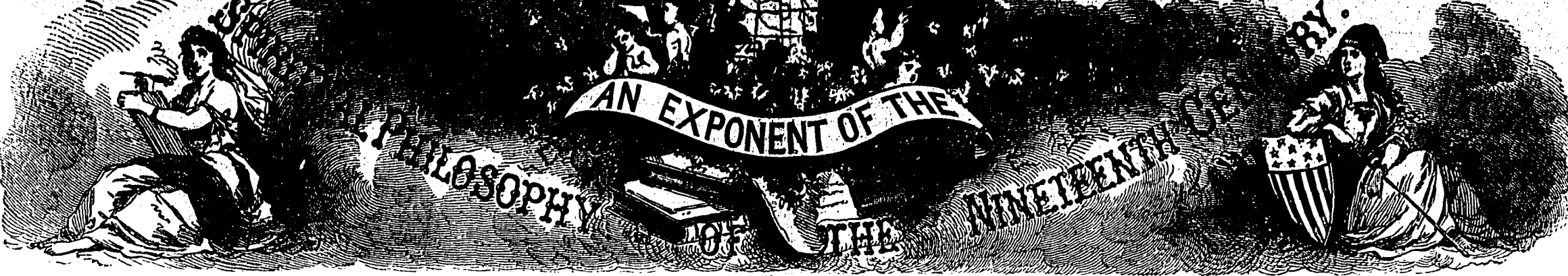


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## The Spiritual Rostrum.

### MODERN SPIRITUALISM:

Its Purpose and Scope in the Economy of Nature in this Part of the Nineteenth Century.

A 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.

There is a time for everything: a time to laugh and a time to weep, a time to sing and a time to dance, a time to rejoice and a time to be sad, a time to be born and a time to die, and everything happens in time. Time is measured by infinite duration and it is measured by phases of experience. It used to be a patent objection against Modern Spiritualism that it had not come sooner. If it be true that spirits live right on, that death does not interfere with the continuity of our consciousness, and communication be possible between the seen and the unseen, why have you not known it before? Why has it been so long in coming? Why did not the world find it out ages ago? To this last the natural answer is, "It did, spasmodically, conditionally, locally; but it was reserved for the advent of what is called Modern Spiritualism to meet the modern need, to adapt itself to modern circumstances, to work in the mental and moral atmosphere that has been evolved through long ages of natural incubation."

Modern Spiritualism—its purpose and scope in the economy of nature in this part of the nineteenth century! But Modern Spiritualism has been claiming a hearing for the last forty years, hence it covers a large part of the last half of the nineteenth century. Why call it modern? That implies that there was or is a Spiritualism that is not modern. In what is it different? Spiritualism in some form has existed, and been more or less manifested to man in some localities, under some atmospheric influences, as far back as there is a history of the race. But ancient Spiritualism was naturally clouded with superstition, as was everything else. Ancient religion shuddered under the shadow of that horror that rained blood and fire from the clouds, and superstition stood with its weapons over the best of humanity, to strike down every broad-thinking, reasoning soul. Everything gathered from the advancement of the ages has been steadily preparing the human mind for the advent of Modern Spiritualism. We can answer the question as to why it did not come before, in the Yankee way. Why did not Christianity come before? Why was not Jesus before Moses? Why are not mammals before mollusks? Why was not man before the lowest brute? Why are 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 forty years ago—why, how, where, in what did it consist? Shall we answer, "In the rap"? Then you answer, "But that is all exploded. The original mediums have declared that Modern Spiritualism is a falsehood, mediumship a humbug, themselves frauds." Does that make them so? Supposing every telegraph operator should swear there is no communication over the lines; that all the pretended messages received and sent had been frauds, manufactured at either end of the line but never transmitted over it: would you believe it? Would that make it so? Supposing Jonah should say he had never been swallowed by the whale. If you had been there and seen it done, and seen the whale, after a while, vomit him up on the shore, would you not insist that it was a fact, though Jonah turned round and said he had swallowed the whale? Having witnessed the process of swallowing, you would be inclined to doubt it even though you read it in the 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, experiments and communications, established not in one, but in thousands and tens of thousands of instances, through mediums, but under the most close observation and delicate scrutiny, and in every way tested, so that all forms of

manifestation have no dependency upon the character of the medium for truth, veracity, accuracy, morality or anything else.

The purpose of Modern Spiritualism is to meet a modern need, fulfill a modern demand, 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 superstition 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 submit everything to the processes of scientific investigation. When these things came they made progress against the old methods of accepting things on trust, because deductively some brilliant genius had struck down from a theory into its effect without any demonstration of its truthfulness. The result was the development 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 of induction, they could not support themselves under the scientific system, and had been relegated to the realm of faith. Faith has gone into the crucible of scientific experimentation, and when that fails it follows that faith has declined, faith must wane. And just in proportion as intelligence and scientific skepticism grew, faith and all the superstructure of religion bulged thereon necessarily waned.

