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# The Spiritual Rostrum. The Relation of the Individual to

Society. A Discourse given through the Mediumship o MRS. H. S. LAKE,

Before the Spiritual Fraternity Society, in the First Spiritual Temple, Boston, Oct. 6th, 1889.

#### (Reported for the Banner of Light.)

#### INVOCATION.

To you who, in the realm of spirit, act as our conrades and associates in human life, aiding and inspiring us, we address our invocation this afternoon, in behalf of those who are assembled here, and ourself as instrument. We ask that we may receive light and truth: that that knowledge which pertains to realms infinite, and to us, encased in the flesh, measurably incomprehensible, may be imparted to us as we are able to bear the same. May we all realize that in the spirit are those works accomplished which must be lasting, and make to our eternal welfare; and gathered together here this afternoon, under the influence of those conditions which we have severally generated elsewhere, may we, by the force of the spirit, recreate ourselves in the likeness of the newer truth May we be conscious, as we listen to that which is given us from the spheres beyond, that we are only aided, by those who have taken off the flesh, to accomplish a work which belongs to ourselves individually to perform; and as this afternoon we bring ourselves in harmony with the laws of spirit-life, and consider the relation of the individual to society, may we attain such an attitude of receptivity that whatever comes which appeals to the reason and to

fiat of the will, thrust him into material expression. Viewed from my spiritual standpoint, this is not in accord with facts. Man manifests himself in outward expression because of a law inherent in both matter and spirit. What that law is, whence it arose, no spirit knoweth. It is only your province and mine to understand the working of the law in its specific relation to ourselves and to society.

When you ask if the universal energy, or force, or spirit, is not the same when manifested through the flower and through human affection, and through all things of which you are conscious, whether it be animate or inanimate, I answer, yes; this same energy is everywhere presenting itself, only in different forms of expression. You are a manifestation of spiritual energy just to that degree that you have become conversant with the laws of your being, whether of your physical body or of your spiritual life, which is the permanent and indestructible part of yourselves; and when you begin to understand the laws of your being, and to apply them, you begin to affect society beneficially. Your relationship to those of your kind is a high and holy one, and no man or woman can, in the very constitution of things, be justified by his own soul in its last analysis, who does not consider the rights of his fellow as equal to his own. That person who, at any time, or under any circumstances, for any reason whatsoever, shall gratify his personal ambition, his passions, his impulses, his aspirations, his affections, at the expense of any other person, has not learned the spiritual law, and must necessarily suffer somewhere in con sequence of this ignorance. Therefore you will perceive that, in considering the relation of the individual to society, I am considering all existence-1 am dealing with religion, with government, with industry, with social life, with all that concerns man as an entity, spir-

itual and indestructible. If you were to look over your world to-day with the eye of the spirit, and endeavor to decide, previous to an incarnation, what situation would be preferable for the development of your human powers, you would be largely at a loss to determine. It might appear that if you were to select a situation in which there was an absence of material prosperity, you could find therein many things which would be of such a character as to give extreme impetus to your spiritual unfoldment; hence poverty might be that which would attract you in order to make the most of your material expression. This statement is made as a partial reply to another question, which has been propounded, relative to the respective effects of wealth and penury upon the human spirit.

where, which is like unto himself, has, by a | with whom he comes in contact the most vital | those God-like possibilities which wait only the and uplifting elements. When he has done quickening power of desire to bud, blossom this, he has performed a religious rite more and expand. We may make progress along the beautiful than would be the decoration of a spiral way of truth by exercising our own inthousand altars with sacrifices to God; for it dividuality, without especial tutelage or guidis not God whom you are here to serve, it is ance from other minds. your fellowman. It is to build up within material life the highest conscious expression of spiritual truth that you and I are embodied. If ye fail to do this here, in this incarnation, there only awaits us a life struggle somewhere else, under conditions which we ourselves shall seek. Therefore, it behooves me to inquire at this point to what extent society has the right to dictate to the individual, for I cannot consider the relation of 'the individual to society without also considering the reverse proposition.

humanity owes to the single unit? I hold, as block in the way of his spiritual advancement an individual spirit, recognizing my relation- as though you fettered him with chains, or inship to all other entities everywhere, that I am carcerated him in a prison of stone. This will, morally and spiritually so constituted that 1 of course, depend upon the individuality of the have no right, under any circumstances, to in-person considered. You whom I now address fluence any other person, by psychologic law, may not be a subject of psychologic power to to do that which his own reason and his own the extent that another is. You may have deintuition would not otherwise prompt him to veloped your own soul-power by obedience to perform. I am obligated, by reason of the fact the laws of your interior nature, while others that every individual is an incarnate expres- have been weakened by following the customs sion of universal energy and truth (which will some day ultimate in wisdom), to maintain toward him an attitude of entire freedom to day whose individual spiritual progress is from intermeddling with his concerns, un- retarded more by the opinions of society than less he trespasses upon my individual rights. by its laws; who are held in bondage, their When he does that, whether it be under the sanction of the law, or at the instigation of dare not face the opprobrium of their fellowthe church, I, as a spirit, responsible for my men. own growth, may be compelled to resist. Here, then, is the demarcation line, as I view it, between the rights of society and the rights of be encased in a spiritual structure, such as I the individual, considered in their relation- now wear, is governed by degrees of spiritualizaship to each other.

