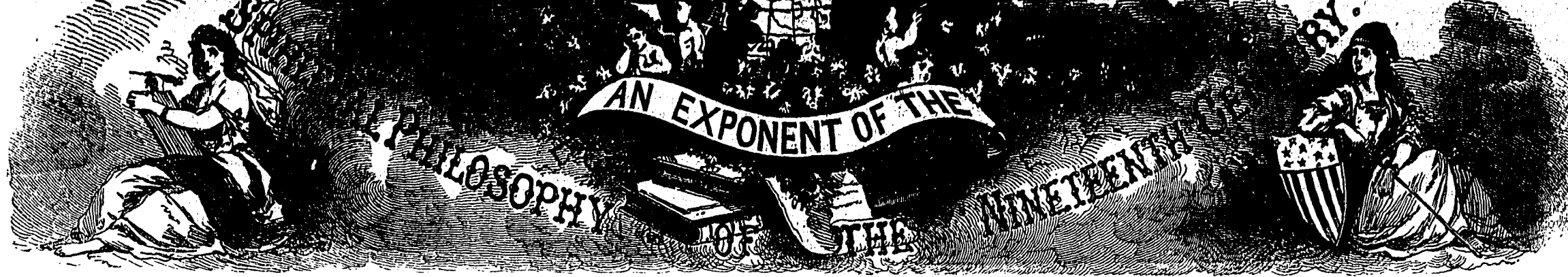


# BANNER OF LIGHT.



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## Original Essay.

### THE GENESIS OF THOUGHT.

BY A. E. NEWTON.

In Two Parts. Part I.

"Whence come our thoughts?" is a problem which, in some of its phases, has puzzled the mind of many a thinker and writer, from the earliest days to the present hour; and various answers have been essayed by mental philosophers of different schools.

The more ordinary and commonplace grades of thought are perhaps sufficiently explained as being the results of the stimulus afforded by the perceptions of the senses, as they take cognizance of the facts of external nature, and of the expressed thoughts of other minds, acting upon that subtle something in ourselves which is called mind. These ordinary mental activities result in the production of certain ideas, comparisons, conceptions, deductions, opinions, etc., which make up the staple of common thought.

But many people—perhaps most people—are conscious at times of flashes of thought, or gleams of interior perception, which they can in no way trace to any external source, or connect with any sensuous mode of communication. These in some cases are attended by imagery and symbolism of the loftiest and most poetic character, and are capable of being expanded into essays or poems of greater or less length, and embodying consecutive ideas often of great beauty and value. Not only poems with all their glowing imagery, and expositions of philosophic truth, but also the plots of noted works of fiction with their multitudinous and artistic details, and conceptions of great inventions, by which the subtle forces of nature have been subdued to human service, have been seemingly injected into the human mind by this extraordinary process.

Sometimes these flashes or visions come in dreams, in the hours of natural sleep, leaving vivid impressions that remain on awakening; again they come in passive moments between sleeping and waking; and still again, in many instances, in full wakefulness, but in times of mental quiet, abstraction, perhaps in partial seclusion, and always doubtless in states of receptivity or of yearning desire for something yet unattained.

The problem of the source of this order of mental phenomena—these injections of thought, commonly called inspirations—finds an adequate and rational solution alone in the philosophy of Modern Spiritualism; while such a solution, to be wholly satisfactory, necessitates the recognition of invisible intelligences of some order, as having access to the human mind and ability to communicate to it under certain conditions.

Many of the prominent thinkers and writers of our time have recognized their dependence upon and indebtedness to some invisible or spiritual agency, distinct from and foreign to themselves, for the highest and grandest thoughts they have given to the world, and even for framing the fitly chosen sentences in which those thoughts have been expressed. Some seem to have but vague and confused notions of what that agency is, at times using language which might imply that it is merely "automatic, unconscious action," or some occult and mysterious power pertaining wholly to themselves; and others again clearly acknowledge the dictation of an intelligence "ab extra," i. e., outside of themselves. The following remarkable passage is cited from Dr. Oliver Wendell Holmes, in his essay on "Mechanism in Thought and Morals." I take the liberty to italicize some lines:

"The more we examine the mechanism of thought, the more we shall see that the automatic unconscious action of the mind enters largely into all its processes. Our definite ideas are stepping-stones; how we get from one to the other, we do not know: something carries us; we do not take the step. A creating and informing spirit which is with us, and not of us, is recognized everywhere in real and in storied life. It is the Zeus that kindled the rage of Achilles; it is the Muse of Homer; it is the Daimon of Socrates; it is the inspiration of the seer; it is the mocking devil that whispers to Margaret as she kneels at the altar; and the hobgoblin that cried, 'Sell him! Sell him!' in the ear of John Bunyan; it shaped the forms that filled the soul of Michael Angelo when he saw the figure of the great Lawgiver in the yet unheaved marble, and the dome of the world's yet unbuilt basilica against the blank horizon: it comes to the least of us, as a voice that will be heard; it tells us what we must believe; it frames our sentences; it lends a sudden gleam of sense or eloquence to the dullest of us all, so that like

Katterfelto with his hair on end, we wonder at ourselves, or rather not at ourselves, but at this divine visitor, who chooses our brain as his dwelling-place, and invests our naked thought with the purple of the kings of speech or song."

"There is," he continues, "a Delphi and a Pythoness in each human breast. . . . The poet always recognizes a dictation ab extra; and we hardly think it a figure of speech when we talk of his inspiration. The mental attitude of the poet while writing, if I may venture to define it, is that of the 'num' breathless with adoration.' Mental stillness is the first condition of the inspiring state; and I think my friends the poets will recognize that the sense of effort, which is often felt, accompanies the mental spasm by which the mind is maintained in a state at once passive to the influx from without, and active in seizing only that which will serve its purpose."

"And so the orator . . . only becomes our master at the moment when he himself is surprised, captured, taken possession of by a sudden rush of fresh inspiration."

Such is the testimony of Dr. Holmes himself the most honored poet, philosopher and physiologist in one, of which our country at present can boast. It is to the effect that poets, orators, and men of genius in all time, in their grandest and worthiest achievements, are the subjects of a genuine influx of thoughts from a source beyond themselves—"a dictation ab extra"—and it is this alone which gives them commanding power.

In this connection it is worthy of note that Dr. Holmes gives utterance to a weighty opinion on the subject of plagiarism by inspired writers, which has a not less important bearing on the doctrine of plenary inspiration as held by one class of theologians. In describing the mental experiences accompanying the rush of inspirational influx, he says:

"It is not strange that remembered ideas should often take advantage of the crowd of thoughts, and smuggle themselves in as original. Honest thinkers are always stealing unconsciously from each other. Our minds are full of walls and strays which we think are our own. Innocent plagiarism turns up everywhere."

This being so, as an obviously necessary result of the constitution of the human mind, not only is the liability to unconscious and innocent plagiarism apparent, but it follows that the extreme notions of verbal infallibility with which some religionists are wont to invest the writings of ancient inspired men are extremely improbable, if not impossible. At all events, the numerous discrepancies, faults of memory, errors of quotation, etc., which a careful criticism detects in these ancient inspired writings are readily explainable on the principle suggested by Dr. Holmes. The "remembered ideas" of the writers, correct or incorrect, sometimes "took advantage of the crowd of thoughts, and smuggled themselves in." This shows the folly of accepting as absolute truth the words of any inspired writer, ancient or modern, merely because they are inspired.

But to return to our main topic. Thackeray, the novelist, by many considered the prince of recent English fiction-writers, bears similar testimony to the origin of his ideas largely in a source outside of and beyond himself, over which he had no control. In one of his "Roundabout Papers," "De Finibus," he takes his readers into his confidence, and after describing his "Pegasus" or power of authorship as a most stubborn and intractable animal, which he could never compel to do his own bidding, but which would go its own way in spite of him, he says:

"I have been surprised at the observations made by some of my own characters. It seems as if an occult power was moving the pen. The personage does or says something, and I ask, How did this disclosure come to think of that? Every man has remarked in dreams the vast dramatic power which is sometimes evinced; I won't say the surprising power, for nothing does surprise us in dreams. But those strange characters you meet make instant observations of which you can never have thought previously. In like manner, the imagination foretells things. We speak anon of the inflated style of some writers. What also is there an inflated style—when a writer is a Pythoness on her oracle tripod, and mighty words, words which he cannot help, come flowing, and bellowing, and whistling, and moaning through the speaking pipes of his bodily organ?"

This brings to mind the remarkable testimony, in the same direction, of that prince of modern philosophers, Ralph Waldo Emerson, who in his essay on "The Over-soul" gives us the following glimpse of his personal experience as a thinker and author:

"Man is a stream whose source is hidden. Our being is descending into us from we know not whence. . . . I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As with events, so it is with our thoughts. When I watch that flowing river (of thought), which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire, and look up, and put myself in the attitude of reception, but from some alien energy the visions come."

Mr. Thackeray, in connection with his own experience as quoted above, cites that of Dumas, the great French novelist, which, though presenting a somewhat different phase, yet points in the same direction. It recognizes the value of mental quiet, seclusion, abstinence, or the attitude of receptivity, as the condition requisite for the ingestion of a plot for a work in his own mind:

"Alexandre Dumas describes himself, when inventing the plan of a work, as lying silent on the deck of a yacht in a Mediterranean port. At the end of two days he arose and called for dinner. In those two days he had built his plot. He had molded a mighty clay, to be cast presently in permanent brass. The chapters, the characters, the incidents, the combinations were all arranged in the artist's brain ere he set pen to paper."

Mr. Robert Louis Stevenson, reputed author of that singular psychological creation entitled "Dr. Jekyll and Mr. Hyde," which has recently caused such a sensation in literary and theat-

rical circles, gave to an interviewer the following curious account of its origin:

"On one occasion I was very hard up for money, and I felt that I had to do something. I thought and thought, and tried hard to find a subject to write about. At night I dreamed the story, not precisely as it is written, for of course there are always stupidities in dreams, but practically it came to me as a gift, and what makes it appear to me the more odd is that I am quite in the habit of dreaming stories."

It is well known that Mrs. Harriet Beecher Stowe, whose story of "Uncle Tom's Cabin" has been probably the most widely-read and effective work in the line of moral fiction ever produced in this world, has always declined to be regarded as the real author of that work. She has insisted that it was dictated to her mind from an invisible and superior source, and that she only acted the part of an amanuensis. Recently she is reported as saying, rather bluntly, to a gentleman who congratulated her as the writer of the book: "I did not write it!" "Who did, then?" asked the gentleman, in amazement. "God wrote it," she replied. "I merely did his dictation."

Precisely what idea Mrs. Stowe entertains of the method of divine agency in her case—whether she conceives that God, as a limited personal being, actually came to her, and put into her mind the ideas embodied in that entertaining work, word by word, and sentence by sentence, through the weeks and months occupied in its production, thus making it a plenary inspired book in the Orthodox sense—or whether she merely regards God as the Infinite Spirit of Good, pervading the universe, and acting in and through all finite intelligences who love good and desire to do it, and thus in a large sense may be said to be the author of all good acts, by whomsoever performed—which of these conceptions Mrs. Stowe entertains, her language does not indicate. If the former, it is to be feared that many of her Orthodox brethren and sisters will solemnly protest against their God being presented in the role of a novel-writer; the immediate inventor of the tricks of Topsy, the barbarities of Legree, and all the details of that ingenious story! But if she adopts the broader conception, then there is no difficulty in recognizing finite spiritual beings, or ministering spirits, as the actual personal agents in executing the Divine Will, and hence the messengers employed in inspiring human minds on earth. These angelic messengers are doubtless the real personal forms in which the Infinite Spirit presents himself to the children of earth. But these divine messengers have each an individuality of his own, and a sphere of personal freedom, within the limits of which individual peculiarities and individual genius have their full play, and hence may readily be conceived of as the inspiring authors of useful works of any class.