Such were the circumstances at the advent of Modern Spiritualism. The world was growing rapidly skeptical, verification was applied to all discoveries in science, everywhere proving or disproving, and compelling everything to stand the test. The test could not be applied to religion, could not be applied to revelation, could not be applied to miracles, or to the ideas of immortality. Therefore it was declared, if there is an immortal soul in man let us see it. Science said: Let us put it to the test, analyze the human body, test it, put it into the crucible, analyze it, find the soul, evolve it if it is there. If there is a thinking mind in the brain, the brain ought to reveal it; we ought to be able to find it; if there is a soul in the body, the knife and scalpel and microscopic observation in dissection ought to find it. But they did it and could not find any soul at all, could not find any memory; could not find any thinking part; could not find that anything had gone out when the body was dead; every organ remained there complete, they had simply ceased to act. Their functions had ceased to manifest, but there was nothing apparently gone; the body weighed the same until time had had opportunity to work changes. Everything was just as large, every characteristic and peculiarity, from the tips of the hair to the ends of the finger-nails, was there just as complete, and nothing appeared to have gone out, but the machinery seemed to have stopped. And when, therefore, it was declared the man had gone out, the soul had gone out, science in demanding verification could find no answer, religion could give none, theologians could offer none. They could refer you to the Bible, to the miracles, could refer you to the authority of olden times and tell you to believe or be damned; and the scientific thinker said: I will be damned if I do. And he would. It is damnation to a scientific thinker to believe without evidence, to accept by faith when experimentation and observation fail to satisfy the demands of his reason, because it is untrue to the instincts of his judgment—it is infidelity to his scientific reason to believe without proof. And this tendency was rapidly growing—growing just in proportion as a broad civilization was unfolding out of the many shadows of the long, dark ages of superstition, growing just in proportion as reason refused to be subjugated to the dictates of blind idolatry, growing just in proportion as manhood and independent thinking and a rational interpretation of nature and life were gaining ascendancy over the slavery of religious authority and sectarian dictation. Therefore there was war between reason and religion. Even Paul recognized that when he said: "Carnal reason is at enmity against God, is not subject to his law, neither indeed can be." And the world had been taught in the interests of religion to subjugate reason, to refuse to reason on religious subjects. You might reason on material things, provided your reasonings in no wise brought you in conflict with religious authority.

But unfortunately for religion the study of the natural was inevitably to lead the mind directly up to confront the mandates of faith and the authority of religious dogmatism, and if allowed to reason on natural things that reason would not stop at spiritual things. And therefore when we found nature ruled by a system, for every effect a cause, that nothing happened by chance, that there was no absolute independent sovereignty of the will, and that nature moved steadily forward like clock-work, and that the stars and planets held their places under a fixed order—when it was found these things were true, and the operations of human life in the organisms of the body were determined 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 that God instituted nature, there was no rational conclusion to be drawn unless God was manifested through nature, and therefore the reasoning mind unfolded it and declared if there is a God he is in nature, a part of nature, nature's self. And then when asking of hu-

man immortality the same idea arose. If man is immortal he must be so naturally; if by accident, it counts for nothing; if by a miracle, it is of little value and has no evidence, for a miracle is foreign to nature. If man is immortal at all, that immortality must inhere as a birthright in his constitution, and it must be governed by laws as fixed and eternal as those which rule the body. Theology could make no answer to this kind of reasoning, and it laid its heavy hand even upon the geological student, who attempted to solve the mysteries of creation by the historic record left upon the rocks; it attempted to paralyze the astronomical reasoner with worlds for his proof and with his telescope for his authority, by insisting that he should not accept anything contrary to the dictates and authority of revelation. And the same spirit held you a prisoner in the old ideas of science. And when it was claimed that Jupiter had four moons that had actually been seen, the old Ptolemaic school of astronomers rejected it and used the profound argument (about like most theologians' reasoning against nature) that since the human head had seven apertures—two eyes, two ears, two nostrils and a mouth—that therefore the planetary system could have but seven bodies in it. That was scientific argument, not religious; that was the Ptolemaic astronomers against the Copernican system and the discoveries of Galileo; showing you that the prejudices, authority and acts of the schools, tending in a given line for a long series of generations, become as intolerant in science and in philosophy as they do in religion. And this, too, is another evidence of the great need of a universal solvent, and we claim that Modern Spiritualism is that solvent; that is its purpose; and the purpose and scope are what we are to consider.

It is to dissolve all the old shadows of superstition, to dissolve all the dread miasms of empirical science, and melt them in the crucible of immortality, to bridge over the chasm, to adjust the testimony and mechanism of the outward man, and that immortal part which leaves the body at death. Does it do it? We cannot claim for Spiritualism any purpose in the economy of nature that it cannot fill. To claim it would be to claim what is not true. Can it fulfill this purpose? Does it fulfill this purpose?

First of all, then, it came with scientific phenomena, or with raps. No matter it made with the raps, if those toe-joints gave intelligent answers from the spirit-world, not within the medium's consciousness or knowledge, it was a demonstration from the same. And through those raps of the Fox girls—in spite of their recalcitrances—demonstrations and communications and intelligences were received, independent of their will, their authority, their power; independent of all efforts of trickery, and no matter how they have tried to cheat, no matter what they believe, they have given communications through the raps that came—facts which gave knowledge which was absolutely beyond their reach—beyond any snapping of the toe-joints, no matter how much apparent trickery followed in their wake. To illustrate: You who are familiar with their history know that one of the first communications came from one who claimed to be the spirit of a man murdered in the house, and by searching evidences were found that a body had been buried in the cellar. Had those girls, those little girls, deposited a corpse in a corner of the cellar, several feet under the ground, in order that they might play this trick upon the world, and be deceivers for forty years before the whole human family? But another thing: it is a well-known fact that they could count—count the ages of friends unknown to the children by raps. Put your hand in a bag of shot, and the raps would tell you correctly how many you had. Did the girls do that? If so, they were marvels of intellectual, intuitive judgment, or else miracles in guessing. Nay; intelligence was behind them, and it matters not what. Phenomena may be independent of intelligence, they may be sure evidence of immortality. But when the intelligence lies behind the phenomena, when these facts are tested by scientists who observe them critically and narrowly, when the inductive process of thought is carried on, thus bringing in fact after fact, experience after experience, demonstration after demonstration, analyzing them, and relating them to the common claim, to determine whether they absolutely read with the authority of truth, they verify the claim of human spirits behind them. And the testimony of all scientists who have followed them up and studied them has verified the claim that it is an expression of the spiritual. But this was only the beginning, the beginning of a new era—the beginning of Modern Spiritualism. And it was not alone with the Fox girls. Scores of mediums in different parts of the country simultaneously appeared, as well as at Hydeville, with similar manifestations, and came to the conclusion that these communications 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 and blood, we were once physical like yourselves, 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 conservative and thoroughly scientific skeptic."

