully subscribes.

Mrs. M. E. Williams,

Of New York, now in this city, would be pleased to meet her Boston friends at the Crawford House, Scollay Square. She informs us that during her brief stay she would be pleased to give a few séances if desired.

Re It is highly desirable that the Spiritualists of the United States concentrate their forces by joining The American Spiritual ALLIANCE, whose headquarters are New York City. The time has come for action. Our enemies are extremely active in their endeavors to crush out mediumship and cast obloquy upon our Cause. Branch associations should be inaugurated at once all over the country. We should like to hear from the friends upon this highly important matter.

The World's Arbitration League,

Organized in this country nearly ten years ago, for the purpose of securing the final settlement of international differences by arbitration in place of war and its attending evils, has labored incessantly to popularize just and harmonious methods to that end. Its latest public move is to invite representatives of all the various religious sects to meet in Washington Sept. 1st, 1889, for a mutual exchange of thought and the establishment of such reformatory measures as will hasten the reign of universal peace and harmony on earth.

As chief of the means to the result arrived at will be the adoption of a practical method of educating the people to a full comprehension of the fact that a benefit beyond all human power to estimate the value of would accrue to mankind by the inauguration in 1892-when a convocation of philanthropists from every nation will assemble at Washington-of a general gradual disarmament. The call has been cordially endorsed by a large number of the Fiftieth Congress, and there is every in dication of its ultimate success.

The League proposes to send a delegation, led by Bishop J. P. Newman, its Treasurer, to the different religious organizations for the purpose of inspiring with an interest in the Conference, and solicits contributions to defray the expenses of the same. The officers of the League are: Leland Stanford, President : James F. Wilson, Vice-President : Lee Crandall second Vice-President; D. S. Curtiss, third Vice-President: Robert McMurdy, Corresponding Secretary; L. J. Du Pre, Assistant Corresponding Secretary; Mrs. J. Assistant Recording Secretary; S. M. Baldwin, Gen-

Removal of "Light."

On account of the inadequacy of the premises occupled by our London contemporary, Light, a removal has been made to more suitable apartments at No. 2 Duke street, near Charing Cross. In addition to editorial and business rooms, a large one adjoining these is to be utilized for meetings of members of The Alli-

We congratulate our friends upon their acquirement of more eligible quarters, and wish them success in every effort they may make in their new location in behalf of the Cause in which we are mutually engaged.

As a secress, trance and prophetic medium, Augusta Dwinells, at 20 Bennet street, this city, is highly spoken of, and those who have consulted her upon health and business, or employed her services for interchange of thought between themselves and their spirit friends, express themselves as having been well satisfied.

Movements of Platform Lecturers. [Notices under this heading must reach this office by

Mrs. Ida P. A. Whitlock has been busy thus far this season. She is to speak in Fitchburg, Mass., Dec. 9th and 16th. She would like to make engagements for the last two Sundays of December, the first two Sundays of February, and all the Sundays of the month of May. Her address is Room 3, Odd Fellows Building, Boston, Mass.

Monday's mail to insure insertion the same week.]

Mass.

Prof. J. Madison Allen and Mrs. M. T. Allen are, we are informed, continuing their work at Peoria, Ill., with very gratifying results. They will remain through December, at least. Parties further south desiring their services for remainder of winter should address at once, 225 Moss Avenue, Peoria, Ill.

at once, 225 Moss Avenue, Peoria, III.

Bishop A. Beals's engagements for December are as follows: Warren, Pa. the first two Sundays; the last two at New Britain, Conn. Can engage for January to societies desiring his services. Address 86 State street, Albany, N. Y.

Miss Jennie Rhind will address the friends in Brit tan Hall, Haverhill, Mass., on Dec. 9th.

Mrs. Boecher-Hooker lectures in Blackstone Hall,

Providence, on Sunday evening next. J. W. Fletcher will lecture in G. A. R. Hall, Spring-field, Mass., every Sunday for the present. Address 6 Beacon street, Boston.

Frank T. Ripley can be engaged for the last two Sundays in January and March, 1889, for lectures and platform tests. Address care of Banner of Light.

Dr. H. B. Storer will lecture at East Dennis, Mass., on Sunday, Dec. 16th. He will necept calls to lecture or attend funerals during the whiter.

Mrs. Amelia H. Colby-Luther is speaking at Berkeley Hall, Boston, for the Spiritual/Temple Society, the Sundays of December. Her address, while in the city, will be at 21 Indiana Place.

be at 21 Indiana Place. \
Frank Algerton will not return to Boston until Jan.
1st. He can be engaged for lectures and tests through
the Independent Lecture Bureau, No. 6 Beacon street,

Mrs. S. Dick, of Boston, has been speaking in Hudson for several Sundays (in the Unitarian church); in Portsmouth, N. H., Salem and Lynn, Mass., and other places. Will speak in Brockton the first two Sundays in January. Parties desiring her services must apply for them well in advance.

Mrs. A. L. Lull of Kansas lectured and gave psychometric readings and tests, Sunday, Nov. 18th, in Chelsea, and Sunday evening, Dec. 2d, in Cambridgeport. Would like to make engagements during the winter anywhere in the New England States. Address No. 8 Worcester Square, Boston, Mass.

Miss Lucy Barnicoat spoke Sunday, Nov. 18th, after-noon and evening, in Fall River, Mass. The attend-ance was good. She will accept calls to speak and give psychometric tests, for which purpose she may be addressed at 175 Tremont street, Boston. Lyman C. Howe is engaged to speak at Cassadaga July 80th and Aug. 1st. 1889, and at Lake Pleasant Tuesday, Aug. 6tl., Wednesday, Aug. 8th, Sunday, Aug. 11th, and Sunday, 18th.

When a man looks grave is it a sign that he is going

ALL SORTS OF PARAGRAPHS.

CHRISTMAN DAYS. Thanksgiving Day is past and gone, And many turkeys are forlorn; But Christmas days are drawing nigh, When watered mouths will munch mince-ple, When carnest children, full of glee, Old Banta Claus will hope to see: If they do not they will be flocking To the omnipresent stocking, Whence presents rare, and not a few. Will speedily be brought to view. And adults, too, in happy mood, Will strive to do a world of good So shall each Christmas Day Impart A blessing to the human heart.

Walter Howell, the well-known spiritual lecturer, has gone into the Unitarian Church—in order to spirit ualize it, we suppose.

"I have a poem," remarked the rhymester, gliding into the office and quietly approaching the editor's desk. "Well!" exclaimed the editor, with a look and tone intended to annihilate. "I have written a poem on 'My Father's Barn, and—" 'Oh!" interrupted the editor with extraordinary suavity, "you don't know how relieved I feel. A poem written on your father's barn, eh? I was afraid it was written on paper, and that you wanted me to publish it. If I should ever happen to drive past your father's barn I'll stop and read the poem. Good afternoon."—Detroit Free Press.

If people, says the Youth's Companion, only knew how much better they would sleep by going out of doors, just before retiring, and taking five or six or a dozen deep, strong breaths, they would no more omit it than they would their supper.

A peripatetic wit has discovered that the man who makes puns is not a pundit; neither is he who plays in the band a bandit. From whence, by natural sequence, it will be seen that the man who plays trumps is n't a trumpet, the soldier who carries arms is n't an armpit, and the boy who steals peaches is n't a peach-

City man: "Is this locality healthy?" Country-"Healthy? You bet we're healthy. There aint a doctor within forty miles."

Frenchman: "Yes, Miss Dash, in the Mediterranean sailed through schools of sardines." Miss Dash: Nonsense! How could they swim in those heavy

Sollloquy of an unrecognized genius: "There is no doubt that I am a great genius and yet not understood. Now, the only thing I don't know is whether my time is to come, or whether it is past."—Fliegonde Blätter.

All the States this year kept our Yankee Thanksgiving on the same day-Nov. 29th. Besides, Cardinal Gibbons, of Baltimore, recommended the Catholics of this country to also observe it.

Corn is a maize and a dance is a maze, which is pretty conclusive proof that there is a bond between dancing and corns.—Binghamton Republican.

J. C. Duff's Comic Opera Company begins a short engagement at the Hollis Street Theatre next Monday, in an English adaptation of Charles Lecocq's "Les Princesse des Canaries." under the title of "The Queen's Mate." The opera is said to be scored with much of this composer's characteristic brilliancy, and in the matter of melody it has many numbers that linger in the memory and are tangible for whistling purposes. The English book is the work of Harry Paulton. It tells a bright story. Manager Duft's Company includes many lyric favorites. "The Queen's Mate" is likely to surpass in elegance of setting even the famous "Dorothy" production which is remembered here so pleasantly.

WHEN THE LADIES VOTE

What will the country be When the ladles vote? Still the land of liberty, When the ladles vote! They will govern town and state. Lift the poor and curb the great. Do their duty—never late— When the ladles vote.

Now, and Then .- By the will of the late John Huntington, of Amesbury, Mass., \$300 is bequeathed to the Amesbury Particular Meeting of the Society of Friends, the income to be used to defray the expenses of P. Newman, Recording Secretary; Mrs. E. T. Charles, the annual meeting, and to improve the Friends' burying-ground. The above calls to mind the time when religious bigots hung Quaker women on Boston Com mon for being Quakers, put others in the Boston Jail, and subsequently banished them to the West Indies The donation of Friend Huntington goes to show that Progress has taken the place of Bigotry in the State of Massachusetts, although the latter feature crops out every now and then among a class of self-righteous individuals—we are ashamed to be obliged to admit.

The gods of the people are many, but the God on ature is one.—Antisthenes, B. C. 426.

The season of presentations and surprise partles is at hand. One of the most satisfactory of these affairs is to surprise a poor family with a barrel of flour, a ton of coal, or the like. Reader, if your means will permit, suppose you try the experiment.

A NATIONAL RELIGION.—The moment any religion becomes national, or established, its purity must certainly be lost, because it is then impossible to keep it unconnected with men's interests; and if connected, it must inevitably be perverted by them.—Jenyns.

Narrow arguments and jumped-at conclusions certainly seem very small and contemptible when we turn to those great thinkers who have devoted their lives to pursuit of truth.

The fact is, the Fox girls wanted both notoriety and money. Among the Spiritualists they could get neither, so they went to where they belonged. The church, not on account of its love for the girls, but in consequence of its hatred for Spiritualism, will patronize them well. Kate Fox told us, in the house of Fire Marshal Baker, in New York City, in 1868, that Barnum had offered her a large salary to give the same manifestations she was now giving, under his management; all he wanted was to advertise it as an exposé of Spiritualism.—New Thought.