listening, as a general idea, not sufficiently er-of that force which belongs to the ego, the specific to be personally applicable; and yet it were of no avail for any teacher, whether com- fest itself objectively and permanently. If you. ing from realms with which you have no physi- under the pressure of some material situation, cal concern, or whether here as a resident upon | suppress your opinions, your spiritualization is your mundane plane, to utter truths which cannot be incorporated in your daily life. If you | ment of your soul rests upon your power to preand I are bound together by the great law of sent always your own truthful self to your felfraternal feeling, by that indissoluble bond of low-men in all the relationships of human sohuman love which renders society possible, we ciety; and when you have become so vitalized cannot consider each other without reference with spiritual power that under no circumto all; and hence there has arisen in the minds stances will you renounce a truth which to you of men and women a thought which they have is such, you have ascended into degrees of spirclothed in the word "duty," and this word has itualization which will fit you for celestial again been reclothed in creeds and formulas spheres. You may do that here as well as and phrases of government. You are struggling to-day, as residents of this material world, | from your material structure. with those considerations which involve the relationship of the individual to society. Everywhere newer conceptions of the freedom of the individual are being aroused and generated ate. I make this statement in answer to that and expressed. Everywhere newer ideas as to man's relationship to God, as this Something has been termed, are being born within the human brain; and so I say, my friends, that everywhere society is beginning to learn that the individual has greater rights now than it so different from your material world that it is has been supposed he had in the ages preceding this How are you to develop justly and truly in the spirit, and yet in no possible way interfere with the like development of any other human soul? That is the science of human duty, and it will one day be as clear as is now the science of mathematics. Some day all this tangle in which human society is involved relative to civil rights will appear so clear to the understanding and intelligence of men and women. that it will not be possible for government to incarcerate a man for the expression of his generally and so truly understood that a like honest opinion, nor to hinder the Car of Progress by placing huge volumes of law in the pathway of the same. Suppose I have a truth which you do not believe, and you constitute society and I constitute only one of its units. Suppose I believe that by the proclamation of that truth I shall be enabled to benefit all who will listen; but you, as an organized association, the body politic, say that I shall not utter that truth, because some may listen and be led astray thereby. The question then arises: Have I the right to enunciate my own thought? Can I, without the permission of society, give expression to that which has been revealed to me? And my answer is: Every man and every woman has a right to enunciate that which is within himself, providing he does not intrude his thought upon those who do not wish to listen. The science of psychology, like all other sciences, must have room to grow. Why, your soul and mine, fettered by the creeds and forsand years in their advancement by a single erroneous law on the statute book of some association known as "The State." How can you and I grow when we are wrapped about in the ignorance of a past age, even though it has received the sanction of the Church and of Society? How can you and I investigate the mysteries of the inner being, 'as individual entities responsible to ourselves alone, unless freedom is given to make this investigation? You ask: "Can an individual study the science of ,psychology independent of some other, selected as a tutor?" When I answer your questions, and speak upon any subject, I always do so as a single individual, bringing forward such information, such knowledge, such apprehension of the I say that the individual soul-powers may be cultivated, perhaps even to the highest possi-ble degree of perfection, without any so-called teacher. I answer individually for myself. I believe that within each human soul there lie topic as I have been able to acquire in my ex-

Perhaps this may not be as well received by many as some other statement would have been; but we are not here to utter that which will be in accord with another's conception, if it does not coincide with our ideas of truth. As I have already said, unless the individual soul is unfettered, not only by laws, not only by creeds, but unfettered also by the psychologic power of others, it cannot truly grow. You may, by your personal presence and positive powers, your desire to control the destiny of an individual, the inclinations or mental at What are the obligations which aggregate titude of the same, place as great a stumblingspirits imprisoned, if you please, because they

Life in the spirit, whether you be now embodied as I see you before me, or whether you tion; and spiritualization, to me, always means Now this seems, possibly, to some who are the development and manifestation of soul-powessence, that immortal being which can maniweakened by reason of that fact. The develophereafter, when death shall have released you

The good and the bad mingle in your earthly

Letter from W. J. Colville. To the Editor of the Banner of Light:

Since last writing to THE BANNER I have paid a very pleasant visit to British Columbia, where there are many Spiritualists, and many more deeply interested in progressive thought, though as yet in a somewhat undecided mental condition. The sail from San Francisco to Victoria or Vancouver is delightful; it occupies about fifty-four hours; the fare is twenty dollars, including meals and state-room; return tickets are sold at a reduced rate. From Tacoma, Washington, where I spent nearly a week very pleasantly, the time was only from 7 A. M. till 5 P. M., and the return fare only five dollars. The scenery is picturesque all the way; the Sound is very quiet, and all the accommodations on board are thoroughly satisfactory.