They have been doing it for about forty years, and they have established a branch line to carry out the conclusion, until to-day Modern Spiritualism is proving—has proven—as a conclusive and inductive scientific verity, the fact of spir-

itual reappearance. So in the physical sciences, after Harvey had established upon facts the circulation of the blood, he was mocked at, and declared visionary by the profession, but to-day it is entirely accepted, and supposed to be demonstrated beyond all possible doubt, but with no better proofs than we have of the communication of the denizens of the other world with those of this. The law of gravitation, discovered by Newton, and the immortal laws of Kepler, are supposed to be established beyond a doubt, but they are no better proven than to-day are the demonstrations of spirit communication throughout the earth.

But this is not all its purpose. This is but one of its purposes. Its purpose is to meet the growing need of the children of earth. It is not only the demonstration of immortality, (though this is one, and a very important one,) but it includes a great deal more. It holds the demonstrations not only of immortality but of the conditions of that immortality, the relations which the unseen world sustain to yourselves, the relations which our lives in the body sustain to their lives out of the body, the possibilities and realities beyond the grave. But that is not all we need to know in making up our habits and affections to-day. We are governed largely by what we know, expect or believe upon evidence will result from our conduct. We would never sow if we did not believe there would be a harvest; prepare for a winter if we did not know from experience there would be a winter; never build if we did not believe that we might benefit from that building; never attempt to educate our children if we did not think they might grow up and utilize the influence thus imparted—profit by the education. We would never build ships if we did not believe they could sail over the sea; never build railroads if we did not believe there would be a use for them in the commerce of the country; never do anything unless from the anticipation of something which it led to. So here and now, if we have no evidence of a life beyond the grave, if death ends all, if we are only great material machines, matter in motion, and all goes down in oblivion forever, then what is there to inspire our spiritual nature? What is the use of this wondrous aspiration, which reaches beyond the grim misery of the grave to stimulate and encourage us that the parting is for a short period only, if oblivion ends all? Nothing. It is a very weak support, and those who fully live it feel it grow cold, weak and inefficient in every department of the soul's growth. But when we can feel that not only what we learn is ours forever, but that our experiences, our habits, our moral status, our spiritual purity, our higher nature, are ours to carry through the shadow of death to help to do our work in the future, then there is some energy imparted, some vigor and stimulus to inspire us to make the best of to-day. If, on the other hand, we are made to feel, as the world has been through the generations of theological darkness, that our future rests upon the caprice of a God who has no government, law or divine order in his character; whose promises are not binding; who will have mercy on whom he will have mercy, and that the best and most noble characters, if they happen to fall below the line marked out by the capricious will of that divinity, are lost in depravity and darkness, what is there to inspire and encourage us to make the best of ourselves for the life that is to be ended thus? Nothing. But we must lean on faith and trust to the virtue of mercy and grace, and believe, and through these we may inherit eternal life; but our good living, our virtuous thoughts, our intellectual purity, our private life—all these count as nothing, if we fail to fill the demands of faith and the caprice of God. And yet the barrenness and depravity of a lifetime can all be brushed away in a dying moment, by believing in the power of an unoffending atonement to snatch us like a brand from the burning and carry us to Abraham's bosom; while those whose lives have been one perpetual development of virtue and goodness, failing in faith, go down into utter darkness. This does not make the world better; does not give the sensitive soul strength to rise and struggle, and strive to overcome temptation, conquer inherited evils and vices, to make virtue and honor and truth and intelligence a perpetual effort 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 strike an eternal death-blow through the theological errors that hang like a nightmare over humanity. But not to strike a death-blow at religion; not to strike a death-blow at worship; not to strike a death-blow at revelation; not 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 our conditions for happiness as our ultimate birthright beyond the grave, and we can take it in defiance of any and every power.

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 fiend, to make war upon the sacred justice that robs man of his birthright, of his experience, and gives him glory when he deserves damnation, and when he deserves glory, eternal woe. It was to take all these out of the world, but not to leave the world blank, without faith, without anything on which to lean—hav-

ing taken the error to leave nothing in its place that was beautiful and true, but to put these in their place; that is, to put in the place of hell heaven. Heaven and Hell stand as antipodes in the old theology; to shun Hell and gain Heaven was to gain the goal of ambition. That is not the idea of Spiritualism, but we have transformed Hell into Heaven. You know there may be an accumulation of energy by which a force may disappear in one place and appear in another; by which certain conditions may fade in one place and appear in another. Nothing lost, only transformed. So Spiritualism begins gradually to mold Hell into Heaven, and gradually the narrow bondage and slavery and limitations of human life die. In a word, it puts nature against superstition, makes nature our groundwork, equips nature with a divine spirit instead of a fiendish one, and thereby enables nature to serve all the demands of our being.

Hence the proposition of our theme is the purpose and scope of Modern Spiritualism in the economy of nature. It was not before, because the world had not reached an intellectual and spiritual development that could take it, because the only professed spiritual power was from the ancient Hindus, from the ancient Moslem revelations. But scientific observation, by relegating these to the domain of reason, by realizing the distance between the seen and the unseen, and bridging over the chasm that separates matter from spirit, opened man's higher nature. And this is still going on to convince every man, woman and child, the wide world over, against the shadows of superstition, that those out of the body are as real as those in the body. They have been regarded as ghosts, dangerous, and to be dreaded. But those out of the body are your friends still, loving you still; they can advise and communicate with you still, through your entire life. This has been done and is being done as the result of intelligence in spiritual things, of reason with revelation, mortality with immortality, the seemingly miraculous and unnatural with law, order and system. Spiritualism, in its purpose and scope, seeks to bring religion, divinity, immortality, revelation, everything, under the atmosphere of reason, and relegate them to a long communication of cause and effect under the infinite government of God. And, having gone in this line, it has revolutionized not only the world of fact but the realm of feeling as well; not only revolutionized the understanding of man in regard to the spirit-world and immortality, but at the same time and by the same process taught him to realize the realities of truth, and to recognize spirit life.