But Showman Barnum did get the notorious inspector. It Molville Fay, instead to injure our cause.

postor, H. Melville Fay, instead, to injure our cause, if possible, but it proved a fizzle, and the fellow was

oon dropped. No more the sun our faces fries, No more we mop the brow, And, best of all, there are no files On any of us now. —Boston Courier. But 'roaches in our food do get, In spite of all our care, Which makes the housewife often fret, To.... hear her husband swear.

Bad news spreads as rapidly as butter spread on hot bread. Good news is like a lump of loaf sugar. It is nice, but it does not circulate itself.—Picayunc.

A special to the Wichita, Kan., Eagle from Oklahoma, says that the settlers who had lately gone there held a convention Nov. 31st, and, after a thorough discussion of their interests, as affected by the pending congressional legislation, unanimously resolved to abandon the Territory and improvements until they had full legal warranty to occupy the same.

Forty-four baby boys have already been named after Gen. Harrison. We feel sorry for every Harrison of them.—Rochester Post-Express.

The slang paragraphs which often of late years appear in the weekly newspapers as well as the dailles, recall to mind the old saying that the shallows murmur while the deeps are dumb.

The coastwise steamer is the one which does not venture out in such storms as lately raged on the Atlantic coast.—Pittsburgh Chronicle.

LIGHTS FOR JAPAN AT NIGHT.—Every one carries a paper lantern when he goes about at night, and at least five million of them are used throughout the streets and roads of Japan.

The first Frenchman to found a printed newspaper was Dr. Theophrastus Renaudot, who obtained the King's privilege for the Gazette de France in 1631. Be-King's privilege for the Gazette de France in 1631. Before that, Parls was the centre of the world's news; even
the discovery of America was heralded in verse by these
gentlemen. The only printed newspapers that got into
France in those days were the scraps from Gutten-

herg's press, secreted by some religious reformer, who brought in his saddle-bags of secreted in his double some printed scrap in the Latin tengue, telling how it fared with the good cause in the country he was leaving. These dispatches from France, secreted in this way, give the accounts of the massacre of St. Bartholo-

In nature everything lives upon something else. Life feeds upon life. Something is lying in wait for something else, and even the victim is weaving a web of cronching for some other victim, and the other victim is in the same business—watching for something else. The same is true in the human world: People are living on each other; the cunning obtain the property of the simple; wealth picks the pockets of poverty; success is a highwayman leaping from the hedge.

The smallness of soul of some created beings in something which cannot be measured except by a more powerful microscope than has yet been invented

An embankment caved in on some railroad laborers near Oil City, and the verdict of the jury was: "Died of gravel."—Oil City Derrick. From statistics just published, dealing with the richest men living, we learn that there are about 700 with over five million dollars, of whom 200 reside in England. 100 in the United States, 100 in Germany and

Wife (to unhappy husband)—I would not worry John; it doesn't do any good to borrow trouble. Mean: John dear, laint borrowling trouble; I've got it to loan.—Scranton

Austria, 75 in France, 50 in Russia, 50 in India and 125

EUROPEAN TROUBLES .- M. Hertenstein, Presiden of Switzerland, who recently underwent the amputation of his right leg, because of disease of the arteries, died last week, and all Switzerland is in mourning.— Under the influence of the present "war" scare, French and Italian governments are asking for increased loans for defensive purposes.—The English government is worried by the continued revolt in the Soudan; and it looks as if both Germany and England were about to strike hands in "putting things to rights," according to their ideas, at Zanzibar .-Though carefully covered from the public, it has at last leaked out that the Russian Czar and Czarina were seriously hurt in the recent rallroad accident, wherein the terrorist element is said to have had a hand. The Czar's trouble has resulted in a case of what is known as a "railroad spine," resulting in many instances to employés and passengers after a se-

THE BANNER OF LIGHT, published by Colby & Rich of Boston, is attracting a great deal of attention in the religious world. Subscription price, \$3 per year.— Sunday Herald, Columbus, O.

A male child with only one arm was recently born to Mrs. Emil Schwartz of Bridgeport. The child is otherwise perfectly formed. Six months ago the woman's husband, who is an employé of the Barnum and London show, had his arm badly lacerated by a lion, and his wife worried greatly for fear he would have to submit to amputation. Can Science explain this queer freak of Nature?

Among the many marvelous cures perfected by DR. ELLEN R. FRITZ, 1441 North 16th street, Philadelphia, mention may be made of the recovery from Typhoid Pneumonia of Robert Patterson, 1618 Brown street. Without the aid of a drop of medicine, in eleven days from date of delirious prostration he is thoroughly convalescent, and expects to resume his daily work in a week's time. The treatment given in this and all cases is based on sound physiological principle. Those who are suffering from disease may rely upon certain cure from this source when all other means fall

The Golden Gate Special.

The Union and Central Pacific roads, and Pullman Company, put on, December 5, a weekly train of Pull-man Vestibule Cars to run between Connell Bluffs and San Francisco. Steam heat, electric light, separate bath rooms for ladies and gentlemen, barber shop, observation and smoking rooms, and a female attendant for ladies and children, make it "The finest train in the World."

Horsford's Acid Phosphate imparts renewed strength and vigor where there has been exhaustion.

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 your-

For Sale at this Office: THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single conv. in cents.

Treats Magazine. I comment monthly in New York. Sugge-copy, 10 cents.

BUGHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents. 10 cents.
THE CARRIER DOVE. Illustrated. Published weekly in
San Francisco, Cal. Single copy, 10 cents.
THE BIZARIE. NOTES AND QUERIES, with Answers in
all Departments of Literature. Monthly. Single copy, 10

ents.
THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

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

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

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

THE THETH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PRYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

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

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazino, 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, 16 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents 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.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

TAdvertisments to be renewed at continuer rates must be left at our Office before 12 M. or 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.
Electrotypes 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 vouch for the honesty of its many advertisers. Advertisements which appear fuir and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons 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 dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. 06

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass.

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MRS. M. T. SHELHAMER-LONGLEY WIll occupy the platform on Tuesday oftenoors for the purpose of allowing her spirit guides to answor questions that may be propounded by inquirers on the numbane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mult, or handed to the Chairman, who will present them to the presiding spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on Priday afternoons under the influence of her guides give de-carnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at con-siderable expense and published each week on this page.

siderable expense and published each week on this page.

The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The list our carnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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offerings.

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

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley. Report of Public Séance held Oct. 23d, 1888. Spirit Invocation.

Oh! thou everlasting God, thou supreme and eternal spirit, whose law changes not, who art the same ever, and forever shall be through time and eternity, thou soul of all love, wisdom and power, we approach thee in spirit at this hour, reaching out toward the infinite depths of thy tenderness, to receive from thee that which shall uplift and strengthen and bless our lives. We know the sun of thy truth rides high in the heavens, and that it will eventually illuminate the entire universe; no clouds can remain when the light of that blessed orb extends throughout all space, and no shadows will affect the human life when it receives thy truth, understands it and makes it its own. Oh may we profit by the lessons which are given, and may we grow in spirit, gaining strength and endurance to meet with that which is to come. We praise thee, oh! our Father God, for all these things; for the shadow as well as the sunshine; for the rain and, the storm as as well as the sunshine; for the rain and the storm as well as the pleasant hours of peace and prosperity; for we believe that all are designed by thy will for a wise purpose and useful end. We ask thy blessing to rest upon all. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques. - An honest inquirer seeks light. When a medium inspirationally prophesies with regard to certain events which are to take place, and as time passes on the prophecy is not fulfilled, how are we to reconcile it?

Ans.-In one of two ways: either that it has ANS.—In one of two ways: either that it has been the medium prophesying, insufficiently under the influence of a wise spirit to give forth correctly matter upon which she speaks, or else that the spirit himself who gives utterance through his medium has not been sufficiently informed upon the subject under consideration to give a correct preparation to

ciently informed upon the subject under consideration to give a correct prognostication.

All spirits cannot predict human events.

Many, even, who have passed from the body and have the power of coming into contact with and exercising a watchful care over their friends, do not sufficiently understand the movement of events to predict correctly concerning that which is to come. A spirit who reasons closely upon causes and their effects, who scrutinizes carefully the events taking place in which he is interested, passing from one chain of seis interested, passing from one chain of sequences to another, will learn to prophesy, at least to himself, that which is to come that which is naturally to be the outgrowth of any event or line of events which arise. Such a spirit, if he comes into close contact with a me-lium adapted to his use, and can bring her organism into subjection to his own mental power, will undoubtedly be able to prophesy clearly and correctly concerning events in the life of that friend in whom he is interested, but not unless the spirit himself has closely watched the life, career, events and circumstances of his friend.

Wise spirits seldom predict that which is to come to individuals on earth. They may prople esy of what will occur in the life of a commuoity or the experience of a nation; they may do this because they have watched the movements of the nation or of the community, and can properly reason from that which has been to the outgrowth which shall be; but they seldom think it well to predict important events which are to come to individual lives. It is best for each one to meet his experience, day after day, as it comes to him, and make the most of it, and profit so far by it that he will regulate his conduct, avoiding mistakes for the future, and at the same time developing the very best amount of spiritual and mental force from that discipline which it has to bestow.

Q.—[By A. 1. Walker.] Some years ago at a Banner of Light seance a spirit communicated who said he was a Roman Catholic: that he passed out of the earth-life so suddenly as not to receive the last rites of his church, and had a lost feeling upon entering the spirit-world, but that he soon found a priest to shrive him, when he was made all right. Are the riles of the Roman Catholic Church practiced in the spirit-

iteed in the spiritual world proper; but there are bodies of spirits divested of the mortal flesh, who yet hold closely to the old opinions lesh, who yet hold closely to the old opinions and ceremonials which they entertained and practiced on earth. Such bodies of spirits are not what we call highly progressive; they are not seeking and reaching out for new unfoldments of mentality and of spirituality, hence they are held somewhat in bondage, passing their days more in contact with the earth and its people than in direct asseciation with adits people than in direct association with advanced and intelligent spirits. These intelligences of whom we speak associate together in bands and exchange thought and opinion be-tween themselves, and very often mingle with those of earth who follow the same customs and practices of religious worship which they followed when in the body; they also practice eremonials, and many of them realize but little of the practical change which has come to them. True, they understand that they have sloughed off the mortal garb, but they do not know that it is possible for them to rise above material life, its conditions and its people, to other scenes of study and employment; they seem to think that their life must be spent here in contact with those mortals who those of earth who follow the same customs spent here in contact with those mortals who attract them, at least for a long period of time. We have no doubt that the spirit who manifested at the Banner Circle and made this statement came in contact with some such body statement came in contact with some such body of spirits as we have mentioned, and that he really did pass through the ceremony spoken of in connection with some spirit who had served as a Roman Catholic priest or bishop when on earth. We have ourself seen spirits who once filled the offices of priesthood and bishopric going about among ignorant classes of spirits who still cling to their old ideas and ceremonials, and extending to them such offices as they seemed to demand or craye. The question natseemed to demand or crave. The question naturally arises, then: Are these priests and officers of the Roman Catholic Church to continue cers of the Roman Catholic Church to continue their labors and to remain in their old positions through all time to come? and are these classes of ignorant spirits, who understand so little of life that they cling to their old ideas and demand shrivement and masses, to remain in this condition forever? We say no, for there are ministering spirits, highly intelligent, self-sacrificing spirits, who have the good of such classes as these in view, who are seeking earnestly to afford to such spirits helpfulness and strength, as well as knowledge, to rise above their darkened state of ignorance to one of information and of spiritual progression. formation and of spiritual progression.