All the distinguished writers above cited agree in attributing their best productions, the highest and grandest creations of genius through their agency—to an origin outside of, above and beyond themselves. Many more testimonies to the same point might be quoted, and doubtless were all men and women of genius equally frank and equally clear-sighted, they would, with Emerson, humbly confess themselves "pensioners"—not causes, but surprised spectators—"of the tide of thought which 'at seasons out of regions they see not, pours its streams into them.' Small minds, narrowed by egotism and self-conceit, are often disposed to claim that all the higher creations of intellect and flashes of genius that may be exhibited through themselves are the excretions of their own unaided minds, or perhaps the product of some occult power wholly within and of themselves, working subtly and unconsciously; and they are wont to claim credit and honor accordingly. But the highest merit is always modest; true genius is attended by humility, while egotism necessarily closes the avenues of the highest inspiration.

## The God Idea.

As long as mankind form their ideas of God from the Bible they will clothe him with attributes unworthy of a perfect being. Thomas Paine asks the suggestive questions:

"Is man ever to be the dupe of priestcraft, the slave of superstition? Is he never to have just ideas of his Creator? It is better not to believe there is a God than to believe of him falsely. When we behold the mighty universe that surrounds us, and dart our contemplation into the eternity of space, filled with innumerable orbs revolving in eternal harmony, how paltry must the tales of the Old and New Testaments, profanely called the word of God, appear to thoughtful men? The stupendous wisdom and unerring order that reign and govern throughout this wondrous whole, and call us to reflection, put to shame the Bible! The God of eternity and of all that is real, is not the God of passing dreams and shadows of man's imagination! The God of truth is not the God of a fable; the belief of a God begotten and a God crucified is a God blasphemed! It is making a profane use of reason."

THE TWENTIETH CENTURY.—For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters; the seventeenth will be termed the age of writers; the eighteenth the age of philosophers; the nineteenth the age of apostles and prophets.

To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity, which constitutes an apostle, and opens up a prophetic vista into the future. In the twentieth will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—and that country the whole earth; for all there will be but one hope—that hope the whole heaven. All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!—Victor Hugo.

## PROFIT-SHARING—No. 2.

BY GEORGE A. BACON.

Recently in these columns, under the above heading, the writer briefly referred to a very commendable case of profit-sharing on the part of an extensive flour-mill firm in the great Northwest, Messrs. Pillsbury & Co., Minneapolis, Minn. It was but one of many of a like character, though the latest particulars of which were known to us. Every additional case of this kind manifests a growing disposition on the part of employers to meet more than half way and recognize at its proper worth the service rendered by their employees.

While the economic relations of life are struggling with more or less success, to settle themselves upon a basis of equity, it is no less a duty than a pleasure to make public record of each and every instance where the principle of profit-sharing has been practically adopted, knowing that this process of adjustment between labor and capital, between employer and employee, that this form of mutual partnership, this comprehensive scheme of practical cooperation, has every consideration to commend it.

Briefly outlined, profit-sharing presents itself as follows: Allow current rates of interest for capital invested. After paying fair salaries, necessary expenses, etc., divide the surplus *pro rata* among those who assist in producing it, adjusting wages to the relative value of each employee.

Our industrial system is founded upon profits secured through rivalry. By competition but few can succeed, and then only at the expense of others. In profit-sharing, on the contrary, all being reciprocally related, each assists the other and the whole are benefited. A direct pecuniary interest stimulates industry and increases responsibility. A sense of personal ownership creates a conserving power in every community where it exists.

In a system of profit-sharing, "strikes," "lock-outs," etc., become unknown. The relation of boss and laborer, instead of antagonizing, becomes harmonizing. Instead of war, peace reigns. Under a well-devised scheme of profit-sharing, the conflicting interests that grow out of competition no longer exist; they become merged into one accordant, harmonious whole. The most simple-minded realizes that his own interests are directly increased in proportion as he faithfully works for others; that he becomes a part owner in the labor and material furnished by his fellow associates. The result is that self-reliance and self-improvement naturally follow.

The following instances where profit sharing has been adopted came to our notice during the past year. Doubtless there are many more that have not found special mention in the daily press. About two years ago the firm of Norton Bros., Chicago, having voluntarily offered to divide a portion of their profits for the year among their two hundred and fifty employees who worked continuously for six months, subsequently divided the sum of \$13,275 among them. Each employee received over seven and a half per cent. on his year's earnings, which ranged from \$200 to \$1,500. This extra amount was from \$8.50 to \$77.70.

A Cincinnati firm (Messrs. Proctor & Gamble, manufacturers, toward the beginning of last year, proposed to their help that every six months an investigation should be made of their business, and that after allowing six per cent. on their capital and reasonable salaries to members of the firm, the remainder should be divided among the employees in proportion to the capital and the wages earned. This offer was received with thanks, and a promise was given that no outside influence should disturb the cordial relations between them and their employees.

When the late new proprietor of the *Detroit Evening Journal*, W. H. Breely, Esq., took possession of that paper, a year ago last May, he announced that at the end of each year his intent was to divide a percentage of the profits among his employees in addition to their usual salaries. And here is a case where the capital is represented by a corporation! President Ashley, of the Toledo, Ann Arbor & No. Michigan Railroad Co., not long since submitted the following proposition: That all officials and employees of the Company who shall have been continuously in its service for five years or more, shall, in addition to the regular wages paid to each, receive an amount which shall equal the proportion hereinafter named of such dividend on the capital stock as may be declared by the board of directors of the Company in any one year.

Here is the case of the great dry-goods merchant of Philadelphia, John Wanamaker, Esq., recently mentioned as likely to become a member of President Harrison's cabinet. Having resolved to divide the profits acquired by the combined unification of capital and labor with the employees through whose assistance he was enabled to accomplish such satisfactory results, he called together four thousand of these employees last spring and distributed among these men and women \$39,138.00, arising from monthly dividends, from April, 1887, to March, 1888; and in addition to this \$40,281.02, covering annual dividends, was divided among "seven-year employees," those who have performed an unbroken service during this period of time; a large sum was also paid over to trustees as a pension fund, the total amount aggregating \$109,439.68. But why go away from home? Boston itself furnishes at least three notable instances of this beneficent scheme for the amelioration and encouragement of those in their respective employ. Foremost, the *Boston Herald*, to its credit be it known, has adopted this worthy plan. It can well afford to do it, as it is a very successful concern, but this ex-

ceptional action is none the less commendable.

A popular dealer in fancy goods, on Washington street, gave notice to his help last year that it was his intention to divide the profits of his extensive business with those who have been in his employ one year, each January in future. He will divide one-half of the net profits over a certain sum reserved for himself, this to be based on the previous year's business. The employees are to be separated into three classes: those in the first class comprising all who have been in his service five years or upward; the second class, those from three to five years; the third class, those from one to three years.

Personally I would go out of my way to trade with such a merchant.

The Workingmen's Cooperative Bank of Boston is also practically run on this basis. It has proved to be a very successful institution—and justly so.

In these days of gigantic "trusts," "corners," "combinations"—heartless monopolies of every kind and character—no one expects that the element of selfishness in man is to be eradicated. Implanted for a wise purpose, it only needs to be wisely directed. But in the economies of life to seek to substitute more righteous and equitable relations for those that generally prevail, is always in order. Hence the emphasis given to the foregoing instances of practical cooperation in profit-sharing. Let these examples become multiplied a thousand fold. The relief that is born of confidence, and which brings legitimate increase, moral and financial success, awaits all such economic action.

Washington, D. C., Nov. 1888.

## THINGS WORTH RECORDING.

To the Editor of the Banner of Light.

A letter lies before me which probably expresses the question asked by many at this time. The writer says:

"I knew the compiler of Dr. Kane's letters. She was a woman of much power, and had done her part in the literary world forty years ago. I had confidence in her desire to do justice to a young woman. I know that Margaret Fox has acknowledged to forty years of fraud and deceit, must we not infer that her 'relations in regard to her alleged personal merit' were also false? And did not Mrs. Elliott take upon herself a task that had better have been left undone?"

We all honored Dr. Kane for his courage and his power. We do not wish to associate his name with deceit or trickery. Will Miss Fox relinquish her claim to his name as readily as she has to the respect and confidence of those who met her long ago, and have not followed the designs way of her later life?

Are not these questions pertinent? And this makes us anxious to turn back to the pages of the worn, battered diary which represents the past. How yellow the leaves are! how poorly they represent the thoughts that once sought to fix themselves there! We will not quote from these pages chronologically, but as subjects suggest.

"New York, May, 1866.—Today met a friend on Broadway, who said, 'Come, let us go in and see Kate Fox. It will cost you nothing; good show, cheap.' How my mind revolted from this business-like presentation of what is at least claiming the attention of earnest men and women. But I had a good share of curiosity, and said, 'Why for nothing? must people live? and hiring rooms takes money, as I have sadly learned.' 'Oh! a rich man pays all expenses, and lets us poorer mortals partake freely of what he calls a feast. See, there is Charles Partridge going in. Let me introduce you.'"

"Not now," I said, holding back my name as it might possibly be read by a table. The room we entered was like many upstairs Broadway rooms. A common table in the center. A half-dozen blue-browed men sat reverently near, and Miss Fox held her hands lightly on the boards. Her smile of welcome was beautiful to look upon. Her face bore a radiance and a confident serenity that claimed attention at once. I was charmed with her. I longed to put my hand on hers and respond to her gentleness. But a kind of awe filled me, for amid a mass of Broadway there was distinctly heard the do-little rap. I say do-little, for I know of nothing that holds one, mind, ears, eyes, in expectancy and hope, as do those proofs of a power outside of human control. Sweet messages were being spelled to the sitters, simple words of love; 'trite,' my friends say; but what words of love are not just as old as the English language, and just as oft repeated as human hearts feel the thrill of life? But, alas for my hope! I got no words, but was nevertheless satisfied. That fair young girl seemed like a priestess to me. I could not prove that she was all she seemed—one called to a great work. I looked at her reverently; I called her beautiful, and I felt that back of her was a power as infinite as the universe."

I liked the self-possession of Charles Partridge. His manner seemed to say, 'What have I to do with sentiment? Here, in this great world, I seek for facts, and when I find one I hold on to it. He will have a hard time who tries to wrench it from me.' He invited me most cordially to call at the office of the *Spiritual Telegraph*, 342 Broadway, and I shall go. I want to see a man in the midst of his work who has wealth and power and position and yet devotes all to an unpopular fact."

This inspires me to turn over the pages of my journal for a later impression:

"May, 1888.—To-day I called at a fashionable house on 36th street, and learned that dinner had just been served, and most of the participants had left. Among those present were Kate and Margaretta Fox, they still remaining at the table, and the hostess also. Would I go down and see some wonders? The extension table was spread from end to end of a large room. The crystal and delicate china of the after-course were still on the table. While still standing three feet from the table a tremendous noise, as of a sledge-hammer, came apparently upon the table. The table then vibrated so that the glass rattled, and it perceptibly raised from the floor. Then the ordinary raps, clear and distinct, came, and [by aid of the alphabet] gave short messages of love and hope. What are all these phenomena, except what they purport to be? I have an acquaintance in Washington who professes that she can make sounds with her toe-joints. We had a trial. Thin, snapping, sounds, there were, much like the sounds from finger-joints displaced, but no ringing, electric sounds. This one sledge-hammer was the



loudest I ever heard, and seems to me to be proof of a force animating currents of electricity; a conclusion, as it were."

Now, twenty years later, the too-just theory is promulgated. It seems not best to waste valuable space in articulating such puerile efforts to set aside a great power.

As early as 1861 Mr. John Montrosson of England had a "knocking drummer," who answered questions by distinct knocks: as, for instance, "If so-and-so, give five knocks," which request was responded to at once. Also the Rev. John Wesley requested the knocks to respond a certain number of times, and was answered. But to "little Katie" have we always attributed the first inspiration to receive an answer by calling the alphabet. I think Leah (Mrs. Underhill) in her book gives to Katie this credit.