In the discovery of the third law of Kepler, which cost him seventeen years of severe labor and study, he had a supreme object. He saw that there must be some law of universal relationship that should bind all the worlds and systems of worlds in one common family by a bond as accurate as any in mathematics, and he discovered that bond at last, a bond overshadowing the universe of worlds. Now Modern Spiritualism sees and feels how universal is the bond between our human souls, and how impossible is the eternal death or damnation to any part of the human family without eternal violation of the whole order of nature and of God. It is as hard to establish as a universal rule as it was for Kepler, after he made his discovery of the third great law, to convince the world of it.

The advent of Modern Spiritualism came proclaiming peace on earth, good-will to man. "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, and Jesus is reputed as saying: "I came not to bring peace, but a sword; for I came to set a man at variance against his father, and a daughter against her mother, and a man's foes shall be of his own household." And the law of the Christian religion and its development has abundantly displayed this purpose, for tears 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 family—man, 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 scandals and jealousies and counter-interests between mediums, and public denials of public teachers, they are not as much divided as churches and religions. Very likely Spiritualism to-day is in its time of childhood, and in these conflicts we are all learning to grow. We are learning through pain by the wants unfolded by our conflicts and personal limitations and our passions, we are learning that every man, woman and child has a right to interpret facts by his own judgment and investigation. We may dif-

for on religion, on social history and on social progress, yet we are children of God, and in all divine rights we are but fellows of one infinite family, and should recognize each other's wants. This is one of the greatest needs at the present day, and Spiritualism is doing, and has already done, more than all the churches in this one direction, and developed this broad generosity of feeling and mutual good-will between the children of men. Notwithstanding we have our separate opinions, and our various forms of development, and though we cannot all see alike, and think alike, and feel alike, we do not need to. It would be a greater calamity if we 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 Spiritualism, after having demonstrated the continuity of life beyond this world, having left the flesh here; after establishing this beyond a doubt, and it still needs to be done; hundreds of thousands more, many millions more must be convinced, and the work must go on, not only to establish itself upon the eternal verities of investigating science, not only to bring to its support every materialistic, scientific authority on 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 and religion; bring religion into sweet and sacred harmony with reason, scientific fact and judgment. It has that power; it can unite and harmonize carnal reason with God, with immortality, with the dominion of worship and religion. It will stimulate and purify the affections, not crucify them. It does not come to blight your feelings and seal your soul in sin 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 displayed in Nature. When Modern Spiritualism is perfectly established, there will be no broken families, no broken hearts, no broken affections, no lost ones that go down in the grave of oblivion, or infinitely worse, in the grave of eternal despair. But the family circle will continue right on, and those who have preceded you will still continue to blend in a common companionship of thoughts and sentiments and feelings. And as the scope and purpose of Spiritualism advance and unfold, they can come together and elapse in each other's arms as physical, tangible and real a substance as was the body that was laid away. The great scope of Modern Spiritualism is to give the heart of humanity more scientific reasons, authority, organizations, institutions; more to love, purify, exalt and influence the sacredness of human love in all the relations of the family, the home and the immortal life. One of its objects and purposes, one of its ideas and most far-reaching expressions, is to be found in its influence upon childhood—born and unborn; not only in teaching lessons that give a new life and consciousness to impart to children from parentage, but in seeking to develop the higher soul to unfold it. It seeks to inspire the atmosphere of home with that immortal spirituality, that perpetual sweetness in harmonizing the quality of justice in the relations 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 any other. Not in the expression of fact and phenomena, not in its intelligent rationality, not in the authority of public exhibitions, not even in private circles, but in the proper development and higher reality of the soul through the family relations, by which this spirit of humanity is made heartfelt and real. "But," says one, "I thought Spiritualism was a destroyer of homes, broke up families, separated 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? 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 hundred-fold now, in this time, and in the world to come life everlasting." Perhaps that pulpit orator had applied this to Modern Spiritualism; but if you will compare the statistics, you will find there are quite as many divorces and separations, and family conflicts and disorders, 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 the 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 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 conception of the relations of man and wife, a more exalted conception of the sanctity of home; then by-and-by 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 built churches?" We have some. "Why have you not endowed institutions of learning? institutions of charity? Why have you not built these and endowed them, and delighted the world with your works of righteousness 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 many asylums had been built, missionaries established, 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

forty years? How far had astronomy gone in forty years? How far had geology gone in the first forty years? How far had chemistry gone in the study of the bones, and muscles, and nerves in the first forty years of its growth? How far has any science gone in forty years? But Spiritualism carries along with it, through all the debris of materialism, of the olden wall of theories, its system of facts and scientific data, of close and critical observation and appreciation of these facts, until it has brought them to the attention and deepest analysis of many of the best scientific thinkers and observers 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 the demonstration of the continuity of life. In the next forty years we expect the different religious societies, even the active Mother Church, will accept Modern Spiritualism as a divine revelation, given in this afternoon of the nineteenth century, adapted to the natural unfoldment in the order of nature, in the economy of nature, to the needs of humanity; in which every church shall share, every religion bow. The Mother Church accepts spirit-communication, it acknowledges spirit-communication, but denies its authority except under the leadership, government and domination of the church. But plainly the purpose of Modern Spiritualism is to break this assumption of the monopolist, and it is reaching to all spheres, it is reaching through the most powerful church of Christianity, which trembles before the light of its superior reasoning power.

To-day the influence of its subtle life is laboring everywhere, extending its activities through the different departments of the churches, Protestant and Roman Catholic alike. We do not expect to destroy the churches, we do not wish to destroy them, but in a liberal, expansive sense to unfold them. The Mother Church is yet needed as one of discipline, she is needed as part of the economy of nature in working out the religious problem, to be slowly solved, analyzed and relegated to its place without any shock of moral or material revolution. If to-day the whole authority of the Mother Church, with all its riches and its pent-up energy, were swept away without preparation of the people for something better, it would be a most terrible calamity for the civilized world. Therefore it is not desired on the part of the spirit-world; it is not the object or scope of Spiritualism to strongly shock old systems and institutions, but slowly to educate to a knowledge of the future, to solve the problems and reduce them separately, through education, to a reasoning, liberal, generous, universal religion, whose name shall be Modern Spiritualism.