There are constantly going forth to the spirit-world human beings who are ignorant of the laws of life here, as well as those of the spirit-diaws of life here, as well as those of the spirit-driver condition of subservience or of ignorance; but they are shortly brought under the dominion of subservience or of ignorances, who work for their welfare. No spirit need remain in bondage who desires to rise subve it; only those who are rivagant and self-sulved in a case has has passed out from the they are doubted in the clinical sentences, who are thus held in the claims of subservience or of ignorance and arrogance must remain so until the light of magnetic love and protection can piece the day, and to again entri to contact with our into contact with only life. Such a case has haspened, and treed their invertines.

There are constantly going forth to the spirit-world human beings who are lignorant of the spirite world human beings who are those of the spirite who have not advanted out of the spirite world human beings who are those of the spirite who have not advanted out of the spirite who have not advanted out of their total points to want to come to define the message directly from me. Alice State of Now York.

William Henry Ford.

I lived in South Boston, Mr. Chairman, and I would like them to know, also, that we meet together, not only the other of his white people, and white the white people, and world with the light of not only the colored people but truth.

A.—There is a possibility that a medium, unconsolvent with our consolvent with his physical body and yielded it to the control of some other intelligence, may my dear wife, is with me to-day, and we are wife, is with me to-day, and we have a first-rate time. I am very hance to subtite one wife to add some t

and arrogance must remain so until the light of magnetic love and protection can pierce the darkness, permeate the clouds of ignorance, and reach their inner natures. When this is accomplished the work of progression goes steadily on, and it is only a question of time when they will rise above all thought of ceremony, all need of ministration from public officers, and be a law unto themselves, spiritually and mentally. There is no established church in the spiritworld. The spiritual world proper recognizes only the religion of humanity, which is the love of man for his brother man, and as the love-element in human nature is cultivated, as the love-principle is allowed to flow forth unto all creatures, the human heart grows and expands, the spiritual nature becomes broadened, it increases in power and knowledge, so that wise and good spirits associate together to worship God, not by servile speech, on bended knee, not by the practice of senseless ceremonials, or the indulgence of superstitious ideas, but by sending forth a kindly, loving, uplifting thought, feeling and assistance, to all of their kind who in any way require such helpfulness. any way require such helpfulness.

Q.—[By O. S. P.] What percentage of the clergy who preach dogmatic religion as essential to salvation, really believe in the doctrine they preach? and can the spirit controlling approximate the number?

A.—We have not come in contact with all something one nee the clergymen who preach what is called "the gospel of Christ," but we have come en rapport and of mediumship. gospel of Christ," but we have come en rapport with a large number of so-called ministers of the gospel who express their religious opinions and teachings, week after week, from the pulpit and the rostrum. We should judge that about five per cent. of those who still continue to preach the old ideas of the life hereafter and of the destiny of the human soul, really believe and are confident in their utterance of that which they give forth to the world. We do not mean by this that the other ninety-five per cent. are dishonest or insincere, but we do mean that perhaps about ninety-five out of every one hundred clergymen of the religious world have sometimes grave doubts concerning these utterances which they give forth from the Sunday pulpit, and serious fears lest that which they preach is not the very best means of spiritual guidance to those who listen to of spiritual guidance to those who listen to their teachings. We believe that the majority of the clergymen of the age desire to teach only that which is true and right. We know that in this profession, as in every other, there are certain incipators members the extraction of the spiritual of t certain insincere members those who care more for their popularity, for the influence they may create, than really for the spiritual effect of their labors. But we are glad to think that this number is small, and that the greatest number are honest in their convictions, sincere in their purpose; although, no doubt, most of them have grave doubts and fears concerning the reality and the truth of those lessons which they teach mankind.

It is plainly apparent to every observing mind that the pulpit is becoming strongly liberalized, and, in fact, spiritualized. The utterances given forth by the clergy of the present day are very far in advance of those which were promulgated a half century ago, or even a quarter of a century. We hear more now of the love of God and less of his wrath; more of his divine pity and tenderness, his desire to lead the human soul onward and upward out lead the human soul onward and upward out of the darkness into the light, and less of that terrible penalty which is to come to the erring, weak and ignorant spirit, unless it follows the rules of guidance set down by an angry, vindictive Jehovah. These are signs of progression such as we are glad to behold, and it is a matter of congratulation for every earnest humanitarian to realize this truth: that man is expanding in his spiritual nature so much is expanding in his spiritual nature, so much so that he breathes in the very love-element itself from the atmosphere of heaven, and cannot help sending it forth in kindly feeling toward his fellow-creatures, whether he stand foremost in the religious pulpit, or in whatever arena of life he may walk.

This is encouraging to those who desire to

This is encouraging to those who desire to see humanity growing in knowledge, rising above the shackles of ignorance: therefore, we say, it is well to believe that ninety-five per cent, of the clergymen doubt; for when doubt comes there will be agitation of thought, and when this arises in the human mind it will not down until it receives a satisfactory solution. down until it receives a satisfactory solution. If the clergymen of our times begin to doubt and question concerning that which in the past centuries has been considered the infallible word of God, and if they begin to agitate thought upon all those doctrines and exhibitions of religious life which in former times were accepted as undeniable truth, then most certainty will the error which may be contained within those doctrines within those doctrines. within those doctrines, principles and teachings begin to hide its head, for it cannot bear the light of searching scrutiny, and when that appears, truth is very sure to follow. We are glad to know that so many of the clergymen of the present day do doubt and question, that they are asking themselves: What is true and right concerning man; the destiny of the soul and the religious influences of the universe; what is it to be hereafter, and what the condition of man in that hereafter? These are questions that must be answered, and every honest, sincere mind in the pulpit will not allow these questions to escape it until it becomes satisfied of their true solution.

Q.—{By R. G. Dawson.} Are there not some ancient philosophers in the spirit-world who still maintain the theory of special creation or spontaneous generation?

A.—Oh, yes! there are still those who perhaps claim to be ancient philosophers in the spirit-world, who maintain the theory of special creation, who do not believe in the development creation, who do not believe in the development of humanity, but believe that the human race has been especially created as a distinct type of existence, apart from all others. Why do these minds retain such an idea if it is not in accordance with truth? we may properly ask. Why have they not informed themselves concerning its truth or falsity, since there is in the spirit-world opportunity for investigation and study in every realm of knowledge and development in every realm of knowledge and development of science? Simply because these minds have not desired to grow; they have not advanced out of the old conditions of existence, but have remained in contact with other minds that have succeeded them, held on to the same ideas, and taught and expounded them in public and private life. You may ask: Is it possible for a spirit to pass centuries of time, holding on to a false idea, a vagary, not reaching out and expanding into the light of knowledge concerning any subject which it entertains? Yes, this is possible.

Some spirits do not recognize the lapse of time in any degree. To them a year is but a day, a century but a few years at most; they do not realize how time is passing, and how do not realize how time is passing, and how humanity as a whole is learning, growing, progressing out of its former state of ignorance; thus they cling to the past, and hold to that which they have entertained, being unwilling to admit that they have been in the wrong, or that it is possible for their learned minds to be mistaken upon any theme which they have passed judgment upon. This is possible, because it is true—we have known instances of the kind.

the kind. And yet a spirit who earnestly desires to know and understand the truth, and is willing to admit himself mistaken when proven so, and is willing to let go of the old when something new, better and more adaptable to the needs of humanity is offered in its stead, grows, expands, and increases in knowledge very rapidly; although time is not irksome to such, they restricted the steady of the steady cognize its existence, and try to make the most of its passage. Such spirits as the latter may, within a few days or years, gain greatly, not only in knowledge and understanding, but in the power of expression, in sending forth their will be able to learn more, I think, after receiv-

truth.

Q.—[By a Subscriber, Utica, N. Y.] Is there a llability of a person entranced not being able to reguln control of the earthly body? If so, what course would you advise to avoid such a casuality?

A.—There is a possibility that a medium, unconsciously entranced, who has passed out from contact with his physical body and yielded it to the control of some other intelligence, may not be able to resume his own control of the body, and to again enter into contact with outward to again, but it is not usual; it would be a very rare instance that perhaps could not be provided against. A medium passing into a state of entrancement must of necessity come into a passive condition; yield his hold of the physical, withdraw his mind from the contemplation of the outward life, and so float into the spiritual atmosphere of the other world. Perhaps the magnetic link binding the spirit to his outward vestment might become weakened, or so separated as not to admit of the return of the strument, especially in public. But once have outward vestment might become weakened, or so separated as not to admit of the return of the so separated as not to admit of the return of the spirit who had possession of the body; and in this case, as soon as the physical instrument had been yielded up by the controlling intelligence, death would ensue. But this magnetic tie is not easily severed; it rarely becomes so weakened that the spirit possessing it is unable to so utilize his power as to hold complete sway over his physical body. Should one, however, discover a difficulty in the spirit of the medium reänimating his mortal form, it would be wise to instantly apply magnetic treatment. be wise to instantly apply magnetic treatment, and possibly electricity. This would set the vital forces of the body in motion, and perhaps strengthen the magnetic cord between the spirit and the physical form, and thus assist the spirit and the physical form, and this assist the spirit in regaining his hold upon the outward organism. This we believe is all that could be done should such a catastrophe occur; but it is something one need not especially fear, as it occurs so seldom in the experience of mediums

Q.—[By Freethinker.] It is recorded in Scripture, as expressed by Paul, that man is a dual being, having both a spiritual and physical body. If such is the case, would not too much exercise of the spiritual—the religious element—cause the physical, at times, to fully control the person and cause unspiritual conditions?

cause unspiritual conditions?