Even in our spiritual aspirations we partake of the fast character of the age. Could we fully digest the simplest of the communications that we receive we should be better prepared for the higher.

Let me turn to the last entry in my diary:

"Nov. 5th, 1888.—Went to-day to visit a friend who receives communication according to earliest methods, by table-tipping. For twenty years this little stand has served as a learned physician, giving daily doses and prescriptions, as called upon, with marvelous accuracy; so much so that a talented and well read M. D. availed himself of its knowledge in all cases demanding insight and skill. Sometimes raps responded instead of tips, but there was always a decision and an unhesitating response. The remedies were always according to Hahnemann's theory, and purported to come from the band of spirits in his sphere. How many hundreds have been blessed by this ministrations, and how far-reaching the influence of that simple table! To-day it was a message of love that was sought, and it was given, and the test of a name. There was no too-just here; there was no collusion. Beautiful prophecies, that only a future can declare true, came letter by letter. Among other communications was this from a spirit recently passed over: 'You think you know something of the glory of the spiritual world, but you can form no adequate idea of its beauty, of its rest and its peace.'

Shall we turn away from this consolation that we find in the outer temple of our aspirations, because, perchance, the money-changers have been there, or because some have sold their right to serve in this temple for a mess of pottage?"

New York City.

OBSERVER.

## Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; and we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements. Publishers, B. of L.

### OLD AND NEW PHASES OF MATERIALIZATION.

To the Editor of the Banner of Light:

I have long desired to give your readers a few of my many experiences since I first became a Spiritualist in 1872, and now feel that in justice to a good and reliable medium for independent slate-writing and materialization, I must do so.

The medium to whom I refer is Mrs. M. S. Mayer, of No. 16 St. Mark's Place, New York, who has but recently removed there from Chattanooga. I have had the pleasure of being acquainted with Mrs. Mayer since 1873, when her first development as a medium began in Chattanooga. Her husband I have known since 1865. In this communication I describe but one séance, the last before their departure for the East, though I have attended a hundred or more, from the time of the showing of a first hand at the cabinet aperture.

The séance was held at the house of Mrs. Mayer on Sunday night, Aug. 30th. Myself and family, consisting of my wife and daughter, and four others of Mrs. Mayer's oldest and most intimate friends, had been invited.

The visitors being seated, Mrs. Mayer entered the cabinet, simply two heavy dark curtains hung across one of the corners of the room, and took her place in an ordinary chair. After a few appropriate remarks by Mr. Mayer, and an organ prelude, followed by singing, the curtains were dropped, Mrs. M. in the meantime having become deeply entranced.

Scarcely had this been done, when the voice of what seemed to be an Indian gave orders as to how the light was to be regulated, which during the séance was sufficiently strong to read THE BANNER.

No sooner had the voice within the cabinet expressed satisfaction in regard to the light, and even before Mr. Mayer, who arranged it, had resumed his seat, a materialized form walked out, and approaching me was immediately recognized by myself and wife as a step-father, who passed away in 1875. Every lineament of the face was perfect, the figure was the same as in life, the gesticulation a complete repetition of his in earth-life. He had been, while on earth, extremely fond of music, and recalled this fact to us by walking to the opposite side of the room, where stood a piano, on which he struck a few chords, then came to us and attempted to speak, but failed to do so. He then greeted every one in the circle, and placing his hand in mine, as a token of farewell, walked to the cabinet, and with a bow to all disappeared. This spirit remained in view fully six minutes.

Hardly had he disappeared, when another stepped out, much taller, wearing a gray beard and rather long white hair, crossed over to the mantel and taking from it the picture of E. V. Wilson, walked to the sitters and handed it to each to compare it with himself. It was a perfect fac simile, and certainly established the identity of our beloved pioneer worker in the cause of truth; but I had the pleasure of knowing Bro. Wilson in earth-life, and should have recognized him without the aid of the photograph. Bro. Wilson conversed with us quite audibly and fluently, though not as distinctly as I had previously heard him speak. In fact, on some occasions, Mr. Wilson would give us quite a little address as to what work he was doing for the cause; how and what we should do on our side, etc. But he said he was not as capable of using his voice now, as he was looking more to the details of a perfection in his make-up.

It would take up too much space were I to describe every spirit that came, and what they did and had to say. Suffice it, that there were from thirty to forty appearances during the sitting of two hours and a half. There were many surprises to the sitters. One of those present as a visitor was the family physician of Mr. and Mrs. Mayer. This gentleman has been intimately associated with the latter for eight years, and though at one time a hard skeptic, has through what he has seen with Mrs. Mayer become a confirmed believer. This doctor had a friend—his partner—who passed away several years ago, and who while in life perpetrated many jokes at the expense of what he believed

to be his duped senior. I had often argued with him, and had mediums give him private sittings; but all was of no avail. He pool-pooled the arguments and explained away the tests. Since his passing away, the members of Mrs. Mayer's band told us that this young physician was now repentant, and wished to make atonement by returning to earth to be recognized. Not having him at the time in mind, imagine our surprise when, immediately after Mr. Wilson's disappearance, there stepped out briskly one whom all in the room simultaneously recognized as the once-doubting physician. When it is known that the last spirit was a small and slightly-built man, that Wilson was stout and heavily-built man, and Mrs. Mayer as stout and heavy as both together, that she is a middle-aged woman, Wilson an elderly man, and the doctor but one of twenty-six years, the idea of personation by the medium would be simply absurd.

But certain manifestations given by the band themselves were more astounding than any I have before seen or read of. Mrs. Mayer has a number of Mrs. Hollis's former controls, among whom are Nolan and Ski-wau-kee. Captain Jack, former chief of the Mohees, and the head of the band for these demonstrations, and it is by his untiring work and patient application that he has made Mrs. Mayer so perfect an instrument. Nolan remains outside of the cabinet ten to fifteen minutes, or more, moving about, speaking or singing all the time. On this occasion he came out and told us to prepare ourselves for a surprise. He then stepped to the middle of the room, and asking us to look closely, but to keep singing, he turned his back upon the sitters, but immediately facing them again, all saw transformed from a rather tall, slender and bearded man, a small, but plump boy, without a sign of beard on his face, who ran to Mr. Mayer, and was recognized by him as his little son Eddie. Thereupon the boy faced the cabinet and again turned, and behold! another transformation had taken place. All of the male vestures seemed melted away, and there stood in the centre of the room a stately female figure, robed in white apparel with a long white train. Another transformation took place, in that the raiment began to assume a dark hue, the train of white seemed to fade out from the floor, and there stood before us the familiar form of an Indian squaw, in full Indian costume, recognized by those in the circle as one of Mrs. M.'s controls, Ki-wa-nee. She danced about the room and touched every one in the circle, looked each one in the face to make sure it was herself and none other, and then disappeared within the cabinet. At these most marvelous manifestations the circle began loudly to applaud, when Mr. Nolan stepped out and thanked us for manifesting our gratification, telling us that this was but a beginning of some of the band's experiments, which, when perfected, would astonish the world. Nolan further stated that it was one of their objects in order to accomplish this that they had arranged for a removal of Mrs. Mayer to New York.

I hardly think your readers have ever seen such transformations, and they must be seen to be realized. Remember, there were five transformations made, all outside of the cabinet, and that from the time Mr. Nolan first appeared and spoke to us until the time when Ki-wa-nee disappeared, none of the materializations entered or even approached the cabinet, and that the features differed from that of a boy to a wrinkled old squaw. Captain Jack, the chief operator, was the last one to materialize. He but rarely comes out of the cabinet, as his work is "behind the scenes." He spoke a few words of affectionate farewell to the old friends of his medium, and thanked them for having stood by her and her husband in the time of trials and disappointments; and the séance ended.

I must add that there were materializations of babes, children, men and women of various ages and sizes; that several voices could be heard in dialogue at the same time, and that a quartette of voices from soprano to bass often joined in the singing. Many dematerializations also occurred that were startling.

Mrs. Mayer's manifestations for slate-writing and materializations require no test conditions, as the manifestations themselves are all tests of a high order, and stand undisputed and indubitable.

In conclusion, I will say that while I have not told a tithe of what has been my experience with this gifted lady, I would recommend her to all of our friends in the East as an honorable, truthful and amiable exponent of our faith, and trust she will receive the encouragement she so richly deserves.

Fraternally yours, P. R. ALBERT,  
Pres. Lookout Mountain Camp-Meeting Ass'n.  
Chattanooga, Tenn., Nov. 5th, 1888.

### MATERIALIZATION SEANCES BY MRS. BLISS.

To the Editor of the Banner of Light:

With your kind permission I crave sufficient space to make brief mention of an interesting séance I had the pleasure of attending, the medium being that highly gifted lady, Mrs. C. B. Bliss of Boston. Some two years ago Mrs. Bliss visited our city and gave a series of interesting seances, but was unexpectedly summoned home on account of the illness of her little boy, and not a few were disappointed at her sudden departure. But we have strong hopes that she will be able to sufficiently prolong her present visit to afford all who so desire to become convinced that there is beyond doubt a possibility of locating the spirit after death.

The séance I wish to refer to was held at the residence of Bro. Wm. Reighor. The spacious parlors were comfortably filled an hour before the séance commenced, and a number of friends failed to gain admittance for want of room. At precisely eight o'clock Mrs. B. announced her readiness to enter the cabinet. Singing was engaged in until the medium became entranced, and the guide, "Billy the Bootblack," announced the first visitor from the realms of the unseen—a gentleman attired in military costume. As he stood at the opening of the cabinet he saluted the circle, then beckoned a lady, who, upon approaching, immediately recognized him. The spirit remained for a few seconds and then dematerialized in full view of the circle. Nearly at the same moment the curtains parted and the familiar figure of Dr. Hostetter greeted the circle. A lady was summoned to the cabinet who was personally acquainted with the Doctor. She pronounced the manifestation perfect, as also did several others who knew the Doctor in earth-life.

I fear I would occupy too much of your space were I to describe the personal characteristics of each individual spirit that appeared; suffice to say, from the opening to the close of the sé-

ance, they came in rapid succession, and mostly recognized. Several spirits appeared and warmly greeted their fellow Masons, while many others came and satisfied the anxious desires of their friends, giving them undoubted evidence of the immortality of the soul. "Billy" endeavored to keep the circle in good mood by his humorous remarks, boy-like and natural; he incidentally made the remark that his wit to some would appear rather gross, i. e., his interpositions might appear to be a passing "from the sublime to the sacrilegious," whereupon he explained how foreign and unnatural it would be for him to return in the saintly guise of a priest. "Why, no one would recognize me," he said; "people acquainted with me or my life on earth would say: 'Why, that is not Billy the Bootblack!'" The unique little Indian guide, "Blue Flower," was ever present, as well as "Mrs. McCarthy," "Daisy," and several other cabinet spirits. The guide manifested but little, apparently for the purpose of giving way to the friends of the circle.

In conclusion I will say the séance was thoroughly enjoyed, and all expressed themselves as feeling better, spiritually and physically, for being present. The séance was under strict test-conditions; not that it was deemed necessary on the part of the medium, for Mrs. Bliss's mediumship stands unquestionable, but simply to escape the comments of those who are bent on seeking fraud.

Yours for the truth,  
L. V.  
Allegheny, Pa., Nov. 19th, 1888.