There is much more that might be said in this connection, but we are wearying you, and must let your minds and bodies rest. Let us say, in conclusion, that the influence and scope of Modern Spiritualism in this part of the nineteenth century came in answer to a natural, moral and religious need—came as quickly as they could come, as quickly as they could be received, as early as scientific verification was possible 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 witches, under the dogmatism of that old superstition brought down from Moses and Abraham, and then say whether it was possible for Spiritualism to come any sooner than it did, ere science, reason, culture, philosophy and everything had grown to that extent that man had cast aside these old superstitions and drifted to the other extreme, so that they were prepared to listen to the raps, to the tests, to the declarations, to the shadowy thoughts that presented themselves were prepared to listen, to analyze, to accept, to reject upon a normal, 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 to establish this we must remember that Spiritualism came with its facts, but said: "Take not the dictum of any spirit, of any revelation, of any declaration of either God or man as authority that your immortal conscience and reason 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 thought as it moves with eternal force throughout the length and breadth of the land. Individual sovereignty, reason and conscience have been supreme against the world below and the heavens above.

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 spirit-communication is not all of truth, so no one authority contains the whole revelation of truth. But you yourself, working in wisdom with nature, 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-saving powers that ever manifested 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 Messrs. most successful works. "The Painter," etched by Gery-Richard, a young artist of great promise. In "The Liverpool Corporation Collection," E. B. Dildin, after describing its origin, rise and present status, dwells chiefly upon "The Walker Art Gallery," erected at his own cost and presented to 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 Dante Gabriel Rossetti," by W. M. Rossetti, giving those of that artist and poet 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 Cathedral," by Elizabeth R. Pennell; five illustrations, "Islands of Royalty," by Lewis F. Day, four illustrations, and "Old Arts and Modern Thoughts," The Bow of Isis," 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," he asked, "where are the Indian's lands?" They told him "beyond the hills." He said, "If the Indian's land was in the hills, there is as big a white man's lie, then the red man owns all the country."—*Pipe of Peace.*

#### LET IN THE LIGHT.

by CLARA WHEELER HOLMES.  
Delivered by her at the laying of the Corner-Stone of the New Public Library in Copley Square, Boston, Nov. 28th, 1888.

Arduously, beneath her glittering dome,  
Our three-billed city greets the morn;  
Here Freedom found her virgin home—  
The Bethlehem where her babe was born.  
The lonely roofs of traffic rise  
And the smoke of household fires;  
Till o'er them in the peaceful skies,  
Faith points to heaven her clustering spires.  
Can Freedom breathe if ignorance reign?  
Shall Commerce thrive where anarchy rule?  
Will Faith her angelic brood retain  
If darkness clouds 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 digges—  
So learning's treasured jewels shine  
Ranged on the alcoves' ordered shelves.  
From history's scroll the splendor streams,  
From science leaps the living ray;  
Fined from the poet's glowing dreams  
The opal breathes the play.  
Let in the light! These windowed walls  
Shall brook no shadowing colonades,  
But day shall flood the silent halls  
Till o'er you hills the sunset fades.  
Behind the ever-open gate  
No pikes shall fence a crumbling throne,  
No jackies crouch, no coulters wait—  
This palace is the people's own!  
Hears of our narrow-girdled past,  
How fair the prospect we survey  
Where loved and hated waters blast  
And rolled uncheck the storm-swept bay?  
These chosen precincts set apart  
For learned toil and holy shrines,  
Yield willing homes to every art  
That trains or strengthens or refines.  
Here shall the sequestered minstrel reign  
Where the poet's lyre and the scholar's call,  
Sovereign of all their vast domain—  
The queen—the handmaid of them all!

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

NUMBER TWENTY-ONE.

To the Editor of the Banner of Light:  
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, 1888. 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 R. 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 signature, in the *New York Herald*, to its editor, dated London, Eng., May 14th, 1888; which was evidently the result of deep-seated jealousy, simply because manifestations other than her own were more sought for by people who, like the Bostonians, had become saturated with late-for-good and sufficient reasons her mediumistic powers have nearly or quite forsaken her.

The last sitting I had with her was at Lake Pleasant, Mass., August, 1887; and the raps were so unlike those of former years that I have often since expressed my belief that they were not genuine. In her letter in the *New York Herald* she says: "Spiritualism is a curse. God has set his seal against it." If so, what a pity that he did not set that great seal before Spiritualism, as stated in a late Boston (Daily) paper, was the minds of eight millions of people. Continuing her letter, she deals in heated vituperation of those who "ignore the rappings (which is the only part of the phenomena that is worthy of notice), and rush madly after the glowing tales of the 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 be loss of money, softening of the brain, and a lingering death.

In her letter there is no denial of her mediumship, or hint that she has played the role of a "heartless person" for forty years; but, on the contrary, as positive a statement as would be necessary to convict a criminal, that having since expressed my belief that they were not 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 to be a spirit, and I never deceived anyone. I produced what I produced by spirit-power. On the contrary, I had printed on all my cards the explicit statement that I did not undertake to explain the cause of 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 in placing her hands upon a sheet of paper that she placed upon a table, she proved 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 exposé of the secrets of the alleged spirit-rappings."

In this confession Margaret says:  
"My sister Kate 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, "Margaret" says:

"At night when we went to bed we used to tie an apple to a string and swing it, 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, and then bumping apples 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 exposé 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 devoted to the incidents occurring at the home of the Fox family, wherein she described many marvelous events, in which the younger children, Margaret and Katie, 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 statements of Margaret or in her "exposé." 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 toe and fingers that are not known to the public. Such perfect control is only possible when a child is taken at an early age and carefully and continually taught to practice the rapping, which is still in the hands of children. If it is correct, who taught these little children 'carefully and continually to practice the muscles of the knee'? And what kind of

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

"When Dr. Kane came into the room at Philadelphia, I told him that I hated this thing, that I had never believed in it, and that I had been a trick; that I had been forced into it and did not want 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 dear 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 the death of Dr. Kane, I was driven to it again." "Driven to it"? Honest women can live without stooping to deception, and continuing 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 to be a "medium." Also he said: "If she did not so claim, the advice she avers to have been given! Her statement represents her priest as a joint partner in her guilt—which few, if any, will believe."