A.—We do not think so. We think wherever the spiritual proclivities in the nature of any individual have the ascendency, then will the life be most essentially a spiritual existence. It seems to us that one whose desires, aspirations and tendencies are of a spiritual character, will put forth more beautiful expressions, will practice more beautiful habits of life, and will, indeed, be more pure and good than one whose physical nature has the control—and we think we reason logically upon this subject. It is true, we have seen individuals highly mediumistic, at certain hours, under certain conditions, exercising a most glorious influence, and expressing the most beautiful and even divine ideas for the guidance of the people. At other times, these human beings seemed to have been let down from their high estate and exhibited only signs and tendencies of a more carnal character. One might set "Whot is the realet down from their high estate and exhibited only signs and tendencies of a more carnal character. One might ask: "What is the reason of this great change in the individual?" But it depends entirely upon the question whether this person is expressing the spiritual ideas and moral qualities of some influence or intelligence that has a strong possession of his organism, or whether, at the time, he is manifesting his own supiritual nature and character. desting his own spiritual nature and characteristics. If the former, then it may be easily understood that when this high spiritual influence and intelligence is withdrawn, the instrument returns to his own normal and habitual condition, and at such times expresses only that which belongs to his own life and nature, which has no part in the life and character of other intelligences, spirit or mortal; but if the in-strument is at such times, when the spiritual is in the ascendency, expressing only the higher qualities of his own being, then we must con-clude that when he manifests those lower qualities and baser desires, he is under the strong psychological influence of one or more other intelligences. It may not be that these intelli-gences are decarnated spirits; it may be that there are circumstances and individuals surrounding the sensitive on earth that sweep him under the law of psychological attraction, and control and permeate his entire organism with their own gross elements, and thus he is obliged to give expression to that which has the strongest hold of his organic nature.

It is very safe for one to believe that the more spiritual his character, the more elevated his aspirations and outward tendencies, the high er will be his condition and the more safe wil he be held against temptation and moral danger. He will be surrounded by a guardianship ger. He will be surrounded by a guardianship that will never desert him, for the emanations of his own life will be so pure and beautiful as to shield him with a mantle of light, while this very mantle or atmosphere will attract to his side wise and good spirits who can easily min-gle their own influence with his, and who will be glad to assist and guard him at all times. It is safe to conclude that the more carnal-minded an individual is, the greater leash he gives to his baser passions and physical appetites, the more likely he will be to generate an influence dark and depressing, one which will bind him down to physical things, which will retard his progressive movements and will attract to his side spirits not of a high order—those who will delight to gratify their own personal tastes and inclinations of the grosser kind, by coming into association with his life.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Nov. 9th, 1888. Robert Sulley.

It gives me great pleasure to be able to speak a few words to my dear ones. Many times as I have been in the home the thought has come to them, "Why is it that father has not made him-self known during all this long period?" They have watched and waited for some tidings from me. My dear wife has been anxiously desirous to know if I have found the life of the spirit as beautiful as it has been represented. Yes; and more so, dear wife. I desire to be remembered to all friends and neighbors, as well as relatives

How much happiness it gives us to come into communication with you in mortal life. To my dear boy, who is carrying on, in part, the business I left, I often come to bring him my influence, and I know he must feel that I am not far away. I find the work in the spirit-life far more grand and beautiful than that of

While dwelling in mortal life I realized the companionship of dear spirit friends, and it was a great comfort during a period of thirty years or more. I lived on earth sixty-five years. There are many across the water who will be glad to hear from me, and in Buffalo, N. Y., I shall not be forgotten. I was the proprietor of a public house situated on the corner of Michigan and Carroll streets. My name is Robert Sulley.

Alice Stacey.

I am glad to embrace this opportunity of speaking, Mr. Chairman, although I avould much prefer to come in private to my friends. I would like them to know that my daughter

I would like them to know that my daughter Nellie and myself are together much of the time, and that we are happy in our spirit home. We are not confined there; we drift away at times, according as the spirit dictates, or as we are attracted to loved ones of earth.

I have come to this place many times, hoping to gain a knowledge of the laws of spirit control. I hope in time to materialize my form. I want John to know of a surety that materialization is a truth. Nellie sends greetings to her father. John, go whenever you can where they make up these forms, for I shall still persevere in trying to show myself in order to give you a convincing proof that I can and do come to you.

strument, especially in public. But once have I spoken since they said I was "dead," that is, so they could hear my voice. Addie, my dear wife, I feel that it is a privilege to be able to acknowledge to you and to mortals that I find t true we can and do return to earth. I talked with you of these things many times. Doubts would come to us, because we had been educated differently; the old theory would come up, and we could not believe that spirits did return

and we could not believe that spirits did return to earth. You remember of our speaking of Frank and Frances. Now I see that they understood more clearly than we did.

I have been aware of the changes that have been going on since I passed out of the home. Passing away so suddenly, at last, it seemed very hard for you to bear. When they called me up higher, dear wife, I caught a glimpse of the beautiful beyond, before the spirit was freed from the mortal form. You remember the Monday morning before I passed out, how eagerly you looked, how tenderly you watched me. I did not suffer in passing over, but my thoughts flitted away to you—how lonely you would be.

would be.
I think in one way the change is for the bet-I think in one way the change is for the better, but I cannot feel that your father and your mother will be contented: going from the old home and breaking up there, all will be so strange to them. I know you would say to me: "There is room enough." Yes; but they must leave their old associations and neighbors. They little know the feelings that will creep over their spirits after the change is made.

Do try, Addie, to come into communication with me somewhere. I would be so glad to assure you of the truth of our coming to earth, and of the fact that we can communicate with you when right conditions are given. I know

and of the fact that we can communicate with you when right conditions are given. I know it is different from what we called belief when I dwelt here. To-day I see that there is no belief worthy the name without investigation.

I thought once this would be wrong, and so do you to-day. But you must learn that the power is given us to come to earth by the Great Father. It is no provision of man. God himself has seen fit to open these channels of communication between the two worlds. munication between the two worlds.

I understood all about the proceedings at my funeral, for I was there. I was satisfied with what the Rev. Mr. Howard said. How little he knew that I was so close by. I knew, dear wife, that Lewis Bunker took the whole prowhet that Lewis bunker took the whole proceedings into his own hands.

I have as yet learned but very little on the spirit-side, as it is only a few months since they said Sylvester W. Brown was dead. I lived in Pittsfield, N. H., and was forty-five years of

age, and a little more, when I was so suddenly called away from earth. I speak of all these things so particularly that my dear wife may feel assured that it is indeed myself who is speaking, and can be none other. I was a member of the Catamount Lodge.

Bernie Shaw.

I would like them to know in Cleveland, Ohio that I do come into the Lyceum.—I was a mem ber there, and I have joined the Lyceum be one there, and I have joined the Lyceum of yond, for we have them on the other side, only not just like yours of earth. And I find, as I go into the Lyceums in your city and other places, that each one is conducted differently.

Mr. Thomas Lees will know who has been speaking, as a lady came with me that they know you wall in the Lyceum.

knew very well in the Lyceum. I am so happy to be able to speak! although I would a little rather come to my own dear ones privately. I want them to understand that we are in the work on the spirit side just as reany, and more so, than we could be in mortal life, and that when they meet in their Lyceums the old scholars who have been transported, meet with them. My name is Bernie Shaw.

Henry Munson.

One reason that has brought me here to-day is the fact that I opposed this truth which you advocate. I could not believe it. I thought if a man was dead he was dead, and there was no more of him. Another reason for my coming is, I want to do what I can to prove the immoris, I want to do what I can to prove the minortality of the soul; that we are alive and active in this other state of being. To acknowledge the truth now is all I can do.

How many times, in Chicago, have I heard them speak of Spiritualism and the meetings.

thought it was all a fraud—a got-up sort of a hing. Now I find I have been looking through a smoked glass: and pretty well smoked, too.
I know I should have been happier if I had
gained more knowledge of what it was my
privilege to learn. I dwelt in the mortal form privilege to learn. I dwelt in the mortal form a long time, and I can offer no excuse for my

To-day I am happy in my spirit-home. Maria is with me, and Susan, who passed away a long

How surprised I was, upon entering spiritlife, to see people walking about as you do here. I lived seventy-seven years on earth, and I can look back upon a good deal of what seems to me lost time, because I lived in ignorance of spiritual things. Still, I am not discouraged, because opportunities are before me Henry Munson.

Minnie F. Lord.

I lived nineteen years upon earth, and it is only a few months since I passed away. All through the winter months previous to my departure I felt that the angels came very near to me. I did not understand then that these were my spirit-friends, who came to help me in my suffering. in my suffering.

It was very hard for father and mother to

give up their last child. My dear sister was called away four years before, and then, in the early springtime, they came and took their

Minnie also.

Mother and father, oh! how gladly would I tell you of the beauties of spirit-life. I have longed many times, as I have seen you so sad over the loss of your children, that you might understand that we can return to you. It is so sweet to know that we can converse together.

When they laid me away mother felt she could not let me go. Oh! mother, do go to some place where we may talk with you, and go into place where we may take want you, and go much meetings where you may learn of this great truth. I know you have not so many opportunities as those who dwell in the cities, but sometimes there are channels opened in your

I am happy. My sister came to meet me and told me about the flowers, the music and the beautiful things of spirit-life. We are very anxious to come into communication with you,

because we know it will add greatly, not only to our happiness, but to yours.

I lived in Parsonsfield, Me. My name is Min-nie F. Lord. My mother's name is Rose E., and my father's Edwin E. Lord. My mother felt that the house was swept clean when I was taken away.

Charlie Bristol.

I think I shall be remembered at Saratoga Springs, N. Y. I am colored, but that makes no difference, my spirit is just the same. You will find, in spirit-life, the colored people amount to as much as the white people. It is the life that makes the man or the woman. I am pretty happy. I would like them all to know I am in the meetings a good many times,

I would like to have Elias know that I come into the home, and also William. I have been very anxious for them to understand that those whom they have thought dead are not dead, but alive, and we hold a stronger affection for the dear ones. The law of attraction brings us back to them; and we see they need the strength and influence we can give to them. How pleased I

to them; and we see they need the strength and influence we can give to them. How pleased I was when I found I could drift back into the homes again. I knew of the sickness.

It is not a very long time since I left the form, and found things very different, but more beautiful. I have been in the city when meetings have been held.

I have been in Minneapolis and Terre Haute, thinking perhaps I would be able to control some instrument, but failed to do so. Coming here will help me to control some medium.

here will help me to control some medium nearer home. I may be able, through one channel or another, to reach some dear one. My home was in Lafayette, Ind. My name Sarah White.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nor. 9.—Obadiah Brown; Mamie Ford; Mary Chase; Augusta H. Bigelow; Loyal Lovejoy; True French; Harriet Metcalf; Sarah E. Johnson; Annie Hague.

THE MESSAGES GIVEN (THROUGH MRS. B. P. SMITH) As per dates will appear in due course.