**New Publications.** By John Page Hopps, published semi-monthly in London by John Heywood, reach their twenty-first number in a bright and hopeful discourse upon "Trust in the Living God." We are, says Mr. Hopps, living in a remarkable period of transition; and "some historians, fifty years ahead, will probably refer to these as the days when we came clearly in sight of the parting of the ways. The great Established Church is notoriously harboring teachers of every variety of opinion; and not only harboring them but encouraging and glorifying in them." As evidences of the great changes in progress he mentions the Wesleyan Conference as deliberately taking Hell out of its catechism for the young; the Congregational Union, seeking opportunities to show its sympathy with a free spirit of inquiry and research, and Mr. Spurgeon, bidding it necessary to "banish himself from the baptists, who once laid their hands on their mouths when he spoke"; while the old, closely-guarded Presbyterian Churches of Calvinistic Scotland are giving to the world some of the freshest and freest sermons of our day. Following this scanning of the unconsciously growing field of free thought he says:

"Even the modern and near theological questions are becoming like a husk around the fresh grain. The Trinity, The Fall, The Atonement, Natural Depravity (that blasphemy against God), Eternal Punishment (that blasphemy against God), are all receding from the living interests; and, in place of these controverted questions, the one mighty question is becoming urgent—'Is there anything to rely upon? Is there a guide—to truth for to-day and to hope for to-morrow?'"

He says we are pointed to the Bible! and he responds to this: "Alas! behold its endless inexplicabilities," and calls it an inconsistent book; that its ideal of God varies from book to book; that even in the very same book we seem to have glimpses of different deities; that it is a witness to "a method of search, not a record of infallible results." Still less, he says, do we find a secure ground of reliance in a holy Pontiff or an authoritative church, and asking, "Where, then, is our hope?" he replies, "Here: 'We trust in the living God.' We are all borne on by the steady flow of his providence. Nature is the sphere of his activity; and in nature we find the 'living God.' We have an inspiring God in him in whom we all 'live and move and have our being.' And to this he adds: 'Inspiration does not involve infallibility. God's inspiration, like his fresh morning air, is not partial; does not stop at this gate or that, and ask, Who lives here? But it only enters at its able; and it mingles with what it finds. Here is the deep truth for the religious consciousness of to-day.' To those in search of God, he says:

"Find your God where you find your conscience; find him where you find the mother's love, the father's heart; find him in the grave duties, the urgent needs, the daily blessings of our common life; and you will not go far wrong."

We have given these few points from one of the latest of these "Sermons for Our Day," to show that their breadth of thought and liberal progressive spirit render them worthy of a wide circulation, and the appreciative perusal of our readers. Their publication is to be continued another year.

**CHAPTERS FROM JANE AUSTEN.** Edited by Oscar Pay Adams. 12mo, cloth, pp. 344. Boston: Lee & Shepard.

Jane Austen was one of five English women who in the first decade of this century held high rank as novelists, and the only one whose works still find interested readers. She was born to this life in 1775 and passed to another in 1817. Her writings are characterized by an absolute fidelity to the truth of things, and to this is ascribed her superiority to her contemporaries. The chapters in this collection are from her six novels. Connecting links of explanation are given by which the main features of each plot can be traced. The introduction gives a brief sketch of Miss Austen's life, followed by estimates of her literary skill by various persons, including Lord Macaulay, G. W. Curtis, Mrs. Thackeray-Ritchie and Col. T. W. Higginson. The book forms one of the "Cambridge Series of English Classics."

**TAKEN BY THE ENEMY.** By Oliver Optic. With Illustrations. 12mo, cloth, pp. 344. Boston: Lee & Shepard.

This is the first of a new series of books by a popular writer of literature for the young, to be issued as "The Blue and the Gray Series." It, though a complete story in itself, is an introductory one to the five that are to follow, presenting many of the characters whose history is to be more fully set forth in them. The aim of the writer has been to deal fairly with all, so that it will be equally acceptable on both sides of "the line."

**THE LAST OF THE HUGGERMUGGERS. A Giant Story.** With Illustrations. By Christopher Pearse Cranch. Sq. 16mo., cloth, pp. 70.

**KOHNOHOTOZO. A Sequel to "The Last of the Huggermuggers."** With Illustrations by C. P. Cranch. Sq. 16mo., cloth, pp. 96. Boston: Lee & Shepard.

Together or separate, both of these will be very acceptable to young readers who delight in the wonderful and improbable. The present is a new edition; and the works having already won a reputation, they will, in this tasty and substantial form, find many purchasers during the holidays.

**SPLENDOR. For Singing Classes, Conventions, Normal Schools, Day Schools, Institutes, Academies, Colleges and the Home.** By S. M. Straub. Special Contributors: T. M. Fowler and E. W. Whipple. Large 8vo. boards, pp. 192. Chicago: S. W. Straub & Co.

A collection consisting of seventeen pages of easy pieces for class and home practice; forty of anthems, four-part songs and glees; fifty of choruses, and nineteen of new songs, with accompaniments for parlor and concert. Prefatory to these contents is a department of elementary instruction, the clearness and conciseness of which commend it to popular patronage.

**CASSILL'S NATIONAL LIBRARY.**—Recent numbers are: 144, "The Curse of Kalam" (poem), by Robert Southey; 145, "Essays on Maankind and Political Arithmetic," by Sir William Petty; 146, "The Taming of the Shrew," by Shakespeare; 147, "Essays on Burns and Scott," by Thomas Carlyle; 148, "Plutarch's Lives of Nicias, Crassus, Aratus and Theocritus"; 149, "From London to Land's End," by Daniel Defoe. New York: Cassell & Co.

### Ontarrah Oured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, after vainly trying every remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. A. Lawrence, 35 Warren street, New York City, will receive the recipe free of charge.

### Written for the Banner of Light.

#### A BIRD'S SONG.

BY MATTIE DAVIN.

A tiny bird sang gaily,  
One morning long ago,  
It sang of joy and pleasure,  
It sang a note of woe;  
He warbled forth an anthem,  
So joyous and so gay,  
It seemed as if all happiness  
In his voice imprisoned lay.  
He sang as if to banish  
All sorrow far away  
From the weary hearts of mortals.  
"Be happy, as blithe as May,  
Was heard by a weary woman;  
With earth's burdens bent was she,  
But she paused to hear the bird sing  
From his home near the glittering sea.  
And out from the throat of the songster  
Poured such a flood of song  
That into the heart of the woman  
She thought of many a loved one  
Now sunk 'neath the ocean wave:  
Of the true and bonnie ladie  
Lying deep in an ocean grave.  
No thought of a spirit-lover  
Who through the sweet bird-voice  
Was trying to say unto her:  
"For soon the fetters that bind you  
To earth will be rent away,  
And then in a happier country  
We'll part no more for aye."  
But she smiled, looking up at the songster  
For into her heart there'd fall  
One comfort and strength and gladness  
To battle with life again.  
And there, 'mid the flower-crowned glory  
That the winds of summer bring,  
Came back the old, sweet story  
From the history of her life's spring.  
Oh! earth-friends, with your burdens  
And sorrows that life still brings,  
Try to grasp the happiness offered,  
And only a bird that sings  
May offer homely comfort;  
Still look with believing eyes  
To a Heavenly Father's kindness,  
Who sent him from the skies.  
Orange, Mass.

#### Diphtheria.

To the Editor of the Banner of Light:

In some sections of the country the disease designated diphtheria has become epidemic—so prevalent, in fact, that it baffles the skill of the so-called "regular" physicians, many children and those of older growth becoming victims to the terrible scourge.

Some three years ago a proprietor and editor of a paper in Boston had a young daughter, of some six years of age, who was stricken down with the above-mentioned disease. The family physician had some thirty patients sick with it, and he informed some one that three of these patients were past cure—namely, the child, the information reached the ears of the father of the child who was fated, and instead of going to the doctor to consult with him further, he at once purchased some oil of tar and turpentine, according to a prescription printed in the papers at the time, and such was reported to have been very successful in making cures. He took his child's case into his own hands and was successful. He informed the writer of the *modus operandi* he made use of in her cure—which was as follows:

He obtained a saucer, and put in it one tablespoonful of the oil of tar, also one tablespoonful of spirits of turpentine, and then placed the saucer in a large pan, to prevent damage, and ignited its contents. The pan was placed some distance from the bed where the little girl was suffering. Immediately the fumes of the burning ingredients extended to the child, causing her to cough, thus breaking or destroying the false membrane generated by the disease, and giving relief at once. This was repeated three times. The attending physician himself watched the results of the last two operations with great interest, and he was told that the child was soon on the road to health, but the two other "fated" children alluded to are numbered with the majority in the spirit-world.

In making use of the above ingredients, due care should be exercised; everything in the apartment should be kept closed, and the thick black smoke which results would be likely to injure, should be removed.

I have also been informed that a policeman in an adjoining city heard the lamentation of the mother of a child who was afflicted with this disease, and who had been informed that it could not live, and the family physician. The policeman made the application of this remedy in a simple form, and the child recovered. If parents, as a last resort when informed by the family physician that the case is beyond his skill and medicine, would not give up the patient as this simple remedy is fully applied, I believe a large saving of mortality would be effected.

Should such really successful treatment be prevented by statute laws, on the ground that the cure made is not an "irregular" method?"  
AS AN IRREGULAR PRACTITIONER.

#### Dean Clarke in Connecticut.

A correspondent of the *Willimantic (Ct.) Chronicle* gives in that paper the following summary of Dr. Clarke's afternoon and evening lectures in that place Sunday, Nov. 25th:

"Dr. Dean Clarke, a noted inspirational speaker from Boston, is giving a course of rather unique but very interesting lectures on Sundays, at 2 and 7 p. m., to continue through December. On Sunday, Nov. 25th, he spoke upon the relations of spirit and matter in general, assuming that spirit is the ante-type and cause of all organization in the vegetable and animal kingdoms; and that all organizations are but materializations of preëxisting spirit forms. He said that 'God's life is the individual, quickening force of all matter, as the human spirit is the animating and controlling power of the mortal body; thus "God is all in all," as was said of old. That the universe is alive is the deduction of the highest science as well as the advanced Theosophy; therefore the physical science and spiritual religion are but the inductive and deductive methods of "thinking God's thoughts after him," as Kepler said." In the evening lecture the speaker claimed that there is a striking analogy between the Christian and the present Spiritual Dispensations. That the "spiritual gifts" are identical, and that a knowledge of these occult phenomena and of their *modus operandi* is the key of all ancient mysteries, and that it is the duty of all religious teachers to "add unto their faith knowledge," for all thinkers demand a reason for the faith that is in them. The incentive to seek for truth and spiritual enlightenment and unfoldment is as great now as ever; for it is truth that makes us free from morbid fears and superstitions that originated in the childhood of humanity. There is not, nor can there be, any quarrel between true religion and true science, for truth, in all relations, harmonizes, and physical science is the handmaid of rational religion; whatever dogma in the latter is irrational cannot be true, and should be discarded as soon as discovered. Unfortunately many religiousists are "making the truth of God of none effect by clinging to the traditions of men." They should have the courage and fidelity of St. Paul to "put away childish things" and think as enlightened men, accepting the newest truth of their own day and generation. To those "having eyes to see and ears to hear," he speaks, and he inspires men to-day as much as ever; and the same signs and wonders anciently attesting the presence of His "ministering spirits," and that were the means of divine manifestation, are now vouchsafed to attract human souls to divine realities. Who shall mock at sacred things or commit the "unpardonable sin" of attributing them to the devil, as of old?"

#### J. J. Morse in Brooklyn, N. Y.

To the Editor of the Banner of Light:

The Spiritualists assembling in Conservatory Hall, corner Bedford Avenue and Fulton street, Brooklyn, N. Y., had the pleasure yesterday of welcoming again to their rostrum J. J. Morse, the eloquent English trance speaker.

Since Mr. Morse was with us during the month of June, 1888, he has visited our far Western brethren, and he returns to us rich in power and health as the result of his work among them.

In the morning a very large audience assembled to greet our brother, whose guides devoted their attention to answering questions propounded by the friends present. As usual a wide variety of subjects was presented, the answers to which were apt, eloquent and exhaustive.

In the evening every seat in the hall was occupied by a brilliant audience of earnest and intelligent men and women, from whom a spirit of soulful enthusiasm radiated. Upon Chairman Delere introducing Mr. Morse a hearty burst of applause greeted him upon his rising. Mr. Morse prefaced his labors by a brief eulogy upon Col. Aug. Morse, who had recently passed to the higher life from "failure of the heart." The gallant Colonel was a well-known attendant at the meetings.