I have directed 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.

I made a special trip to Boston expressly to attend her "exposé," 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 "exposé." 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 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 exposé, and that the "exposed" would be a poor and probably money was their only object. Believing that representative Spiritualists ought to be there, to take part as committee, and insist on a fair and honest "exposé," if that be possible, I called on L. L. Whitlock, editor of the *Boston Herald*, and he had decided not to attend, he accompanied me to Music Hall. On our way we called at the office of the Chief of Police to make inquiry as to the proper course to pursue for the arrest of "Margaret Fox Kane" for obtaining money under false pretenses, either at one of the exposés 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 pretenses, either at one of the exposés 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 pretenses, either at one of the exposés 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 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37. "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 repay a careful perusal, as it successfully controverts everything that has recently said by Margaretta Fox and Mrs. Jencken. Price, see advertisement.

## NOTICE.

Mr. and Mrs. C. P. Longley (Miss M. T. Shiel-hamer) 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 sances if desired.

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 obliquity 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 cause has been cordially endorsed by a large number of the Fifth Congress, and there is every indication 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. Curtis, third Vice-President; Robert McMurphy, Corresponding Secretary; L. J. Du Pre, Assistant Corresponding Secretary; Mrs. J. P. Newman, Recording Secretary; Mrs. E. T. Charles, Assistant Recording Secretary; S. M. Baldwin, General Secretary; J. P. Newman, Treasurer.

## Removal of "Light."

On account of the inadequacy of the premises occupied 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 Alliance.

We congratulate our friends upon their acquisition 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 seers, trance and prophetic medium, Augusta Dwinells, at 20 Bennett 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 Monday's mail to insure insertion the same week.)

Mrs. Ida P. A. Whitlock has been busy thus far this season. She is to speak in Fitchburg, Mass., Dec. 9th and 10th. 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.

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 Mass Avenue, Peoria, Ill.

Bishop A. Beal'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 Brittain Hall, Haverhill, Mass., on Dec. 9th.

Mrs. Beecher-Hunter lectures in Blackstone Hall, Providence, on Sunday evening next.

J. W. Fletcher will lecture in G. A. R. Hall, Springfield, 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 accept calls to lecture or attend funerals during the winter.

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.

Frank Alington 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, Boston.

Mrs. S. Diek, 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 Barnicot spoke Sunday, Nov. 18th, afternoon and evening, in Fall River, Mass. The attendance 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 O. Howe is engaged to speak at Casadunga Tuesday, Aug. 6th, Wednesday, Aug. 8th, Sunday, Aug. 11th, and Sunday, 18th.

When a man looks grave is it a sign that he is going to die?

## ALL SORTS OF PARAGRAPHS.

## CHRISTMAS DAYS.

Thanksgiving Day is past and gone, And many turkeys are forlorn; But Christmas days are drawing nigh, When watered months will munch mince-pie, When earnest children, full of glee, Old Santa Claus will hope to see; If they do not they will be flocking To the omnibus 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 spiritualize 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, "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. I'll stop 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 isn't a trumpster, the soldier who carries arms is n't an armpt, and the boy who steals peaches is n't a peach-pit.

City man: "Is this locality healthy?" Countryman: "Healthy? You bet we're healthy. There ain't a doctor within forty miles."

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

Soliloquy of an unrecognized genius: "There is no doubt that I am a great genius and yet not understood. Now, the only thing I do not know is whether my time has come, or whether it is past."—*Allegiance Herald.*

All the States this year kept our Yankee Thanksgiving on the same day—Nov. 22nd. 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.—*Blighington 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 Princesses 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 happy story. Manager Duff'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 ladies vote?  
Still the land of liberty,  
When the ladies vote!  
They will govern with a state,  
Lift the poor and curb the great.  
Do their duty—never late,  
When the ladies 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 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 Common 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 of nature is one.—*Antisthenes, B. C. 436.*

The season of presentations and surprise parties 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 Marchal Baker, 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 exposure of Spiritualism.—*New Thought.*

But Showman Barnum did get the notorious impostor, H. Melville Fay, instead, to injure our cause. If possible, but it proved a fizzle, and the fellow was soon dropped.

No more the sun our faces fries,

No more we mop the brow,

And, best of all, there are no flies

On any of us now. —*Boston Courier.*

But 'rouches 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 sugar. It is nice, but it does not circulate itself.—*Pittsburgh Chronicle.*

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 dailies, 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. Before that, Paris 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 Gatten-

berg's press, secreted by some religious reformer, who brought in his midnight bag of stolen in his doctored some printed scraps in the Latin tongue, telling how the French with the good cause in the country he was living. These dispatches from France, secreted in this way, give the accounts of the massacre of St. Bartholomew.

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 or crumpling 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 is something which cannot be measured except by a more powerful microscope than has yet been invented.

An emigrant caved in on some railroad laborers near Old City, and the verdict of the jury was: "Died of gravel."—*Old City Herald.*

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 Austria, 75 in France, 60 in Russia, 50 in India and 125 other countries.

Wife (to unhappy husband)—I would not worry, John; it does not do any good to borrow trouble. Husband—Borrow trouble? Great Great! my dear, I ain't borrowing trouble; I've got it to loan.—*Scranton Truth.*

EUROPEAN TROUBLES.—M. Hertensfeld, President 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 Sudan; 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 railroad 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 employes and passengers after a severe shock on the rails.

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 employe 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 performed by DR. EILEN R. FITZ, 144 North 10th 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 fail.

## The Golden Gate Special.

The Union and Central Pacific roads, and Pullman Company, put on December 8, a weekly train of mail and vestibule cars to run between Council 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 drop a call and examine their assortment for yourselves.