Nov. 23.—Philander Studley; Jeanie E. Newman; Fldelia
Austin; Forest Huling; Elmira Gage; Herbert U. Steere;
Levi Jenison; Isabella Daniels; George Adams; Aaron
Keyes; Minnehaha; Curtis Alleu.

Mrs. Ada Foye at the "Forrest Home." To the Editor of the Banner of Light:

We were yesterday more than gratified by receiving a visit from the charming lady and wonderful medium whose name heads this article. Mrs. F. out of the generosity of her heart gave us a séance which was thoroughly satisfactory, and the more appreciable in that it was entirely unexpected. It was indeed a perfect feast of

soul!

Mrs. Foye is brimful of love for the beautiful—of delicate, artistic taste, and expressed hearty admiration of our vast libraries, fine paintings, marbles, and quaintly-carved antique furniture, which once graced the home of our dearly-loved benefactor, Edwin Forrest. [1]

We never had the pleasure of meeting Mrs. Foye before but she will henceforth hold a Foye before, but she will henceforth hold a large place in the hearts of "the old folks at home." If she has been as blest in giving as we have been in receiving, then all indeed are truly blest. The writer of this called Mrs. F.'s

attention to one or two items relating to her in the last BANNER OF LIGHT, which I informed her was the generous gift of Messrs. Colby & Rich.
Ada Foye! God bless and prosper her in the noble work he and his angels have appointed Dora Shaw.

Forrest Home, Philadelphia, Nov. 25th, 1888. The following signatures attest the satisfaction of the ladies who were benefited by Mrs. Foye's fine medial powers:

Dora Shaw, Rachel Cantor, Mary A. Michels, M. C. BURROUGHS.

LINES TO MRS. ADA FOYE. Suggested at a Séance Given by Her at the "Forrest Home."

Oft glowworm's tiny lamp discloses
The perfumed space where bloom the roses.
The depths of silence oft are stirred By sudden song of some sweet bird: So angel-guided, light in hand, Thou hast revealed "the better land," And all my being thou hast stirred With sweeter things than song of bird: Through tear-dimmed eyes I now behold Life's sunset all a-tinged with gold! My days sometime will bloom as June. Be set, like song, to some sweet tune: Shorn of earth's sharp, incisive pain, No more I'll chant its sad refrain. Oh! when "the change" to thee doth come. When thy heart beats as funeral drum, Then, in the brightest, highest heaven,

Forrest Home, Nov. 26th, 1888.

Verifications of Spirit-Messages. STELLA P. PINNEY. In the Banner of Light Nov. 24th, I find a message from my dear daughter, Stella P. Pinney, in which she says she has many times been near me, and treathed into my heart that she was not far away, and breathed into my heart that she was not far away, and that she often causes her presence near me to be felt, which is true. She was very dear to me, and is now, and I am thankful that she is able to approach me, and that I can realize her presence. She was a great sufferer, yet patient through it all, and had no dread of the change that was to close all her pain and wearlness. I had often expressed my wish that some one would come to me through The Banner, and she was the first to do so. God bless your mediums, and the dear Banner. I would not relinquish my knowledge of spirit-return for all the world.

Stafford Springs, Conn., Nov. 25th, 1888.

Stafford Springs, Conn., Nov. 25th, 188

SAMUEL CARMAN

1 received a spirit-message from my husband, Samuel Carman, through the mediumship of J. W. Fletcher, in an issue of your paper of February last, but neglected to recognize it at the time; it was cor-

rect.
I also received one from him in your paper of Oct.
27th, which was correct in every respect. I was much pleased to hear from him.
MRS. MARY A. CARMAN.
Oakford P. O., Bucks Co., Penn., Nov. 2d.

OLIVE CUMMINGS.

Mr. James G. Cummings of Hallowell, Me., has requested me to write you and verify the message of OLIVE CUMMINGS, his wife, published in The Banner, and given through the medlumship of Mrs. Smith. The message is very correct, even where the spirit speaks of materializing and in connection with his family.

Dr. H. F. MERRILL.

Augusta, Me., Nov. 27th, 1888. DORINDA HORTON.

THE BANNER of Aug. 25th contained the message of Dorinda Horton, which we recognize as coming from our dear mother from the beyond. 'We sincerely thank both spirit and mortal who were instrumental in giving the same. We hope to hear from dear father and brother and sister through the same source.

H. I. SIGLER, Fowler, O.
GRACE G. ELY, Corry, Pa.
EM TURNER, Cassadaga, N. Y.
Fowler, Trumbull Co., O., Nov. 18th, 1888.

Fowler, Trumbull Co., O., Nov. 18th, 1888.

A Pleasant Surprise.

A Pleasant Surprise.

The Boston Ladles' Ald Society, of which Mrs. J. Frank Baxter has for some years been a favorite member, gave the lady, at the residence in Chelsea, on Thursday evening, Nov. 22d, a royal surprise. At eight o'clock in the evening an attendant announced to Mrs. Baxter that a lady would like to see her in the hall. She stepped thither to be greeted by the lady president of "The Ald," followed by some seventy or more members, ladies and gentlemen, all laden with packages, gifts and flowers. Mrs. Baxter, while joyous in her surprise, was overcome, but, soon recovering herself, she welcomed them as they one by one ame into her presence, having deposited their goods in the dining-room and disposed of their outer garments. A social entertainment followed, during which Dr. A. H. Richardson, in behalf of the Society, presented in an appropriate speech a basket of exquisite cut flowers to Mrs. Baxter, who briefly thanked the Society, in accepting, when J. Frank liaxter responded pleasantly to the Doctor's remarks, and followed with an interesting speech of welcome and good will to all. Mrs. L. L. Whitlock spoke pleasant words, and songs by Mrs. Anderson and Mr. Baxter varied the excrelses.

At ten o'clock the company, distributed in dining and sitting-rooms and hall, were invited and did justice to the cake, fruit and viands which ladened the tables sprend before them.

Tied, us most were, to steam or horse-cars, the company, at eleven o'clock, broke up, having spent a most enjoyable social occasion, and, grasping individually Mrs. Baxter's hand, each left withher a word of good intent, and bade her an affectionate "good night."

WITTING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Original Essay.

THE TEACHINGS AND REQUIREMENTS OF SPIRITUALISM.

BY JAMES M. ROGERS. It is not the province of Spiritualism to erect costly temples, reared with the ill-gotten wealth of grasping capitalists, or the hardlyspared pittances of the poor, but to create an individuality of thought-to build on earth a dwelling for the soul, which shall fitly lodge it now, and be its glorious habitation hereafter. It is not the spirit of its teachings, or within the scope of its divine revelation, to found a creed, or to prove a dogma; but to disseminate —for each and every one who will turn his eyes toward that ethereal radiance—the light that is just dawning upon our world, and will fill with brightness the world everlasting. It matters little to us-who stand aside from either group -the throng who still wear the voluntary badges of moral servitude to arrogant theologians, or boast of an ignorant freedom in the ranks of materialism; it matters little to us what may be the tone of the ever-changing voice of mortal opinion; but it concerns us nearly what the myriads of immortal lands will think of our deeds, and how they will judge

them. We learn from the teachings of Spiritualism not to rely upon the good deeds and blameless life of another-however elevated that example may be-for the retrieving of wrong-doing, but upon a selfhood of better actions, induced by higher aims and more ennobling inspirations. Its lessons imbue us with the sentiments that true repentance is only achieved by hourly watchfulness, and a constant course of dealing justly; and that a brief final renouncement of an evil life-time will not ensure present or lasting happiness.

It is nothing to us what others may think of our knowledge and our hopes, it is everything to us how we may come some day to regard the record of our lives; for there will remain in the imperishable archives of memory a silent evidence for or against us, whose decision must be final and conclusive. The ephemeral praise or censure of a transitory hour is as valueless as the volatile thistle-down; each changing breeze may blow in a contrary direction. The soldier who falters because some weak comrade has turned traitor is unfit to bear the colors of the army of Progress; and he who quits his place in the ranks, because he doubts the issue of the battle, can never share the rapture of that victory of victories, or listen to those harmonies unspeakable.

Spiritualism comes not with a sorrowful face: not to tell a doleful tale of a fallen manhood and a fallen womanhood, or of an earth cursed through all its inanimate kingdoms for human trangression; but it made its advent with the lofty sonnets of the stars, swelled by the innumerable songs of happy birds, and the sweet ripples of laughing waters, until the mighty measures filled the universe with rejoicing. It led no crusade against the fair and the beautiful, for every leaf that spread its graceful shade, and each flower that unfolded its rich tints of incarnate beauty, was an outward symbol of that spiritual universe, whose every form is clothed with beauty ineffable. It does not hush the innocent laughter of the gleeful child, lest sanctity should be shocked, for the expression of nature is happiness, and happiness is not sin.

Spiritualism has never inculcated, the inconprovertible doctrine that the worship of a Spiritual Being must be spiritual, and then denied spirit communion and the innumerable offices of spirit influence. It has spoken—with no uncertain voice-through the many loving ones on the further shore; it is not that they do not speak to us, but that our ears are too dull to catch the celestial evangel. Prophets, seers and poets dwelt- ages ago in that translucent atmosphere, but the world heeded not their illumined utterances. The snail, that slowly erept from wall to wall of crumbling faiths, mocked the princely eagle, who swept the ether on undaunted wing and gazed with open eyes upon the central sun of Truth.

Some seem to dread to be called Spiritualists, but it is an eternal honor-being right now and right forever-to own the name by which we shall be known through all the unfoldments of eternity. A cowardly trust will never redeem us or the Cause from scorn. Such Spiritualists as those are far behind the Christian of centuries past, who pinned the cross upon his breast and drew his sword for the martyr of Calvary. Times have changed, and Spiritualism asks not for the material sword of the trained soldier-the breath of inspiration is far greater than this-but it does demand that our voices shall be heard and our pens respond in unison to the highest truth and grandest cause that has ever touched our mortal shores. If neither the beatified trance nor the inspired pen are granted us, let us at least own the name by which we are called, and not swear, like so many nineteenth century Peters, "We know not Him of whom you speak." Salem, Mass.

Gone Home.

Jonathan Stevens, of this city, passed quietly to spirit-life from his home, No. 7 Grove street, at 9:30 P. M. Thursday, Nov. 22d, after an earthly pilgrimage of 83 years. from his home, No. 7 Grove street, at 9:30 F. M. Phursday, Nov. 22d, after an earthly pilgrimage of 83 years.

Mr. Stevens esponsed the cause of Spiritualism in its early days, and at a time when it cost a man his reputation not only among the church-goers but among his friends and townspeople to take such action. He found the reality of spirit communion through his own experience in mediumship; he had remarkably strong healing powers, which he was ever ready and willing to exercise as occasion required. He believed in making his Spiritualism practical, and for years opened his home for public investigation on the part of its friends or foes.