Afterward Mr. Morse read, with his accustomed finished elocution, Lizzie Doten's poem: "The Rainbow Bridge," at the close of which his daughter, Miss Florence Morse, sang, with fine effect, "Life's Story," being warmly applauded.

Then, under control, Mr. Morse, proceeded with the subject of the evening: "The Social War in the Light of the Spiritual Philosophy," an address of superior ability, which elicited the closest attention of all present, and frequently called out loud bursts of applause.

The meeting was brought to a close by a series of very excellent and accurate psychometric readings by Mrs. Henderson, after which the large audience dispersed, evidently much pleased with the various events of the evening.

Mr. Morse and Mrs. Henderson will be with us every Sunday morning and evening during the remainder of the present month, and as this is Mr. Morse's last appearance in Brooklyn prior to his return to England, it is to be hoped his many friends in this city will utilize the opportunity now presented to meet him.  
Dec. 3d, 1888. KINGS COUNTY.

#### Resolutions of Commendation to Lyman C. Howe.

To the Editor of the Banner of Light:

At the close of the lecture, on Sunday evening, Nov. 25th, one of the Trustees remarked that the First Society of Spiritualists desired to express its appreciation of the earnest work performed by Mr. Howe, and presented the following:

*Resolved*, That we recognize in Mr. Lyman C. Howe one who occupies a position second to none, as an exponent of the beautiful truths and philosophy of Spiritualism.

*Resolved*, That we fully appreciate the sacrifices he has called upon to make in devoting himself of all home comforts, by being separated for many weeks and even months from his family.

*Resolved*, That we wish him God-speed in his good work, and most earnestly recommend him to kindred societies who desire an able lecturer.

Luther R. Marsh arose and said he would with pleasure second the Resolutions offered; he had practiced law for fifty-two years, and one of the requirements of that profession is public speaking. He had paid special attention to oratory, had listened to all the most noted speakers of his time, and had been personally acquainted with many of them. He had the names of a large number, among them Henry Clay, and Daniel Webster, who was formerly his law partner. He said none of these could have done what Mr. Howe had accomplished this evening, and he, indeed, he did not believe there was a person living who could do himself, unaided by a power outside, take the platform, without knowing the subject on which he was to discourse and treat it as had Mr. Howe. If a month had been spent upon the theme it could not have been more clearly presented in all its bearings, or more logically handled in detail. He considered it a "miracle."

The President, Henry J. Newton, said that before putting the Resolutions for adoption he would like to add a few words to the tribute so justly paid to Mr. Howe by Mr. Marsh. He had been acquainted with Mr. Howe for many years, and could testify that he lives up to what he preaches. He is thoroughly good, and you can say nothing better of a person than that. The remarks were greeted with applause and the Resolutions were adopted unanimously.  
New York City.

#### Tribute to Mrs. Foye.

To the Editor of the Banner of Light:

A complimentary séance having been tendered to the members of the Board of Trustees and their wives, by Mrs. Ada Foye, of San Francisco, Cal., the same was held at the parlors of Mrs. Hamer, North 10th street, above Spring Garden, Nov. 24th. A very enjoyable time was the result. Every one present received some message of love and encouragement from spirit friends. Mrs. F. left after the séance, and all regret her departure, for to lose from her mediumship, she is such a cheerful and kindly person. Those present at the séance were Mesdames Hamer, Hines, Wisdom, Whitman, Benner, Misses Julia R. Galloway, E. Bronson, Mr. F. Kaffer and wife, Mr. Bronson, Mr. Benner and wife, Mr. Pray and wife, Mr. Huber, Mr. Thompson and wife, Mr. W. Jones, Mr. Hand and wife.

On Sunday evening, Nov. 25th—it being the final service by Mrs. Foye—the hall was full to overflowing, although the weather was chilly, rainy, and generally unpropitious.

Among many recognized tests was one by a German from a spirit who wrote a message to him in his own language. Mrs. Foye could not read it, but several Germans present did so. Groups of three and five spirits came, and gave their names. Certainly the phase of mediumship possessed by Mrs. Foye is wonderful as exhibited in such a crowded hall—with no mistakes. Even our most bitter skeptics admit that there is something in it.

Let us all now feel encouraged to work with even more zeal for the good cause.  
Philadelphia, Pa.

#### Spiritualists' Camp Ground in Wisconsin.

A movement is being made to permanently establish a camping ground for Spiritualists in Wisconsin. A location has been thought of in Wonevoo, that village being nearly in the centre of the State, accessible from all points, as the C. and N. W. R. R. runs through it. Of its general features and advantages a writer in the *Wonevoo Reporter* says:

"It consists of twenty acres of table land belonging to Ambrose Kent. The locality for miles around abounds in romantic interest. There is no healthier spot in the State. The town contains first-class schools, and churches of various denominations. There is a good Opera House where excellent entertainments of all kinds are given, and a Spiritual Hall, where J. L. Potter, the well-known trance speaker, has held forth many years. In whatever light the ground spoken of is viewed, it exhibits all needed natural advantages. It has good shade trees and a fine spring of water. All that is needed is for the right steps to be taken to bring the attention of the proper parties in this and other States to a knowledge of its existence, advantages and possibilities, and Wonevoo can possess one of the most attractive camp-grounds in the country."

**THE "BEST" PEOPLE.**—The minister who preaches the best sermon, the lawyer who knows the most law and how to apply it, the doctor who has the most skill in his profession, the mechanic who works at his business, works hard and saves money, the storekeeper who gives full measure and does not put the large apples on top, and so on down to Bridget in the kitchen who has the most tidy house—these are our "best" people.—*Springfield Union.*



**BANNER OF LIGHT:**  
THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE  
**Spiritual Philosophy.**

**Massachusetts.**  
BOSTON.—L. L. Whitlock writes: "For a few weeks past Frank C. Algerton has been stopping in Boston and on several occasions I have had the pleasure, both in public and private, of listening to his guides as they taught the higher truths, or gave poems from subjects suggested by the audience. His discourses are convincing and his mediumship as a whole is of a surprising quality.  
His developing classes have been very interesting and I understand he intends to resume them on his return to the city in January."

**WAS JESUS DIVINE? A Critical Examination of Biblical Theology.** By M. B. CRAVENS. Paper. Price 10 cents.

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**THEODORE PARKER IN SPIRIT-LIFE.**  
Narration of Personal Experiences Inspirationally given  
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The well-known reputation of Dr. Willis, and his un-  
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**HIGHER ASPECTS OF SPIRITUALISM**  
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**SPECIAL NOTICES.**  
In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important views, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not permit anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or publish letters not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or line around the article he especially desires to call our attention to. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week; as THE BANNER goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 15, 1888.

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### COLBY & RICH,

PUBLISHERS AND PROPRIETORS.  
ISAAC B. RICH, BUSINESS MANAGER.  
LESTER COLBY, EDITOR.  
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LESTER COLBY. Private letters should be marked "Personal" on the envelope.

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

### A Christmas Number.

The next number of THE BANNER will contain choice reading for the holiday week, namely:

A Splendid Christmas Story, by Mrs. L. M. Willis, wife of Dr. F. L. H. Willis, entitled "LOVE, THE EVOLVER."

A Christmas Poem, by Mrs. M. T. Shelhamer-Longley, bearing the title of "CHRISTMAS, 1888."

An Original ESSAY, by Mr. A. E. Newton, the well-known and highly appreciated writer upon spiritualistic topics.

Much additional matter of general interest will also be presented.

### Who is a Spiritualist?

Generally speaking, a Spiritualist is one who cherishes a firm faith in the existence of a spiritual world, and in the ability of its occupants or citizens to hold communication with spirits still in the flesh; yet, as has well been said, this description fails to give any idea of the belief, character, or of the significance and value of his creed. Among such believers may be classed the Shaker Celibate, the African Obi-man, the Hindu and the Christian. Thomas Brexler observes in a suggestive tract, published in England, and entitled "What is Religion?" that Spiritualism is something more than a theme for the exercise of the intellect and the gratification of an intelligent curiosity. It alone is a Spiritualist in the full and true sense who strives to bring his life into entire harmony with the great truths which its facts demonstrate; in whom there are outwrought in the character, and their effects made visible in the home, in business, in social intercourse, in times of trial and of suffering, and in the daily affairs of common life.

Such a one, says this writer, so far as he realizes Spiritualism, as it is embodied in him, is all of a piece, of the same web and woof throughout. He is not the creature of time, but the heir of all the ages to come. He knows that the life that now is shapes the life that is to be, and that is to endure through the eons, and he cannot regulate his conduct by merely temporal considerations. He has a higher ground of action than worldly prudence. He subordinates desire to duty, his lower, perishable appetites to the nobler spiritual faculties, which alone are his true, permanent endowment. The true, consistent Spiritualist is thus Christ-like, working out his highest ideal through all the varied uses of a well-ordered life.

And while, therefore, Spiritualism, in its elementary sense, is simply the recognition of a spiritual world and of the facts of spirit manifestation, it has, to the truly comprehensive mind, if followed out to its consequences, important lessons in science, art, philosophy and history to teach; and in its ultimate issue and crowning development it coincides with the highest Christian aspiration and endeavor. It is the life of God in the soul of man. To realize this, to aspire after this communion and blending with the divine, is to be a Spiritualist indeed—a Spiritualist of the truest, noblest type. And here Spiritualism, in its moral, religious, divine aspects, in its lesson and its influence, is open to all alike; the lowliest as well as the loftiest minds may be taught, consoled, strengthened, purified by it, made fit not only for the present life but for that which is to come.

To judge by present appearances, at least, the newspapers and the public at large think that Spiritualism chiefly consists in "spirit-rapping," and have little or no other conception of it than is conveyed by this cheap term. Even among Spiritualists themselves there are some who regard it as only a somewhat wider range of phenomena—the direct manifestations of spirits through human media. To others Spiritualism means attending seances, witnessing spirit-manifestations, and receiving com-

munications from spirits. To still others it means the doctrine and the supposed general scope and tendency of the body of teachings put forth by spirits, or by those who believe in the reality of communion with them. And still again to others it means not only the outward phenomena of spiritual agency, but the facts of spiritual influx which belong to the inward consciousness, and whatever conclusions are fairly deducible from those phenomena and those experiences, and which they deem to cover a wide field, are of great significance, and admit of varied application in relation to subjects of momentous interest.

Thus Spiritualism is variously regarded by individuals according to their several characters and states. The one accustomed to regard things from the external will see and will care to see only the outward manifestations of spirit; while the philosophic thinker will look beyond and seek to discover the truths and principles to which they lead. To the student of human nature and human history Spiritualism, regarded as a body of facts, will show a new element in some of the difficult problems and obscure passages which these studies present, and which may go far to their solution. To the physician, the jurist, the artist, the theologian—all who dare to see—it opens up wholly fresh fields of knowledge and of thought, illuminating and inspiring where all was comparatively blind and barren before.

### More Ministerial Freedom.

We have at hand published reports of two addresses by Rev. Drs. Kerr and Thomas in the Rockford, Ill., Register, on the occasion of the laying of the corner-stone of the Christian Union Church, the broad and liberal spirit of which challenges the approbation and sympathy of all progressive natures. The Church, as Dr. Kerr stated, one day found itself outside of the prescribed limits of religious institutionalism. It was himself pronounced a heretic, not for anything he had said, but for what he had not said. That was eighteen years ago, and his congregation followed him to a hall in which he held Sunday service. The congregation in a few weeks organized as a church and society. As the new liberal church gained new experience the characteristic thought and inquiry that mark the present day began to be discerned and understood generally. These new methods of thought, he observed, are working now through all Christendom. Such a movement could not go on without influencing and entering into religious thought. It was diffused in the churches as well as outside of them.