## For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occultism, Esoteric Religion, Reform. Published weekly at Manchester, England. Single copy, 5 cents.  
HALL'S JOURNAL OF REALITY: A Progressive Weekly Health Magazine. Published monthly in New York. Single copy, 10 cents.  
BOOTHAN'S JOURNAL OF MAN: Monthly. Published at Boston. Single copies, 10 cents.  
THE SOUL: Monthly. Published in Boston. Single copy, 10 cents.  
THE CARRIER DOVE: Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.  
THE BIZ QUIRQUES: With Answers in All Departments of Literature. Monthly. Single copy, 10 cents.  
THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.  
THE LUNATIC-PHYSIOLOGICAL 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 copy, 10 cents.  
THE BEST SEED: Published weekly in New York. Single copy, 5 cents.  
THE HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 10 cents.  
THE THEOPHIST: Monthly. Published in India. Single copy, 5 cents.  
THE GOLDEN GATE: Published weekly in San Francisco, Cal. Single copy, 10 cents.  
THE SPIRITUAL WAY: A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.  
THE PATH: A Monthly Magazine devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.  
THE VOICE OF NATURE: Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

## ADVERTISING RATES.

Each line in *Agate* type twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.  
Special Notices forty cents per line, Milton, each insertion.  
Business Cards thirty cents per line, *Agate*, each insertion.  
Readers' editorial columns, large type, leaded matter, fifty cents per line.  
Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on the day 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.  
Electrotype of pure type matter will not be accepted.  
The publishers reserve the right to reject any and all electrotypes.

THE BANNER OF LIGHT cannot well undertake to couch for the honesty of many advertisers. Advertisements which appear fair 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 reason to disapprove or uncertainty of confidence.

## SPECIAL NOTICES.

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

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ON TUESDAYS AND FRIDAYS.

AT 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 8 o'clock; the services commence at 8 o'clock precisely.

Mrs. M. T. SHELLHAMER-LOVEJOY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or action. Questions can be forwarded to this office by mail, 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 Friday afternoons under the influence of her guides give incarnated individuals an opportunity to send words of love to their earthly friends. These messages are reported as considerable expense and published each week on this page.

It should be distinctly understood that the Messages published in this department are not intended to replace the spiritual life of the individual, but to supplement it. 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 expressions of such truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Natural friends are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Perfect letters of inquiry in regard to this Department of the Banner of Light will be addressed to the medium in any case.

### QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. SHELLHAMER-LOVEJOY.

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, who art the source of all life, 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 rises high in the heavens, and that it will eventually illuminate the entire universe; no cloud shall stand in the way of thy 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 thou dost teach, and may we grow in spirit, gaining strength and endurance to meet with that which is to come. We praise thee, our Father God, for these things; for the shadow as well as the sunshine; for the calm 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 a 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, are they to be taken 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 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 itself does not give utterance through his medium has not been sufficiently informed upon the subject under consideration to give a correct prognosis.

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 sequence of events in which he is 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 medium adapted to his use, and can bring his 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 prophesy of what will occur in the life of a community or the extension of a nation, but 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 persons. 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 and most useful mental force from that discipline which it has to bestow.

Q.—[By A. I. Walker.] Some years ago at a Banner of Light Séance a spirit communicated who said he was a Roman Catholic; that he passed out of the earthly life so recently that he received the last rites of his church, and had a lost feeling upon entering the spirit-world, but that he soon found a priest to shroud him, when he was made all right. Are the rites of the Roman Catholic Church practiced in the spirit-world?

A.—The rites of no special church are practiced in the spiritual world proper; but there are bodies of spirits divested of the mortal flesh, who yet hold closely to the old opinions and ceremonial which they entertained and practiced on earth. Such bodies of spirits are not what we call high spirits; they are not seeking and reaching out for new developments 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 association with advanced and intelligent spirits. These intelligences of whom we speak associate with their kindred in bands and exchange thought and opinion between 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 ceremonials, and many of them receive 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 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 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 ourselves seen spirits who 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 crave. The question naturally arises, then: Are these priests and officers 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 achievement 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 we have knowledge to rise above their darkened state of ignorance to one of information and of spiritual progression.

There are constantly going forth to the spirit-world human beings who are ignorant of the laws of life here, and who are ignorant of their own existence. Such must be taught. At first they come in contact with spirits who have preceded them, who have not advanced out of their former condition of subvibrancy or of ignorance; but they are shortly brought under the dominion of bands of wise and exalted intelligences, who work for their welfare. No spirit need remain in bondage who desires to rise above it; only those who are arrogant and self-sufficient, who believe that their own opinion is the best and wisest that can be entertained, remain in a condition of darkness; but those who are thus held in the chains of superstition 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 nature. 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 ministrations from public officers, and be a law unto themselves, spiritually and mentally.

There is no established church in the spirit-world. The spirit-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 broader, 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 by the indulgence of superstitious ideas, but by sending forth a kindly, loving, uplifting thought, feeling and assistance, to all their kind who in any way require such help.

Q.—[By O. S. P.] What percentage of the clergy who preach dogmatic religion are 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 the clergymen who preach what is called "the gospel of Christ," but we have come in rapport with a large number of so-called ministers of the gospel who express their religious opinions (teachings) week after week, from the pulpit and the platform. 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 those which they teach 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 the teachings which they give forth from the Sunday pulpit, and serious fears concerning which they preach is not the very best means 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 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 of the darkness into the light, and less of that terrible penalty which is to come to the erring, wandering, ignorant spirit, unless it follows the rules of guidance set down by the 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 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 wish to engage.

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 action of thought, and when this arises in the human mind it will not 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 doubt and question about all those doctrines and exhibitions of religious life which in former times were accepted as undeniable truth, then most certainly will the error which may be contained within those doctrines, principles and teachings begin to lift its head, and 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? What is the nature 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, 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 per- haps claim to be ancient philosophers in the spirit-world, who maintain the theory of special 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 it? It is because they are in accordance with truth? We may properly say that they have 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. If science is to be of any use, it must be 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 humanity as a whole is learning, growing, progressing out of its former state of ignorance; they are not adaptable to the needs of the age, and are not adaptable to the needs of humanity as it is offered in its stead, grows, expands, and increases in knowledge very rapidly; although time is not irksome to such, they recognize its existence, and try to make the most of its passage. Such spirits as the latter may, however, are few in number, for they are not only in knowledge and understanding, but in the power of expression, in sending forth their

own thoughts and conclusions, not in arrogance, but with the humble desire to add some thought of usefulness to the world, and to do something toward the investigation of truth.