It was at the home of Mr. Stevens that the late Katie B. Robinson, so well and favorably known in this city and Lowell, Mass.—also in later years in Vincland, N. J., and Philadelphia, Pa.—held private and public scances, giving comfort and consolation to many.

For nearly forty years Mr. Stevens has been a worthy and consistent Spiritualist, working shoulder to shoulder with the late Isaac P. Greenleaf, and with Bro. N. S. Greenleaf, now at Lowell, this State, also James M. Palmer, of this city—all of them bold and true defenders of Spiritualism in its early days. Mr. Stevens was a regular attendant at meetings of the First Spiritualist Society of this city until the infirmities of his years compelled his absence—always wearing a smile and ready with a word of cheer for all his friends. We shall miss his encouraging words and ever-wolcome presence in our mist, but feel sure of his present happiness among his kindred and family, the majority of whom preceded him to spirit life.

Spiritualist Meetings.

ALBANY, N.Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10% A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, jr., Secretary.

CLEVELAND, O.—Spiritual Progressive Thought ociety meets every Sunday at 2 o'clock at 485 Pearl street. OHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 23 r. m. Investigators are cordially invited. E. Jones, Pres.

N.E.W. A.H.K., N.J.—Meetings will be held every Sunday evening at No. 139 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. Seats free. To commence promptly at 7½.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 3th and Frank lin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

Adbertisements.



PEADERS of THE BANNER need not suffer with nehes, to pains, soreness in feet and limbs, lame back, diseased kidneys or paralysis. A Certain, Bure, Positive Specific is offered by one who know the laws of physical action. A single pair of our POWERVUL MAGNETIC INSOLES will give you complete evidence, and warm your feet and limbs in Five Minute. Magnetism is life, and always vitalizes the blood when brought in contact with the body. You can wear these Insoles in your shoes, sleep with them in your socks on at night, or bind them on any part of the body, and you will experience delightful comfort, rest and relief from all aches, pains, or tired, worn-out feelings. You are sensible men and women, er you would not read The Banner. Why can't you believe the Trut'il which we utter, and which will set you free from dis-case? Try the Insoless at least; these will give you more than Ten Dolla his wort of solid comfort at a cest of only \$1.00. If you test the Insoless upon any part of your body you will find instant comfort and relief.

The energizing potency, the powerful magnetic warmth and life these INSOLES generate, will surprise you. Remember, we tell you MAGNETIC SHIELDS are genuine life-inparting and health-glying Therapeutic Agents, and excel all other Curative Agents combined.

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DR. F. L. H. WILLIS

May be Addressed until further notice,

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Banner of Bight.

BOSTON, SATURDAY, DECEMBER 8, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. D Bosworth Street.—Prec Meetings are held every Taesday und Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.
Berkeley Hail, 4 Berkeley Street.—The Boston Spiritual Temple services at 19½ A. M. and 7 P. M. Mrs. A. H. Colby-Lather speaker for December. R. Homes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.
First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2½; and Wednesday evening Sociable at 7½.

Berkeley Hall, Berkeley Street.—The First Inde-Berkeley Hall, Berkeley Street.—The First Inde-endent Club holds lectures every Sunday, at 3 P. M. F.

Spiritualistic Phenomena Association, Lyccum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ r.m. Solicits correspondence with medium everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President. Children's Progressive Lyceum No. 1.—Sessions every Sunday at il A. M. in (large) Paine Memorial Hall, Ap-pleton street, near Tremont. All seats free. Every one in-vited. Benj. P. Weaver, Conductor; H. O. Torrey, Corre-sponding Succession.

sponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Priday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 1 r. M. Public meetings every Priday evening at 7 ½.

Herkeley Hall.—The Independent Club meets every Friday at 2 r. M. Séance, followed by sewing-circle. Supperserved at 6 r. M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Fuller. Secretary.

Hall corner of Tremont and Dover Streets.—Mrs. For more K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 1½. Music by Miss Chase. College Hall, 34 Essex Street. — Sundays, at 1034. M., 25 and 714 P. M. Eben Cohb, Conductor.

Engle Hall, 616 Washington Street.—Sundays at § and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Math-Lindies' Aid Parlors, 1031 Washington Street.— Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor. America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall. Odd Fellows Building, each Sunday evening, at 7½ o'clock Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple-Berkeley Hall.-Last Sunday morning Mrs. A. H. Colby-Luther addressed a crowded house on "The Necessity of a Better Unfoldment." "In the city of Boston prayers have been made millions of times. Instead of prayer let us commence a labor for a better intellectual and spiritual unfoldment. In all ages the intellectual and spiritual unfoldment. In all ages the intellectual qualities of man have been on the ascending scale and man's intellectual powers ever unfolding. With all this intellectual growth there has been a want of spiritual unfoldment. Without doubt there were never so many dark deeds committed in the city of Boston as at the present time. Little use is it to peer into the realms of the future while we neglect to strive to improve the conditions of the present. We have no right to expect much from the minister who to-day talks of the immaculate conception; no man is so dangerous to human society as the one who tries to induce the people to believe what he does not believe himself. None but know that if you want morality and spirituality to grow you must remove the obstacles that lle in the way of progress. Let the voice of the people be heard, and war, bloodshed and poverty will cease. Allow us to be ignorant and we are ready to be criminals; allow us to be enlightened, and we will be baptized with the reaims of justice and build for ourselves a wall grand enough and large enough to encompass all."

Evening.—Mrs. Colby-Luther continued the subject addressed a crowded house on "The Necessity of a

all."

Evening.—Mrs. Colby-Luther continued the subject of the morning: "As time chases itself along new ideas are presented to thinking minds. A few thousand years ago few men knew how to read and write, and all through the ages ignorance reigned. Few of the bishops who attended the celebrated Council were wide to write. It had started that the negale were all through the ages ignorance reigned. Few of the bishops who attended the celebrated Council were able to write. It is not strange that the people were fettered with superstition; they could not comprehend the questions of the time. I am satisfied that many years before what is called the Christian era man was a scientific being. Give him the liberty to do so and he will grow intellectually. The world has been sustained by the tidal wave of ignorance. A thousand years ago no one dared to express his best thought; but time, the great betrayer of all things, has in its age been writing page after page; each age has made its record. Genius has gone forth with the conditions of life as minds become absolved from darkness. Each time a necessity has come to suit the age. Now and then an individual steps forth in science and gives grand thoughts in advance of the age. All that the Bible ever faught that was of any importance was on a parallel line with spiritual thought. The church has never been called to demonstrate any new thing, no test-conditions have been expected of it. To its adherents the voice of the priest is all in all; nobody stops to ask anything of him, and the one who claims the highest pay is the poorest to fill the position.

Spiritualism was expressed many ages ago, long before the birth of Jesus, yet when it came no one was

to ask anything of him, and the one who class the highest pay is the poorest to fill the position.

Spiritualism was expressed many ages ago, long before the birth of Jesus, yet when it came no one was ready to meet it. You are surprised at the condition of the Fox girls, who years ago, in the innocence of childhood, were so unfolded. Those three little girls were made to feel their spirit visitors were demons. Wise men and fools alike denounced those children, and in the city of Rochester they would have been mobbed but for the protection of Amy Post. Mrs. Kane is known to have been exposed to had conditions and untoward influences. You ask, why do the spirits allow it? and I answer by asking, Why do you not stop the crime and misery of to-day?

There is only one step from you to the lowest sphere, and one who may have been a spirit many hundred years cannot protect you unless conditions are favorable; we cannot control the law unless we are skilled in understanding it. I know of no realm that law does not govern organic life. The philosopher in your time never struggles for power, but in his own wisdom dedicates himself to his calling. Every phase of mediums themselves, and they should be protected. Bend your energies to help the oppressed, and we will ask humanity to come up higher."

Mrs. Luther will speak in Berkeley Hall every Sunday during December. Subject Sunday morning, December 9th, "Social Life in the Spirit-World; and The Reunion of Families."

**The Ladtes' Industrial Union, connected with the Boston Spiritual Temple, met at the home of Mrs. C.

Reunion of Pamilies."

O. L. R.

The Ladies' Industrial Union, connected with the Boston Spiritual Temple, net at the home of Mrs. C.

Mellen, 112 West Chester Park, on Thursday evening, Nov. 22d, and elected the following officers for the ensuing year: President, Mrs. A. A. Torrey; Vice-President, Mrs. O. E. Holmes; Treasurer, Miss Martha L. Moore; Becretary, Miss Emma J. Nickerson; for the several committees: Mrs. Helen S. Flint, Mrs. H. C. McInnis, Mrs. L. Scribner, Mrs. Charles Chittenden, Mrs. M. A. Davis, Mrs. Thayer.

Sociables, under the auspices of this Union, will be continued every Tuesday evening during the season at Langham Hall, Room No. 4, Berkeley Hall Building.

A. F. Ring, Sec'y pro tem.

First Spiritual Temple, corner Newbury and Exeter Streets.-Last Sunday Lyman C. Howe spoke on several questions from the audience, among which were: The source and nature of human responsibility. What causes the halo to appear around the Saviour's head, and what relation do colors bear to spiritual thought? How long since man first appeared on the earth? Does Adam and Eve mean the single

on the earth? Does Adam and Eve mean the single man and woman, or are they expressions for a race of men and women? What of the flood? Is the Bible authentic or traditional in its early books?

The discourse was chiefly devoted to the first question. "Responsibility," he said, "depends on development and relationship. Everything is responsible to all with which it is in correspondence. Where there is no communion there is no responsibility. The closeness and completeness of relationship determine the nature and degree of responsibility. A tree is responsible to the soil, air, sunlight, and all environments upon which its life and growth depend; yet having no intellectual consciousness it cannot respond to the mental sphere, but to the laws that govern its physical nature it is responsible, and must answer to every demand.

intellectual consciousness it cannot respond to the mental sphere, but to the laws that govern its physical nature it is responsible, and must answer to every demand.

The beast in the jungle is in correspondence with the physical world around him, having a mensure of mentality to answer to the lower mental environments; but having no moral perceptions there can be no moral compact, no correspondence with superior sympathies, no appreciation of obligations, and hence no responsibility to moral laws. In the lower human types the dawn of moral perception appears, but so dim and weak as to exert little force upon character, and the spiritual correspondence is so feeble that many ages of discipline are required to awaken the feeling of full responsibility. Whatever insulates the spiritual nature destroys its responsibility, for it cannot answer to a sphere of causes or conditions with which it has no communication. In the proportion that our moral sympathies are developed will be our correspondence with the sphere of moral demands, and this is the necessary moral responsibility. The physically billed have no correspondence with moral light and beauty and therefore are not responsible to moral causes of demands. In the ratio of our reciprocal relations and every plane of environment must be our responsibility; and the extent of responsibility is the measure of character and the ludex of happiness.