The new thought, he said, yields a larger and broader conception of humanity in its various relations, and of the things that enter into the economy of personal character. These larger conceptions take us outside the limits of institutionalism. He admitted that for eighteen years past he had been fully occupied in taking care of this continued and steady influx of ideas, facts and suggestions that were coming from the activity of minds to which he had been in the habit of looking. He finds the world of to-day but an outcome, an evolution of that which preceded it; so that religious ideas, instead of having any particular revealed origin, are only historic knowledge, and no religious idea has any other source than the religious consciousness of the human heart and soul. The manner of religious conception and idea is one of evolution. In the consciousness of man is the germ of what he can be and shall be. What once were essentials, foundations, sacred, and an essential part of our lives, have gradually melted away and disappeared; and in their place is a larger, clearer, brighter, broader, more beautiful, more practical and spiritual consciousness of life, its duties and its fundamental principles.

Rev. Dr. Thomas of Chicago said that these temples and churches are for the spirit of man. "You did not have to go to Rome or to a synod, to build this church," said he; "you went to your conscience and to your reason.... Dr. Kerr had just as much authority to build a church as had Martin Luther and John Wesley. Thank God we live in a country where we have such a right." The current idea among the churches, said the Doctor, is that some one must look after their religion for you. There is a kind of law-suit in heaven over it. Salvation comes through certain channels, and they have got hold of the channels. The idea is that something must be done for you. The Pauline idea, on the contrary, is not that religion is something done officially for you, but rather something done officially on your own part. It is a religion of what you are, a religion of character. For himself, he liked to shake hands with the clergy founded on brotherhood—the brotherhood of man. We have gone as far as we can, he added, holding on to the old truths. We need organization to hold on to the new truths. He looked for a new church—the great living church, through the right of the great spirit of humanity.

### The Holidays

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

The Two Worlds (Manchester, Eng.) commenced the second year of its publication with its issue of Nov. 16th, and we are pleased to note in the editor's review of its rise and progress, that all concerned have reason to be thankful for a good measure of success, and to be encouraged to continue in the good work. Our earnest hope is that greater success may attend it in the future, and that Mrs. Emma Hardinge-Britten as its editor may find the generous reward for her labors to which she is fully entitled as a faithful servant of the spirit-world.

None of the ancient Pagans were as hostile to the Hebrews as the disciples of Mohammed have been to the Greek Christians. But not even the Mohammedans have been so intolerant to those whom they call infidels as Christian sectarians have been, and still are, to persons they dogmatically adjudge to be heretics.

The United Hospital and Dispensary, situate on Charter street, Boston—No. 20—is a noble charity, and richly deserves support at the hands of a generous public. Albert C. Smith is its efficient President, who will on application give all needed information regarding the scope of its valuable work.

North Bridge street, Newburyport, Mass., has just had a change of name, and will hereafter be known as Spofford street, in memory of the late Richard S. Spofford—one who loved that city and did much for its present and prospective prosperity.

### "The Coming Religion."

On Sunday afternoon, Dec. 9th, the ninth discourse in the Independent Church Series in Berkeley Hall, Boston, was delivered—the lecturer on that occasion being the world-famous author of "The People's Advent"—GERALD MASSEY. His theme was "The Coming Religion," and his remarks were replete with gems of crystallized thought, which were ably and eloquently enumerated. His illustrations were rendered with a pointedness which was quickly appreciated by his attentive auditors.

Those who have been fortunate enough to hear the lectures previously delivered by him in this course do no hesitate to say that Mr. Massey excelled himself in this latter one. It abounded in evidence of studious labor and patient research, combined with comprehensive thought. It is a matter of regret that his whole series of lectures cannot, upon his present visit, be placed before the thinkers of Boston. The following synopsis from the Boston Post of Dec. 10th gives a good outline of his positions taken in treatment of the above quoted topic:

Orthodox Christianity, he said, is mainly built up of outworks or scaffolding. The ordinary worshiper stands outside, and mingles the scaffolding for the real building, and looks upon it, as it rises tier above tier, like some new landing-stages on the upward way to heaven. The so-called "revealed religion" is simply unrevealed mythology. A spurious system of salvation was proffered to those who would accept the ancient mythological transmogrified into historic Christianity, and be bribed into changing their old lamps for new ones. Orthodox preachers will go on asserting in the name of God any number of things which their hearers do not believe, only they think that the hearers would not object to their saying so, and they are not going to. They have based religion on erroneous grounds, and have made us the victims of false beliefs.

The fact must be faced that these teachings are not true. The monk does not inherit the earth, and are not going to. We are not forgiven because we are forgiving. Nature does not keep her book of accounts in that way. No death of Jesus can save us from ourselves. It was taught that he came to abrogate certain Jewish laws, but he did not upset the natural law of development. No blood of the Lamb will wash out one single internal blot. Nothing but life can work any transformation of character here or hereafter; death does not, cannot do it.

It is not in sorrow but in joy that we can attain the greatest unconsciousness of self and live the larger objective life for others. We are often told that our civilization is infinitely indebted to Christianity; but it is a fact that the redemption preached for eighteen hundred years has failed to save the world, and it must now give way for other workers with other methods, applied to such matters as the problems of poverty, the distribution of wealth and the ownership of land.

What is going to take the place of the east-ward faith? It is not going to be established by the blood and fire of the Holy Spirit, nor by presenting our cast-off clothes to the aborigines. It is being rejected at home faster than you can give it away abroad. Nature works by transformation, not by repetition. Her changes imply growth as the outcome of a steady level, and on the only ground of growth, that is or ever has been offered by nature for human foothold in the unseen.

Spiritualism alone reveals a bridge on which we can get any bit of actual foothold for crossing the gulf of death. Spiritualism is going to stand surety from the sacred soil of the earth, in this world, in producing loftier souls for the life of another world, of which it gives us glimpses on the way.

My coming religion may suggest a coming revolution. We mean, for one thing, to rescue our humanity from the sacred soil of the earth, to try and rescue this world from the clutches of those who profess to have the keys and the keeping of the other. We mean to show that the wage system is a relic of barbarism; we mean for women to have perfect equality with men in all religious and political. We will have a sincerity of life in place of pretended belief; a religion of joy instead of sorrow, of work rather than worship, a religion of life, life actual, life here, life now, as well as the promise of life everlasting.

Mr. Massey will remain in this country several months longer, and expects in that time to deliver lectures in the principal cities of America, and also to make arrangements for the publication of a new American edition of his works. His lectures have been privately printed, and are on sale at the BANNER OF LIGHT Bookstore, 9 Bowditch street, by Colby & Rich.

### Is It a Re-embodiment?

The Duke Confucius, lineal descendant of China's greatest sage, is one of the most noted personages in Peking. He is about twenty, and of singularly aristocratic and prepossessing appearance. His name is of a kind very uncommon amongst the Chinese, being of the type known as the Roman, but small and finely chiselled.—Ex.

This reminds us of what was said twenty-two years ago, through Mrs. J. H. Conant, at a private seance held at her residence in this city by a spirit while a discussion was going on in regard to Allan Kardec's theory of the reincarnation of spirits, the intelligence taking the ground that he was aware of the fact of reincarnation; that in two years from that time, Confucius, the Chinese philosopher, would be re-embodied, and under another name give to his people great light on spiritual topics; but that the new form in the flesh that he would take on would not be fully developed or understood until he had arrived at middle age. May not the young man alluded to in the above extract be the coming Confucius predicted by the spirit at the aforesaid seance?

### "Our Foes Without and Within."

The two discourses delivered in this city with reference to Margaret Fox Kane's denunciation of Modern Spiritualism, by Mrs. R. S. Lillie, and bearing the above name, have been issued in a pamphlet of twenty-four pages for general circulation. The matter is treated in a courteous and forcible manner, and is destined to do much good service in placing it in its true light before the public. This, together with the low price at which it is supplied, should prove strong incentives to its distribution. For fuller particulars see the advertisement in another column.

### "The Bubble Burst."

Was the caption of THE BANNER's article, published Nov. 17th, wherein Margaret Fox-Kane was so fully exposed in this city. But it now seems, although deserted by her theatrical managers, a new party has taken her in tow, as the following paragraph from the N. Y. Clipper (a sporting sheet) of Dec. 8th shows:

"Signor de Vivo is announced to direct the tour of Margaret Fox-Kane, the Spiritualist. Alfred Joel has been engaged to assist him. Give these humbugs a wide berth."

Miss Nettie M. Holt, test and business medium, 40 Russell street, Charlestown, is considered an excellent instrument through whom the spirits communicate; seances Monday, Wednesday and Friday evenings, at 8 o'clock.

### Form-Materializations.

Mrs. M. E. Williams, of New York City, recently gave two seances before the Fraternal Union of Boston (having been engaged by that society for the purpose.) All the arrangements for the seances were attended to by Dr. O. H. Wellington, at his residence, 123 Concord street. Below is the account of the first seance:

The writer states that shortly after Mrs. W. entered the cabinet the friends were greeted by Little "Bright Eyes," who gave the names of many spirit-friends whom she saw in the audience. Dr. Holland and Mr. Cushman, the chief controls, greeted cordially the eighteen persons present and gave some directions regarding the formation of the circle, when the spirits came out, one after another—in several instances two appearing at the same time—giving their names and calling on friends to come up to the cabinet. In every instance the spirits were recognized.

A notable feature was the appearance of the Cary Sisters, who informed a lady in the audience that they had given her written messages, which proved to be true.

One of the most striking features of Mrs. W.'s seances are the male forms, which come with perfect ease, walk out and talk in their usual manner. Men, boys and little girls appeared and walked out into the room. Spirit Dr. J. H. Newton presented himself, called Dr. Wellington up, walked out with him, addressed the circle, and asked Dr. Mayo to come forward, which he did, and held an animated conversation with him in regard to relieving his patients of pain, mentioning an anesthetic to be given—all of which the Doctor was delighted to hear. Dr. Mayo then advanced with Dr. Newton. The spirit raised his hands and said, "Keep the mind and soul in harmony with Nature, and you shall overcome all disease."

Dr. Holland then invited questions, which some of the friends presented, and they were intelligently responded to by the spirit.

A most convincing manifestation was that of a boy about twelve years old, who came with "Bright Eyes"; both could walk out into the room, and they so, several feet from the cabinet, and talked to each other, and to the audience. The boy then retired into the cabinet, while "Bright Eyes" dematerialized outside, and materialized again in plain view of the sitters.

In the presence of these facts are we not called upon to render the conditions as harmonious as possible, in order that our spirit-friends may manifest so tangibly that all who knew them in the earth-life can fully recognize them when they return?

The seance closed with appropriate words of wisdom from Dr. Holland, the entire audience expressing their satisfaction with what they had seen and heard.

### Receptions to Lyman C. Howe.

On an evening just previous to his leaving New York to fulfill his present engagement in Boston a reception was tendered Mr. Howe at the residence of Henry J. Newton, Esq., 128 West 43d street. It was a very fine affair, and comprised among its attendants many representative Spiritualists of that city. Such gatherings tend to the cultivation of unity, harmony and good feeling among Spiritualists as individuals, besides being in the direct line of brotherhood laid down by the Spiritual Philosophy.

On Thursday evening, Dec. 6th, a congratulatory meeting in honor of Mr. Howe was held at the residence of Mrs. M. A. Pope, 355 Columbus Avenue, Boston.

The company was select and representative, and the occasion was a pronounced success. Mrs. Ida F. A. Williams, of New York, in her brief oration, and good feeling among Spiritualists as individuals, besides being in the direct line of brotherhood laid down by the Spiritual Philosophy.

### "The Science of Immortality."

This lecture, delivered by W. F. Peck at Cassadaga last summer, and which attracted great interest and elicited much favorable comment upon its publication in THE BANNER OF NOV. 10th, has been issued in a neat and attractive pamphlet form by Colby & Rich. It is a scholarly production, eminently adapted to circulation among thoughtful, educated classes, as it is a presentation of facts in science which no one can gain say or dispute, but which in the conclusions to which their admission naturally leads, though possibly not apparent at the time, fully sustain the spiritualistic theory. It should find the wide circulation and the attentive reading it deserves.