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

A.—There is a possibility that a medium, unconsciously entranced, who has passed out of 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 life. Such a case has happened, and may happen 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 body, and withdraw his mind and attention from the physical plane, 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 spirit who had possessed it of the body, and in such a case, 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 utilize his power as to hold complete control over his physical body. Should one, however, discover a difficulty in the spirit of the medium reanimating his mortal form, it would be wise to instantly apply magnetic treatment, and possibly electricity. This would set the forces of the body in motion, and perhaps strengthen the magnetic cord between the spirit and the physical form, and thus 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 never met, not especially as it occurs so seldom in the experience of mediums and of mediumship.

Q.—[By Free-thinker.] It is recorded in Scripture, as expressed by Paul, that man is a dual being, having both a spiritual and physical body. If this be true, the spiritual element—cause the physical, at times, to fully control the person and cause unspiritual conditions?

A.—We do not think so. We think wherever the spiritual preovincies in the nature of any individual have the ascendancy, then will the ideas of the mind essentially be spiritual in character. It seems to us that those 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 who is under the control of the physical. We think we reason logically upon this subject. It is true, we have seen individuals highly materialistic, 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 ask: "What is the reason of this great change in the individual?" If the former, then, the question arises: 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 spiritual nature and character. We think it is the latter, and we are confident 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 to put in the physical part of the character, intelligence, spirit or mortal; but if the instrument is at such times, when the spiritual is in the ascendancy, expressing only the higher qualities of his own being, then we must conclude that when he manifests those lower qualities, he is under the control of the physical, psychological influence of one or more other intelligences. It may not be that these intelligences are incarnated spirits; it may be that there are circumstances and individuals surrounding him, who are sensitive to earth that sweep him into the vortex 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 is the strongest hold of his organic nature.

It is well to be careful to believe that the more spiritual his character, the more elevated his aspirations and outward tendencies, the higher will be his condition and the more safe will he be held against temptation and moral danger. He will be surrounded by a guardship of high spirits, and his mind will be so purified that his own life will be so pure and beautiful as to shield him with a mantle of light, while this side view and good spirits who can easily mingle their own influence with his, and who will do so to assist him in his high aims. It is safe to conclude that the more exalted and noble 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 blind him to the light of truth, and 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 me, "Why is it that father has not made himself known during all this long period?" They have watched and waited for some tidings from me. My dear wife has been anxiously desiring 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 those 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 far away. I find the work in the spirit-life far more grand and beautiful than that of earth.

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 crosses, however, which 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 would much prefer to come in private to my friends, 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 mortal body, so that I may be able to see and hear my dear friends. 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.

My husband knows very little of spirit-return, Mr. Chairman. He has learned something, and will be able to learn more, I think, after receiving this message directly from me. Alice Stacey. Please send the message to John Stacey, of New York.

ing this message directly from me. Alice Stacey. Please send the message to John Stacey, of New York.

#### William Henry Ford.

I lived in South Boston, Mr. Chairman, and I would like my friends there to know that I come to visit them. How sweet it is to spirits to realize that one is not forgotten. As I go from one house to another, I hear my name spoken, and it is very pleasant to me. My dear wife is with me to-day, and we are happy in this beautiful life, yet are we ever looking forward to reunion with dear ones who still remain on earth. I know very little comparatively of spirit-return, and I find much to learn in the higher life.

The children are connected with the Lyceum, and I am very happy to say they are growing in knowledge on these subjects. We often speak of the dear girls being educated in your Lyceums, and feel that it is a grand thing for them, and for adults, too. My name is Capt. William Henry Ford.

#### Sylvester W. Brown.

I hardly know how to take control of the instrument, 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 it true we can do and 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 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, and I suffered in passing over, but my thoughts flitted away to you—how lonely you would be.

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 I am sure to 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 it is different from that which we believe in, but I dwell 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.

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 know, dear wife, 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 it is very hard for me to be 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 am 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 member there, and I have joined the Lyceum beyond, 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 they are somewhat different.

Mr. Thomas Leas will know who has been speaking, as a lady came with me that they 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 that of them to be sure that we are in the work on the spirit-side just as really, 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 once saw 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 immortality of the soul, that we are alive and active in the spirit world. 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. I thought it was all a fraud—a got-up sort of a thing. Now I find I have been looking through a smoked glass, and I see a 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 dwell in the mortal form a long time, and I can offer no excuse for my neglect.

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

How surprised I was, upon entering spirit-life, to see people walking about as you do. 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.

I 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.

My dear father, oh! how gladly would I tell you of the beautiful life of spirit. I have longed many times, as I have seen you so and 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 to- gether.

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 the meetings where you may learn of this great truth. I know you have not so many opportunities to come into communication with you, but sometimes there are channels opened in your vicinity.

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 Parsonfield, Me. My name is Minnie F. Lord. My mother's name is Rose E. and my father's Edwin E. Lord. My mother felt that the house was sweet 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 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,

and I guess Dr. Vosburgh knows I am round sometimes.

I would like them to know, also, that we meet together, not only the colored people but the white people, and we do have a first-rate time. I am very well satisfied with my home, and I do not want to come back to it. My name is Charlie Bristol. I used to whitewash. It was a good occupation, and I had a name good enough for white people. I'll come again, and I shall be a colored man every time.

#### Sarah White.

I would like to have Ellen know that I come into the home, 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 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 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.

Mr. J. O. O'Brien, Brown, Maine; Portland, Me.; Mrs. Augusta H. Blagrove, Lowell, Vt.; True French, Harriet Metcalf, Sarah E. Johnson, Annie Hague.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH).

As per data will appear in due course.

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