The halo represented around the head of the Nazarene is the artistic expression of a common fact, not limited to any age or person. All heads and all bodies have an aura which represents character and conditions. Colors are manifestations also of conditions and activities of spirit and substance. All thoughts, to the spiritual eye, present a shade of hues indicative

of the scale to which they belong. The superlor thoughts of cultured minds are invisible to interior natures, and transparent, though visible, to superlor augols; but they all have a line characteristic of their

We cannot give exact dates of the order of creation, but from the best data we have we place men on this planet at least five hundred thousand years ago. Adam and Eve are mythological concepts of printitive development; Adam, organized earth, and Eve, the supplement thereto; not limited to one pair, nor one race, but to all races derived from the earth. The spiritual man was the Lord from Heaven.'

There have been many floods, but the Noachian flood as narrated in the Bible is clearly a fiction, though doubtless derived from a fact, as all other fiction is.

though doubtless derived from a fact, as all other fletion is.

The Bible is both authentic and traditional. It teems
with evidences of spiritual truth corroborated by modern experience, but hears the unmistakable proof of
human ignorance and imperfection, and a mixture of
fact and fancy, truth and error, as do all other ancient
records. If we use it wisely, we can draw much from
its treasury of experiences and moral axioms. If we
let it use us, it is a bane instead of a blessing."

Mr. Howe speaks again next Sunday in the Temple
at 2:45 P. M.

Spiritualistic Phenomena Association, Ly coum Hall, 1031 Washington Street.—Last Sunday was Mediums' Day. Mrs. Maggle F. Butler, accompanied by several children from the Children's Progressive Lyceum, was present, adding very much to the interest of the occasion. The afternoon exercises opened with singing by Mrs. Mary Nickerson, Prof. Milligan accompanist. President Lewis spoke a word for the Bannen of Light, urging upon all the importance of subscribing for it. Dr. A. H. Richardson said: "Spiritualism is fast advancing, while old theology is falling backward, and the time is coming when we shall be as conscious of the presence of our spirit friends as we now are of our mortal. When we look over the world and see the sorrow and suffering in it, we ought to rejoice in the fact that there is no such thing as death, and all the churches must accept these truths or go back into materialism." Miss Eva Morrison sang very sweetly. Dr. W. S. Eldridge diagnosed disease for several persons in the audience very correctly. Miss Mabel Waite sang very finely. Mrs. Butler said she was very much attached to her spirit-guide, "Wildflower," and was determined to do the work laid out for her by the spirit-world, especially for the children. We want mediums that are taught from infancy, and then we shall have no need of prisons to do the work of reform. Mrs. C. F. Loring, of East Braintree, said she wished to do her part toward demonstrating the truths of Spiritualism. Spirit Henry F. Gardner controlled her, and urged upon all the importance of carnest effort to spread the grand and holy truths of Spiritualism. Fine tests of spirit presence were given, closing with a poem. David Brown remarked that we should each one of us consider ourselves a part of this great machine of life, a grand Sisterhood and Brotherhood. The living—for there are no dead—are all around us, and glad to give words of cheer. Several tests of spirit presence were given. At the evening session Mrs. Eudora Case sang at the opening. Dr. Richardson spoke of the general truths of Spiritualism. Miss Grac ceum Hall, 1031 Washington Street.—Last Sunday was Mediums' Day. Mrs. Maggie F. Butler, ac

First Independent Club .- There were fine audi ences all day, and the various exercises were followed with great interest. Mr. J. W. Fletcher gave the afernoon lecture upon "For What Shall We Give Thanks?" in which he held that we were not to thank heaven for increased numbers or extended power, alone, but rather for our advance in the cause of truth. Wealth of knowledge is the only true wealth, without which the king, with all his earthly power, is poor indeed. Several questions were asked and answered in an instructive and interesting manner. In the evening there was a large increase of numbers, and after musical selections by Mrs. Case, who is hereafter to conduct the musical exercises, Miss Emma Nickerson delivered a stirring and impressive address, followed by Frank Algerton, the boy medium, who was surprisingly apt in his concise and appropriate remarks. Thanks?" in which he held that we were not to thank

marks.

Mrs. Isabella Beecher Hooker was next introduced, and in her entertaining and inimitable way held the closest attention of the audience. In speaking of Col. Ingersoll, she said: "The day when he was my guest, and he was declaring that ministers were all either stupid or wicked, I said: Welf, Colonel, I think you are the most bigoted liberal, and I am the most liberal bigot in the world. 'Why?' he asked. Because I have seven brothers who have been ministers, and my father

seven brothers who have been ministers, and my father was one; they were all good men in their way, and you must think I am very liberal or you would never dare in my presence to so speak of them."

She regretted that all the Spiriltualists could not come together in some common place of worship, and, while doing their separate work, labor to a common end. There ought to be some grand temple—full of pictures and music and all that is beautiful, as in the Old World, and open all the time, so that those who are weary with the world could run in, if only for a moment, and get in harmony with themselves from the perfect harmony that would everywhere abound.

It is needless to say that Mrs. Beecher Hooker was repeatedly applauded.

Mrs. Fletcher, in a speech of great intensity and power, followed, and Mrs. Chandler, one of our oldest and nost successful mediums, made the closing remarks, endorsing what had been so cloquently said, adding that nearly all those who consulted her were members of the church and apparently deeply interested in the truth.

The next meeting will be held on Friday at 2 n. M.

ested in the truth.

ested in the truth.

The next meeting will be held on Friday at 2 P. M., in the Berkeley Hall Building, when a short address will be given. At 6 o'clock supper, and at 8 o'clock a fine entertainment.

F. V. FULLER, Sec'y.

Children's Progressive Lyceum No. 1, Paine Hall .- Last Sunday the children who participated in the exercises were as follows: Readings by Gracie

the exercises were as follows: Readings by Gracie Scales, Alice Cummings, Emma Russell, Rosa Wilbor, Lillian Rich, Lottie Giles, Lulu Morse, Annie White, Addie Hazeltine and Hattie Dodge. Singing by Mabel Waite, Louise Barlow, Flossie Waite, Maude Fitzgerald and Eva Blanche Morrison.

To the Spirtualists of Boston and vicinity I would say that there is to be a Fair held in Berkeley Hall this month, commencing the 10th and continuing one week, by the members of the Association for the benefit of the Children's Progressive Lyceum No. 1. Mrs. Wm. S. Butler and her assistants have been larnd at work for weeks. Contributions have been almost entirely from people who are not Spirtualists, but are attracted to Mrs. Butler by knowing of the good work she is doing for the children. To all who have contributed to this Fair we wish to extend our sincere thanks. As this Lyceum is sustained and supported by a few people who realize the importance of having such an organization in our midst for the improvement of the young, and as it takes a considerable amount of funds to carry on such a Lyceum, will not the Spiritualists of Boston and vicinity help the members of the Lyceum in their good work by attending the Fair and contributing what they can without injury to themselves or their families? A fine programme will be offered every evening, of which due notice will be given. Spiritualists of Boston and vicinity, come and help us; and like the bread cast upon the waters, what you give will in some form return to you after many days.

College Hall, 34 Essex Street.—The three services held at this hall under the auspices of Mr. and Mrs. Eben Cobb last Sunday, were instructive and interesting. Mr. Cobb opened the services in the morning with an invocation, and then took up the Rev. De Witt Talmage's sermon as printed in the secular papers last week, and "diagnosed" his remarks in a common sense manner. A short address was then given by the spirit-guides of Mrs. Lull, which was well received. The usual talent for tests and psychometric readings followed interestingly. Mr. and Mrs. Cobb constitute an organization themselves, and manage their meetings in a harmonious manner for the benefit of their audiences. Mrs. Eben Cobb last Sunday, were instructive and in-

Spiritualistic Meetings in New York.

Columbia Hall, 228 Oth Avenue, between 40th and 50th Streets. The Foople's Spiritual Meeting. Services over Sunday at 24 and 134 P. M. Medluma and speakers always prosent. Frank W. Jones, Conductor. speakers always prosent. Frank W. Jones, Conductor.
Arcanum Hall, A? West Sith Street, N. E. corner 0th Avenue.—Meelings of the Progressive Spiritualists are held every shundsy at 3 and 8 r. M. Iteliable speakers and test meetimes always present in spirit phonomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and Zid street, New York, every Sunday at 2½ r. M. Tests given by Mrs. E. A.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7M P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.-Mrs. Nellie J. T. Brigham spoke in the morning upon several subjects, among them: "Do spirits of other planets communicate with us through our mediums?" kind of a body does a spirit occupy?" "Do not ad-

kind of a body does a spirit occupy?" "Do not advanced spirits know for a certainty whether remearnation is a fact or not? If so, why is it not given to us to know?" She also considered several subjects for poems. Mrs. Brigham spoke in her usual easy manner, as though the fountain of inspiration was increasing and would never go dry.

Mrs. Brigham discoursed in the evening upon the text: "Fear God and keep his commandments. Fear God and love Him. Perfect love casteth out fear."

Next Sunday evening, by request, her subject will be: "The uses of light and shadows, prosperity and adversity, in our human experience."

At the Meeting for Manifestations in the afternoon there was a very large audience, that listened with great attention to the very instructive and entertaining programme, which consisted of a piano solo. "Mignon," by Charles Tyshesy, and beautifully rendered by Miss Ella F. Porter; a solo by the "Queen of Song," Miss Lilly Rumais; "Just a Song at Twilight," by "Malloy"; a whistling solo. "Flower Song." Lange, by Miss Manie Horton, (encore, "Alma Schottische.")

Mrs. Henry J. Newton read a spirit message that had beautiful aversation of Song, "Mars. Henry J. Newton read a spirit message that

tische.")
Mrs. Henry J. Newton read a spirit message that had beautiful expression of sentiment. Mark M. Pomeroy gave an original view of "the cranks"—original thinkers who have lived as mediums and benefactors of mankind. It was listened to with profound attention. Mrs. Annie C. Henderson gave several satisfactory psychological readings. Miss Manile Horton whistled a second solo, "At the Meadow Bars," by W. G. Smith. Congregational singing closed the pleasant entertainment. ant entertainment

ant entertainment.

Next Sunday afternoon there will be the usual nuscical service by the same artists, who have been engaged for the season. M. M. ("Brick") Pomeroy will lecture next Sunday afternoon on "What I Saw in London." Mr. Pomeroy never fails to interest his becomes.

earers. New York, Dec. 1st. 1888. [A series of resolutions in high appreciation of Ly man C. Howe and his recent labors in New York passed by the First Society of Spiritualists Sunday vening, Nov. 25th, will appear in our next issue.—ED.