Felix Adler at Cheltenham Hall, New York, last Sunday, took for his text Tolstoy's "What Do You Do?"

"Who is Tolstoy? He is certainly one of the grand figures of the age, a unique genius, a giant who knocks at the gates of the world's selfishness and makes them ring and clang again, rouses his powerful strokes. He denounces wealth and rejects culture, yet he is read and respected by the rich and cultured. Tolstoy is a member of the Russian aristocracy, who, having seen worldly life, has tired of it, and he struggles to find a meaning in life. He turns from philosophy which cheated him, from human reason which gives him no answer, from exact sciences which are no longer exact when they touch the problem of life, rejects superstition, and turns at last to the law of conduct and finds his answer in the instinct of the masses, who know that the true meaning of life is to serve. The only science is the science of life, the only scientist is the laborer."

When he says "the only science is the science of life, and the only scientist is the laborer," Mr. Adler expresses a thought that will live for all time.

"THE GROWING YOUTH."—The contents of the December number are enriched by a fine Christmas Story by Mrs. H. M. Rathbun, entitled, "How Clarence Mer-ton Earned his Christmas Dinner." Mrs. Rathbun is a devoted Spiritualist, and a noble woman. F. B. Hawkins, publisher, Mount Vernon, N. Y.

The New Thought has left its former home at Des Moines, Ia., and established itself at 675 W. Lake street, Chicago, Ill., where it will continue to bravely fight medical monopoly, clearly explain spiritual topics, and judiciously treat of the labor movement, as of old. Moses Hull, its editor, has had extended experience in the journalistic profession, and the wider field now opened to him will be of advantage not only to himself (as a publisher) but to his readers as well.

The December number of the North American Review contains a grand essay upon Modern Spiritualism, from the pen of A. E. Newton—the appearance of which is of special import and value at a time when so much misrepresentation of the cause is being foisted upon the public attention by the sensational press of the nation. We are glad to note that at least, of the leading magazines of the country is willing to open its pages to a writer in defense of the New Dispensation.

We specially recommend Mr. C. J. Watkins, who is located at 107 Falmouth street, Boston, as one of the best mediums/extant. Honest investigators, therefore, who desire to learn the truth for the truth's sake, should visit Mr. Watkins. All others—the spirit-grabber genus—are not fit to commune with the angels, and had better keep away.

Mrs. M. E. JOHNSON, 123 Concord street, Boston, is the second best medium I ever saw, and I have had sittings with many," said an eminent lawyer. The Fraternal Union endorses it, and advises her to refund the fee to any one dissatisfied.

### San Diego, Cal.

W. J. Colville's engagement in San Diego has proved this season even more successful than on former occasions; the audiences have several times severely tested the seating accommodation of the hall. On Thanksgiving Day a beautiful service was held; the gifted soprano, Miss Drake, was in her best voice, and the entire exorcism was in harmony with the true spirit of the day and the teachings of the spiritual philosophy. The lecture was pronounced a remarkable effort by all who heard it, for, though the advertised topic was "Special Reasons for Thanksgiving in Southern California," the speaker dealt with the theme for the most part so universally, that the spiritual and moral lessons conveyed were of cosmopolitan import. The Golden Gate presented its readers with an extended report, and the press in San Diego noticed it favorably. During the service a collection was made of \$25.00 for charitable purposes.

Sunday, Dec. 2d, the services in Lafayette Hall were largely attended afternoon and evening. Mr. Colville's subjects, by request, were "The Rich Man and Lazarus," and "Why Does Not God Kill the Devil?" Both discourses went far toward presenting a rational solution of the ever-perplexing problem why there is suffering and seeming evil in this state of existence or the hereafter? Mr. Colville's lectures on Theosophy and Metaphysics have been very largely attended and given great satisfaction. His engagement in San Diego closes Sunday, Dec. 15th. He will speak in Los Angeles Dec. 17th, and every following day until Jan. 3d inclusive. His work in San Francisco commences with a public reception in College Hall, 106 McAllister street, Saturday, Jan. 5th, at 8 p. m. Sunday services commence Jan. 6th, at 10:45 A. M. and 7:30 P. M. In addition to San Francisco engagements he will speak regularly in Oakland and Alameda, and expects to visit San Jose, Stockton, Sacramento and other places in Northern California. He is definitely located on the Pacific coast until June. Address until Jan. 1st, 640 S. Hill street, Los Angeles; after that date, 106 McAllister street, San Francisco.

### Christmas Presents.

COLBY & RICH, at their Bookstore, No. 9 Bowditch 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. Write them a call and examine their assortment for yourselves.

HALL'S JOURNAL OF HEALTH.—The thirty-third volume of this popular monthly closes with the present number, and the thirty-sixth year of its publication commences with the January issue. It has thus far ably advocated the maintenance of good health by good living, and has spoken fearlessly in defense of truths old and new, seeming to set aside the latter, though unpopular, or to cling to the former though by some looked upon as sacred and infallible because of age and general acceptance. Its editor announces it will follow the same liberal and progressive course during the coming year. In the current number Dr. E. D. Babbitt writes upon "Mind Cure Matter," S. H. Preston upon "What to Eat," and of other subjects in addition to those on health and diet treated upon, are "Psychometric Power," "A Soldier's Somnambulism," and the Fox-Kane affair. New Yorker: 26c broad-side.

"THE THEOSOPHIST," Madras, India, for November, introduces its contents with a chapter from Madame Blavatsky's recent work, "The Secret Doctrine." Following is "A View of the Universe and the Nature of Man," by a Prince of Siam. An interesting article upon "The Gypsies" is contributed to the remaining contents, among which is an "Evening Hymn to the Sun," said to be of extreme antiquity, in an English version by Mary Frances Wright, F. T. S. The series upon "Nature's Force Forces" is continued in a consideration of "Yoga, the soul," and a thrilling sketch is presented by Helen Fogg, "The Phantom Virgin." For sale by Colby & Rich, 9 Bowditch street, Boston.

The Spiritual Reformer, published by the London Occult Society, edited by A. E. Thindall and F. W. Read, is designed as a journal of the work accomplished by that organization in providing means for investigating psychic phenomena.

Lyman C. Draper, M. D., the distinguished historian, is spending the winter in New York City, seeking the skill that the noted physician, Dr. Dumont C. Duke, knows so well how to impart.

### Cleveland (O.) Notes.

Mrs. Ada Foye, by her pungent tests and varied mediumship, has called out the largest audiences of any speaker for several years. [A press report of one of Mrs. Foye's seances, sent by our correspondent, will appear next week—Ed. B. or L.] The phenomenal success that has attended her work since leaving San Francisco, follows her in Cleveland, and her mediumistic gifts are much sought after both in public and private. For want of room many have been unable to gain entrance to her public seances in Memorial Hall. Week-day meetings are to be held by Mrs. Foye at Memorial Hall Friday, Dec. 14th, Thursday, Dec. 15th, and on Friday, 26th, a grand farewell reception is to be tendered her, which occasion will be the event of the season, from the fact that Miss Clair Tuttle, the youngest daughter of Hudson and Emma Tuttle, will make her debut in this city as a dramatic artist. This prepossessing and talented artist is extraordinarily gifted, and her many friends in this city are confident of her success.

Mrs. Tuttle's evening readings will occupy one hour. Mrs. Foye's marvelous seance one hour, and the balance of the evening will be devoted to social enjoyment.

The friends of Lorain O. have invited Mrs. Foye to give a lecture and seance, which will probably take place Thursday or Friday, Dec. 27th or 28th, and perhaps both dates.

### California Medical Laws.

To the Editor of the Banner of Light:  
I notice in your latest issue that you allude to a movement on the part of the Allopathic physicians of California for a new medical enactment of a unique character, and remark that "Equal Rights" will have something to say in your next issue on the subject. This was my intention when I sent you the article which I thought would meet the issue, but certain friends of medical freedom in that State have just communicated to me their desire that the matter be held in abeyance (as to details published) until further developments of the plans already culminating for the defeat of the proposed scheme. I owe this explanation both to yourself and your readers.

### Acknowledgments.

Since my last acknowledgments of receipts toward my cottage, I have received from a helper in Massachusetts (name reserved), \$15; from E. R. Reynolds, of Rock Island, Ill., \$5—total \$20—making in all received to date \$174 toward the \$500 needed. The materials are being collected, and the spirits still assure me the means will come, but they come slowly, and may leave me under a lien or mortgage at last, something I have never given and hoped never to be obliged to.

Our men of science do not seem to have learned, even after forty years' experience, the simple fact that misrepresentation and the suppression of evidence will not kill off Spiritualism. Such biased reports as that of the Seybert Commission only stimulate the curiosity of outsiders to witness for themselves the wonderful phenomena, and the zeal of Spiritualists to bring the truth before the world. Indirectly, therefore, they promote the cause of truth, and only leave the schemers to be laughed at by posterity.—H. S. Oleott, in the Theosophist, Madras, India.

Mrs. M. E. JOHNSON, 123 Concord street, Boston, is the second best medium I ever saw, and I have had sittings with many," said an eminent lawyer. The Fraternal Union endorses it, and advises her to refund the fee to any one dissatisfied.

O. H. WELLINGTON, Sec'y of the Union.







## Message Department.

### FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAY AND FRIDAYS, AT 7 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 7 o'clock precisely.

MR. M. T. SHELLHAMER-LOUGHEY will occupy the platform on Tuesday afternoon 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 labor. 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 afternoon under the influence of her guides give to interested individuals an opportunity to send words of love to their earthly friends in an unobtrusive and confidential manner, and published each week on this page.

It should be distinctly understood that the Messages published in this Department indicate that spirits are able to flow to the life beyond the etheric plane, and that they are able to do so for good or evil; that those who pass from the mundane sphere in an unobtrusive and confidential manner, and published each week on this page.

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 flowers for our table are gratefully appreciated by our angel visitors. Therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department of the Banner will not be answered in the medium of this case.

THE BANNER must not be considered as a medium of any case.

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. SHELLHAMER-LOUGHEY.

Report of Public Seance held Oct. 30th, 1888.

Spirit Invocation.

Oh! thou Spirit of Love, whose divine tenderness is spread abroad over all creatures, who can embrace the entire world of humanity within thy divinity, and send forth unto earth healing rays of wisdom and influence from thy own omnipotent life, we, thy children, recognize thee as our parent of good at this hour, our tender and loving Father, and draw from thee our sustenance and power from day to day, our benign and wise Father, from whom we receive strength and guidance as the years roll on, and we acknowledge thee as the Father of all things, of all things, the great over-ruled, from whom comes forth every pulsation of being which we, as human children, feel and receive at all times. We acknowledge thee as the Father of all things, and that thou art indeed all that is and all that ever shall be necessary to the sustenance of life, here and beyond.

Oh! we would indeed of thy wisdom and draw deeply from thy fount of love; we would grow into likeness with thee, so that sympathy, tender feeling, and all that is sweet and comforting may flow forth from our hearts unto the souls of our friends, and that we may know what it is to live in peace and concord with our kind, so that we may be uplifted in spirit and draw nearer to the great spiritual life itself, where angels dwell and do thy bidding in ministering unto each other and unto humanity.

Oh! our Father and our Mother God, receive from our souls the aspiration that flows forth and rise upward; and may we draw from the depths of truth that will illuminate our minds; may we quaff wisdom and that which will sustain, which will persevere, and which will elevate our souls and our thoughts unto thee and thy divine creatures.

We ask thy blessing to rest upon all mankind, and we would have it descend into every life, bearing with it that which will inspire, uplift and strengthen, so that no one shall bow the head in sorrow or bend beneath the weight of woe, and that the great love of God may be manifest in the world, and that we may be uplifted in spirit and draw nearer to the great spiritual life itself, where angels dwell and do thy bidding in ministering unto each other and unto humanity.