Victoria is a beautiful city, with about twenty-five thousand inhabitants; it enjoys a mild and equable climate, and is considered one of the healthiest cities on the globe. Ex Mayor the healthiest cities on the globe. Ex Mayor Fell, one of the leading men in the place, is a royal-hearted Spiritualist, and does an immense deal to keep the truth before the public, alke by free expenditure of means, and the example of a truly noble and consistent life. Harmony Hall, with a seating capacity of nearly four hundred, is his property, and is always at the disposal of spiritual teachers and advanced thinkers of all grades. It was my good fortune to be the guest of this estimable gentleman dur-ing my all-too-brief sojourn in Victoria. Ar-riving about 5 P. M. on Thursday, Oct. 24th, I was taken in a carriage to his beautiful resi-dence, and shortly before 8 conducted to the which taken in a carriage to his beautiful resi-dence, and shortly before 8 conducted to the hall, where I was greeted by a large and most attentive audience. On the following morning excellent reports of the lecture appeared in the local papers, which are very well conducted; the editorials express truly liberal sentiments, and reports of lectures are given in a friendly and truthful spirit. How much may be attriband truthful spirit. How much may be attrib-

and truthful spirit. How much may be attrib-uted to Mr. Fell's popularity, and how much to the liberality of the people, I will not attempt to decide; all I know is that I have never met with more kindness and appreciative good-will anywhere than in Victoria. As my stay was so very short, as many meet-ings as possible were held in the brief time at disposal. In all I gave six public lectures, and four semi-public conversational addresses, dur-ing my six-days' visit. On Sunday, Oct. 27th, the hall was crowded in the evening, when "The Truth About the Bible" was the subject of discourse. of discourse.

On Monday, Oct. 28th, I was invited to Nanaimo to deliver a lecture in the new theatre, which was used for the first time on that occasion. The intelligences directing my utter-ances led the train of thought into a somewhat theatrical, though deeply philosophical, chan-nel: "The Origin and Destiny of Man" was the advertised subject, but toward the close of the address "Shakspeare," and "The Influence of the Stage on Morals" were the topics introduced. The audience was large, and was ex-ceedingly receptive to the these advanced. Impromptu poems in this part of the world are a great novely, and are invariably greeted with applause. "William Shakspeare" was one of the subjects given by the audience at Nanaimo; in Victoria all sorts of topics are presented. There are a great many deep-thinking, studious persons in this highly-favored British colony, which seems more progressive than Mon-treal in its mental condition, so far as I can judge from a visit to both places. Everything in British Columbia bespeaks English rule. and the royal coat of arms on all the public buildings remind one forcibly of the "old country," and this is peculiarly the case if one attends the English church, where the Queen and royal family are mentioned promi-Wieen and royal family are mentioned promi-nently in the prayers. Mr. and Mrs. Oyston are staying in Victoria at present as Mr. Fell's guests; they were both active spiritual workers in England, and are doing a very good work in British Columbia. Mr. Oyston is an excellent speaker; Mrs. Oys-ton is a very successful clairvoyant and healer; so the two work together most usefully and ac-centably. Previous to visiting British Columbia, I spent Previous to visiting british columnia, i spent nine very busy and pleasant days in Seattle, Washington—the city which is rising phonix-like from the heaps of ruins occasioned by the late fire. All the business portion of the city was reduced to ashes in a few hours, but in a few weeks more than half the destroyed por-tion showed viscorous signs of complete reconion showed vigorous signs of complete reconstruction on an improved scale. In some mys-terious way fire seems ever to be a messenger of good; for after a conflagration a city always arises to a grander and healthier life. The muof good; for after a conflagration a city always arises to a grander and healthier life. The mu-tual sympathy which such a seeming calamity calls forth cannot but produce lasting good re-sults in the moral status of the community. Notwithstanding the severe shock Scattle so recently sustained, it is now financially, as well as otherwise, in a very prosperous condi-tion well as otherwite, in a very prosperous condi-tion. The meetings (eighteen in all) which it was my privilege to conduct were attended by the most desirable persons in the city; I was im portuned to prolong my visit, and then, when that was found impossible, urged to give my promise that I would soon return. I could only answer that I received similar kind requests almost everywhere, and that I could make no definite arrangements for any future work, as the programme developed itself from time to time — often, to my great surprise, in direct contrast to my decided expectations. After leaving Viotoria, where I lectured for the last time to a crowded house on Wednes-day evening, Oct. 30th, I returned to Portland, Ore., for a week, previous to embarking for San Francisco, which city I expect will con-tinue my headquarters indefinitely, especially as I have just assumed the editorship of a new monthly magazine, entitled The Problem of Life, sample copies of which I hope soon to send out; it will be devoted to reformatory themes in general, and a good word for Spirit-ualism will never be omitted as long as I hold my position as editor. To all who still wish to subscribe for my tion my position as editor. To all who still wish to subscribe for my To all who still wish to subscribe for my forthcoming work on Theosophy, which is now rapidly progressing in the printer's hands. I wish to say that the BANNER oF LIGHT office will continue to take subscriptions at \$1.10, until the book actually leaves the press; then no copy will be sold anywhere for less than \$1.50. The title of the work will be "Theoso-phy: A Study of Man and the Universe." The wisdom of the ages is Theosophy, and any at-tempt to confine the word to an exposition of what is exclusively Hinduism is essentially erroneous. This work is issued under the au-spices of no society, and therefore is perfectly free in its advocacy of whatever has been im-pressed as truth upon the writer's mind, irre-spective of the views entertained by any body of persons whatsoever. Immediately after the second edition is is.