People's Spiritual Meeting.

Topics of interest are constantly being presented for investigation and inquiry at these sessions. Last evening the Conductor, Mr. Davis, Mrs. Spencer, Mrs. Morrell and Miss Viel (lately from Onset) partici-

pated.
Our afternoon sessions are given for mediu nistic exercises and development, and they often prove profitable and pleasant.
F. W. JONES. ble and pleasant. 230 W. 36th street, Dec. 3d, 1888.

Spiritualistic Meetings in Brooklyn Johnston Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-trday evening, at 8 o'clock. F. W. Jones, Conductor.

Brooklyn Progressive Conference.-Dr. E. V Wright, now of Brooklyn, spoke instructively before the Brooklyn Progressive Spiritual Conference Saturday evening, 1st inst., and the Conference exercises were participated in by C. L. Harris, Mrs. H. M. Walton, D. Ellsworth and Dr. J. C. Wyman, Mrs. F. M. Holmes, inspirational speaker and writer, will give the opening address, Saturday, 8th inst. Mr. W. W. Sargeant will speak the 15th, and Mrs. H. M. Walton will give an inspirationally-writen essay on "Benedlet Spinoza" Saturday evening, Dec. 22d. The 29th is set apart especially for the mediums. All these exercises will be held in Preparatory School Hall, Johnston Building, Flatbush Avenue, near Fulton, services to commence at eight o'clock. Bro. Samuel D. Greene is always on hand early, with a good supply of spiritual papers and magazines, and the friends are requested to patronize him early in the evening. the Brooklyn Progressive Spiritual Conference Saturof to patronize him early in the evening. FRANK W. JONES, Conductor.

Philadelphia, Pa.-Prof. W. F. Peck began a nonth's engagement with most encouraging successs. He spoke in the morning, detailing his evolution from Methodism to Spiritualism; and in the evening upon "The Science of Immortality," to an audience that crowded the large hall.

His lectures were received with many demonstra-tions of applause. The cause is experiencing a genu-

G. W. Kates and wife have established their home in Philadelphia, where they intend to hold meetings when they are not filling engagements at other places. Columbia Hall, corner Columbia and Park Avenues, has been rented for their use. The first meeting was held Sunday night, Dec. 2d. Mr. Kates gave a practical address upon Spiritualism, which outlined its utility and prospects. His address was well received. Mrs. Kates rendered an improvised song, and gave a number of spirit tests and descriptions, which were generally recognized. She impressed all that she is a medium of superior attainments. Excellent music and singing graced the exercises. The hall was well filled by people of evident culture. Mr. and Mrs. Kates will find a grand field of labor here, and we trust that our friends will give them a generous support.

vill give them a generous support. New Philadelphia, O.-Mrs. Helen Stuart-Richings has just finished a course of three lectures on "The Ethical Teachings of Spiritualism." The lec-"The Ethical Teachings of spiritualism." The rectures were free, by the liberality of many of our people who are not "to the manor born" contributing to a guarantee fund. Mrs. R., in addition to being an excellent inspirational medium, is also a finished elocutionist and vocalist, and entertained her large elocutionist and vocalist, and entertained her large elocutionist and vocalist, and entertained her large audiences each evening with songs and recitations, in which she seems thoroughly at home on the stage. She also gave several wonderful psychometrical delineations of character which were endorsed by a majority of the audience as being correct. At the close of her course she gave a select scance or circle, at which several deceased persons well known to the circle were reported present. Considerable interest was manifested at the meetings, and some who had never given the subject any thought are beginning to investigate.

investigate.

Lecturers going from East to West over the Panhandle Rallway can reach this place and stop over without much delay. Address, C. H. Matthews, New Yours fraternally, M. [Subscribe for the BANNER OF LIGHT.]

Albany, N. Y .- Frank T. Ripley has finished his November engagement with our society, and his work has been highly successful in attracting large audinas been highly successful in attracting large audiences to our hall, and many persons have been enlightened spiritually by the efforts of himself and
guides. "Jim," the guide for tests, was very accurate
and truthful, and gave many details that served to
convince skeptics that "there is something in it."

Mrs. E. Cutler begins a month's engagement Dec.
2d. She comes among us a stranger; we trust her efforts may be successful in convincing many seekers
after the truth which brings tidings of great joy to all
the world.

THE BANNER is a great favorite with our people, and I would not do without it under any circumstances. My father began to take it in 1864.

Nov. 30th, 1888.

J. D. Chism, Jr., Sec'y.

Haverhill and Bradford .- Sunday, Dec. 2d, Mrs. E. Clark Kimball was again before the Brittan Hall Spiritualists, and the day being exceptionally fine, she was greeted by great audiences, whose members were deeply impressed by what they were listening to. There were many long communications given by invisible intelligences, containing elements of interest to friends. The spirits speaking represented various localities, and a large portion of them were recognized.—Next Sunday Miss Jennie Rhind of Boston, the Scotch seeress, will occupy the platform.

E. P. H. Hall Spiritualists, and the day being exceptionally

Springfield, Mass. J. W. Fletcher addressed large and interested audiences on Sunday. In the afternoon he spoke upon "Christian Science," which he designated as milk-and-water Spiritualism, very useful to those who had not the moral courage to bear the odium of an unpopular truth. The evening found the hall full, and many of the tests that followed the lecture were acknowledged to be true.

THE BANNER OF LIGHT is on sale at all these lec-

Fitchburg, Mass. - J. D. Stiles, of Weymouth, Mass., lectured and gave tests for the First Spiritualist we had a large audience, and the people responded readily to the names given—a hundred and forty-five; all but seventeen were recognized. The oth and 16th of the present month Mrs. Ida P. A. Whitlock speaks and gives readings.

113 Blossom street. Society Nov. 25th and Dec. 2d. On the last named date

The Debate in Cleveland, O.

To the Editor of the Banner of Light: The first night of the debate between J. Clegg Wright and Rov. B. B. Bartlett, a Campbellito clergy-Wright and Roy. S. S. Bartlett, a Campbellite elergyman, came off on the evening of Noy. 20th, upon the
proposition "That the mental and physical phenomena of Modern Spiritualism can only be explained upon
the hypothesis that they are produced by decarnated
men and women, called spirits," Mr. Wright affirming,
Mr. Bartlett denying. It was a marked triumph for
our Cause, though great credit was due the clergyman for his bravery in "bearding the flom in his den."
Mr. Wright won new honors by the highly intellectual
manner he treated his side of the subject. Mr. B.
brought all the old arguments he could against Modern Spilirtualism, and some new ones, and at times became elequent, but Mr. W. met him at every point
and showed himself a master in polemical contests.
All declared that the debate should have lasted a
week instead of two nights.

Haverhill, Mass., Unity Hall. - E. B. Fair child, of Stoneham, Mass., occupied the platform be fore the First Spiritualist Society of this city Sunday, Dec. 2d. Good audiences were in attendance. The subject of the two P. M. lecture was "Belief and Knowledge." How much we believe and how little we know, said the speaker, regarding the great questions of immortal life and the possibilities of this life. Human experience was ever demonstrating the fact that the more we learn the more we see there is to be learned; the mental horizon was ever widening. The evening lecture was founded upon the legend of the manna in the wilderness; as the manna was to be gathered fresh every day, so the spiritual food to satisfy man must be fresh every morning. The things of day before yesterday cannot serve the appetite of today.—Miss Emma J. Nickerson will occupy the same platform next Sunday.

W. W. CURRIER. fore the First Spiritualist Society of this city Sunday

Buffalo, N. Y .- I would like to place before you many readers the fact that Buffalo has at last reached the point when she can claim the existence of a Spirit-

the point when she can claim the constant.

In all Society.

Since the close of our Cassadaga Camp-Meeting, Sept. 1st, Mrs. R. S. Lillie and her husband, with Edgar W. Emerson, have filled an engagement of a month; Walter Howell has been with us for the month of October. Walter has accepted a call from a Unitarian Church at Erie, Pa., and he will not be often heard from the platform spiritual in the future. He is a good Spiritualist and a good speaker.

Bishop A. Beals has just closed his engagement for November with us, and J. Frank Baxter will occupy our platform for December; Frank Algerton will be here in January. So you see that we are getting a feast of good things, and the work is progressing finely.

J. W. Dennis.

Port Huron, Mich .- It was my good fortune to be invited, with J. H. Haslett and others, to spend Sunday, the 28th Oct., at Pine Lake, as guests of Mr sunday, the 22th Oct., at Fine Lake, as guests of Mr. and Mrs. f. M. Potter, where we enjoyed a pleasant day, smiled on by the sunlight of nature in one of its quiet November days. During the time we were there arrangements were perfected for the holding of the THIRD ANNUAL CAMP-MEETING AT HASLETT PARK, beginning July 25th, and ending Aug. 26th, 1889. Everything seems to point to a larger gathering than ever. The warm interest of the friends will make it a success. Good sneakers were selected whom all will success. Good speakers were selected, whom all will be pleased to hear. J. H. White.

Lynn, Mass.-Dr. H. F. Merrill, of Augusta, Me. lectured and gave tests for the First Progressive Spir itual Society, at Exchange Hall, Sunday afternoon and evening. The audiences were good and apprecia-tive. Numerous tests and messages were given, which were nearly all recognized. Dr. Merrill will oc-cupy our platform Sunday, Dec. 9th, at 2:30 and 7 p. M.

Providence, R. I .- GERALD MASSEY lectured for us last Sunday on "The Devil of Darkness," and a good audience greeted him. The Sunday previous he spoke on "Man in Search of His Soul." The few people who braved the severe "blizzard" that prevailed on that occasion were more than repaid by the remarkably fine discourse. His lecture in Music Hall on "Shakspeare and Bacon" on Statzard and Bacon on the search of the sear Saturday evening was pronounced by the best Shaksperean scholars to be a most capital essay. The Free Religion Society here is endeavoring to secure Mr. Massey for a Sunday lecture.

Next Sunday Mrs. Isabella Beecher Hooker speaks for us.

E. H. Whitney.

Ada Foye in Cleveland, O.

This distinguished medium from San Franisco made her first bow before a Cleveland au dience to-night. The hall was thronged. She s truthfully able to say, "rent, vidi, vici." She continues here throughout the month. Dec. 2d, 1888.

AMERICAN SPIRITUALIST ALLIANCE 440 WASHINGTON STREET. MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON

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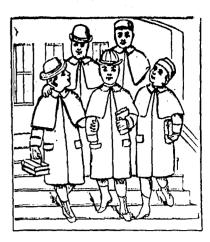
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