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with other planets, so that those marching out will not seem so far away from the earth as they do today, so that the light of day will not be so mysterious to mortal understanding as it is just now. The human mind is expanding; it grows from year to year, and I hold that it is capable of taking up many great depths of knowledge not yet explored, and making them its own.

Q.—(By Edwin Cheney.) Are concepts and numerals just and sound institutions to be tolerated upon American soil?

A.—Individually I am not highly predisposed in favor of these institutions, and I have no faith in their good effects. It seems to me that American soil is not calculated to nourish and support them. The day has gone by for the maintenance of numerals, monasteries and the like; what we want is free education for the masses; what we most essentially need is a system of instruction that will bear the closest, most open inspection. This is not provided in such schools and such institutions as are governed and directed by old superstitious priestcraft, and, consequently, I think these should not have any part in our American system whatever.

I am not dependent upon the outlook of things and institutions in this fair, broad, beautiful country of yours. I have large hope in humanity, and faith to wait until the day shall dawn when universal education, together with a grand disciplinary influence, will be provided liberally by our communities, by our government, by our schools and such institutions as are governed and directed by old superstitious priestcraft, and, consequently, I think these should not have any part in our American system whatever.

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not now altogether prepared to say that I fully believe in such a material demonstration, for I have never seen them. I do not think that any honest spirit will return to earth willingly to deceive mortals. I do not think that any spirit, or class of spirits, will conscientiously come back into contact with mortal life, and wish to draw over the eyes and the minds of those who have been in contact with a friend, and who do not seem to me to be there can be many spirits who have learned anything concerning the laws of life, and the law of retribution, as well as that of compensation, who will dare to come back, day after day, and evening after evening, to deceive those who honestly desire to know the truth. There are mischievous spirits, of course, many of them, who perhaps will be pleased to hoodwink the public; there are mischievous spirits, a few of them, who might wish you to believe mediumism altogether a useless fraud, but I have not come in contact with many such intelligences, and some of those whom I have seen have been under such restraint in the spirit-world that they have not the power to effect the mischievous work they would like to do.

This materialization, so called, is something now being done with great care; it is not to be easily set aside; it is something which one should hesitate to declare for or against, until he had given it earnest, sincere investigation. I know that it is possible for scientific minds in spirit-life to utilize the knowledge of a material character on earth, provided they are given proper instruments for their work. I know it is possible for such scientific minds to arrange and collate material, certain particles from the atmosphere and from mortals, that may be utilized in the formation of a hand, or some other part of the human body, which portion presents a close resemblance to those members of your own physical forms. I know this is possible, for I have experimented with it and have seen the results. Then the thought comes to me, for a moment, as to how it is formed, why—given material and power sufficiently—is it not possible for an entire body to be formed? I think this can be done, but I am not yet satisfied that it requires so much of material as to build up a solid, substantial body of flesh, bone, and sinews, and nerves, and so on, as has been seen out of your materializing cabinets many times during the last decade of years.

Remember, Mr. Chairman, I am only expressing my own opinion, not that of any mortal—certainly not that of any other spirit. I am not a materialist, and I do not believe in materialities for investigation on the spirit side not easily provided to mortals, and I have taken advantage of some of those opportunities in seeking the truth. I have seen a few things that mystify me, just as the mortal investigator sometimes feels, but I do not believe that that which is perpetrated in the name of mediumship which does not properly belong to that domain; other things have given me satisfaction, have awakened my devoted interest. I see here a wonderful field for only for investigation but for labor, and my earnest medium, sincere and reliable, who can find himself possessed of these occult forces which may be utilized by returning spirits, will find much to repay him in his research and his labors by being faithful in his work, and by being true to the time for the settlement of this question; there is much of conflict, of strife, throughout the country; there is much of the heat of passion and acrimony abroad upon this very subject, and at the atmosphere is full of smoke and of fire, spiritual speaking, arising from these combatant forces. In ten years from now, perhaps, when much of this discord has ceased, when earnest minds have taken up the subject reverently and sincerely, and followed it to their own conclusions, may, perhaps, formulate not only an opinion, but establish an incontrovertible truth which cannot be gainsayed. You may be able to prove by the phenomena of materialization that a hand—that indeed an entire body—can be formed out of seeming nothing which may bear resemblance to one that is real, but yet that is not material, inasmuch as it cannot remain, inasmuch as its elements must be dissipated and return back to the atmosphere again. I think the time is coming when civilization will prove to be an opinion, and that the only way to the public that man lives beyond the grave and that he possesses a body in human semblance, strong and beautiful and well adapted to his use.

Q.—(By A. J. Hollingsworth.) Are the denizens of the spirit-world subject to the law of gravitation as are those of this?

A.—The denizens of the spirit-world are subject to laws just as surely as the inhabitants of earth, but they may inform themselves so fully as not only to come into obedience with them, but to act intelligently in connection with them. There are spirits in the other life who have so thoroughly studied the law of gravitation as to know how to rise above it, and they will, in some respects, they have done so; they can rise above it by merely exercising their own positive power, and therefore they are not dependent altogether upon this law of gravitation and its results. The law of gravitation, however, exists in the spirit-world, and there are thousands of spirits who never make any movement or effort to act in opposition to it; they do not understand how to rise above, but they must follow the law of gravitation, wherever it operates. As we have said, there are others who can rise above it, and they are exercising their own will, and thus they may elect to travel from point to point in space, independent of the operations of that law, because by their study and intelligence, and by the exercise of their positive will-power, they have brought themselves into a higher dominion of a higher law, which holds that of gravitation in its embrace, and may act in opposition to it.

Q.—(By Mrs. Mary W. Jagne, Homer, N. Y.) So far as known of the ordinary condition of an human being prior to the death of the body, by the mental characteristics of their earthly parents, are they of one grade of intelligence?

A.—I believe in the law of heredity, and that it operates unerringly and without distinction. I believe that this law can be traced by intelligent study, through one change after another, and that it reveals itself in the most unexpected places, where perhaps one would not look for it, yet while it seems to me that the child or the descendant is governed to an extent by this law of inheritance, and that this government is one from which it cannot escape, and also answers to me, and I believe that the individual entity itself can, under certain environments and conditions, rise above this law of heredity, and express its own individuality and personality independent of it. We are certainly wonderfully made, and we are governed by law in every department of life. We have an intelligence of our own, which it is our duty and our right to exhibit and to cultivate. It is the duty of every person to develop his own individuality, and to make it as distinct as possible from all other personalities.

He has inherited, perhaps, some special quality which displays itself throughout his organism or in the operations of his mind; on the other hand, he has brought into this life his own marked individual powers, and these must express themselves if he gives them an opportunity of doing so. As the man marches along in life, giving to his own personal being the opportunity and power for expression, he will find himself unfolding in new qualities and powers, such as did not belong to his family or to his ancestors; these he has brought with him direct, as an intelligent spirit, from the world from which he came, and these are his to do with as he desires. By-and-by, when he has reached his experience on this earth, and has passed on to other scenes of pleasure or of employment, the man will find these marked inherited tendencies are growing less conspicuous as his own individual characteristics and soul-powers put themselves forth into active expression; and so, while I believe in the law of heredity, and know it is unerring in its operations, yet I believe in the supremacy of individual personality and will. I believe that in the fullness of time and the development of human nature, each soul shall stand erect and distinct by itself, a marked individuality, a marked spirit, exercising its own powers, exhibiting its own forces and energies, and making out for itself a distinct career which none others can effect.

Q.—(By A. D.) Are there not spirits who hesitate not to do anything to disprove to mortals the truth of the phenomena, apparently supposing they do so "for the glory of God" and "for the good of the world," and that they are not such aim chiefly at the materialization phenomenon, leading the mediums for it into acting having the appearance of intentional fraud?

A.—Well, I suppose materialization, so-called, is an established fact. I presume it is true, since so many candid, earnest and intelligent men have made laws that phenomena of the home themselves, and accepted its demonstrations as truth. I did not very strongly believe in the materialization of physical forms by returning spirits, before I passed from the body. I am

not now altogether prepared to say that I fully believe in such a material demonstration, for I have never seen them. I do not think that any honest spirit will return to earth willingly to deceive mortals. I do not think that any spirit, or class of spirits, will conscientiously come back into contact with mortal life, and wish to draw over the eyes and the minds of those who have been in contact with a friend, and who do not seem to me to be there can be many spirits who have learned anything concerning the laws of life, and the law of retribution, as well as that of compensation, who will dare to come back, day after day, and evening after evening, to deceive those who honestly desire to know the truth. There are mischievous spirits, of course, many of them, who perhaps will be pleased to hoodwink the public; there are mischievous spirits, a few of them, who might wish you to believe mediumism altogether a useless fraud, but I have not come in contact with many such intelligences, and some of those whom I have seen have been under such restraint in the spirit-world that they have not the power to effect the mischievous work they would like to do.

This materialization, so called, is something now being done with great care; it is not to be easily set aside; it is something which one should hesitate to declare for or against, until he had given it earnest, sincere investigation. I know that it is possible for scientific minds in spirit-life to utilize the knowledge of a material character on earth, provided they are given proper instruments for their work. I know it is possible for such scientific minds to arrange and collate material, certain particles from the atmosphere and from mortals, that may be utilized in the formation of a hand, or some other part of the human body, which portion presents a close resemblance to those members of your own physical forms. I know this is possible, for I have experimented with it and have seen the results. Then the thought comes to me, for a moment, as to how it is formed, why—given material and power sufficiently—is it not possible for an entire body to be formed? I think this can be done, but I am not yet satisfied that it requires so much of material as to build up a solid, substantial body of flesh, bone, and sinews, and nerves, and so on, as has been seen out of your materializing cabinets many times during the last decade of years.

Remember, Mr. Chairman, I am only expressing my own opinion, not that of any mortal—certainly not that of any other spirit. I am not a materialist, and I do not believe in materialities for investigation on the spirit side not easily provided to mortals, and I have taken advantage of some of those opportunities in seeking the truth. I have seen a few things that mystify me, just as the mortal investigator sometimes feels, but I do not believe that that which is perpetrated in the name of mediumship which does not properly belong to that domain; other things have given me satisfaction, have awakened my devoted interest. I see here a wonderful field for only for investigation but for labor, and my earnest medium, sincere and reliable, who can find himself possessed of these occult forces which may be utilized by returning spirits, will find much to repay him in his research and his labors by being faithful in his work, and by being true to the time for the settlement of this question; there is much of conflict, of strife, throughout the country; there is much of the heat of passion and acrimony abroad upon this very subject, and at the atmosphere is full of smoke and of fire, spiritual speaking, arising from these combatant forces. In ten years from now, perhaps, when much of this discord has ceased, when earnest minds have taken up the subject reverently and sincerely, and followed it to their own conclusions, may, perhaps, formulate not only an opinion, but establish an incontrovertible truth which cannot be gainsayed. You may be able to prove by the phenomena of materialization that a hand—that indeed an entire body—can be formed out of seeming nothing which may bear resemblance to one that is real, but yet that is not material, inasmuch as it cannot remain, inasmuch as its elements must be dissipated and return back to the atmosphere again. I think the time is coming when civilization will prove to be an opinion, and that the only way to the public that man lives beyond the grave and that he possesses a body in human semblance, strong and beautiful and well adapted to his use.

Q.—(By A. J. Hollingsworth.) Are the denizens of the spirit-world subject to the law of gravitation as are those of this?

A.—The denizens of the spirit-world are subject to laws just as surely as the inhabitants of earth, but they may inform themselves so fully as not only to come into obedience with them, but to act intelligently in connection with them. There are spirits in the other life who have so thoroughly studied the law of gravitation as to know how to rise above it, and they will, in some respects, they have done so



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1. *Journal of the American Medical Association*, 1997; 278: 1039-1044.

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