the intuition may become later on a part of our daily living. With this aspiration we now make ourselves ready for the incoming of spiritual truth. Amen.

#### DISCOURSE.

I have chosen the topic which has been announced because, according to my spiritual understanding, religion is the science of man's right relation to his fellows. If there were no society, no aggregate of individuals, there could be no moral problems for the consideration of the human mind. If you or I were placed on some planet, and that planet was the only one in all the universe, there could not possibly be any conception of the sentiment, or sentiments, denominated religion and morality, because all questions of this nature must necessarily be considered in the light of some other individual existence, of some person or persons to whom we are related, and whose interests in the universe are as vital as our own.

You will see, therefore, that while the topic may appear at first thought not to bear upon questions of spiritual life, it does do so in the highest degree, in its most abstract sense; and you and I are in existence as spirits and as mortals, to understand the relation of the individual to society. I make this statement in answer to one of the questions which has been laid upon the desk, namely, "What was man made for, and what is he here for?" I repeat, you and I are in the universe for the purpose of understanding the right relationship of the individual to society; or, in other words, we are here to solve the problem of human rights. considered from all standpoints.

Therefore, though I speak to you from the realm of spirit, into which some of you will shortly be ushered. I do so only as an individual related to society-the society of celestial and spiritual spheres, the society of mundane life, of individuals everywhere, bound together by the magnetic cord of fraternal affection; and when you, in considering your individual life, endeavor to separate it from the aggregate life of the community, you are working against the law embodied in what has been conceived to be "the fatherhood of God and the brotherhood of man." As you are all related by reason of the fact that your physical expression sprang from the same universal and illimitable fountain of what you have termed "matter," and your spiritual part from that other illimitable and universal fountain which you have termed "soul," it is impossible that any human being anywhere, who has any conception whatsoever of the dignity of living, can consider himself without reference to others.

When I speak to you upon this topic, I wish to glance over many things in your material world which are of vital concern to organized society, in the contemplation of moral and religious issues; and in doing this I trust I shall indirectly, if not directly, answer positively the question, "What are you here for, and why were you created?" I do not like the word "created," because it is covered all over with the associations of olden times; because it gives to man an idea that something, some- | sonable way, that he may bestow upon those

Human society is made up of an aggregate of interests. If there were no love, if there were no necessities within the individual for human

companionship, there could be no society in the truest sense. There would necessarily be an organization for specific material ends; you would coöperate in order to manage those external concerns which the human body requires for its maintenance, but that affinity of spirit, which is the underlying cause of all true advancement, would not obtain. When you look abroad over your world to-day, you perceive, if you have the apprehension of the spirit developed, that the clashing and jarring of human interests is occasioned by the fact that men and women do not realize this spiritual relationship; that, in some way, (I was going to say in some mysterious way, yet it is not mysterious to you who reflect and inquire) mankind have come to believe that it is possible for one individual or a few to advance at the expense of the many. Now this is a most erroneous conception, and sooner or later the individual discovers this fact in his pilgrimage toward eternity.

Let me, for a brief period of time, glance over those conditions which to-day exist in your human society, and upon which you are endeavoring to legislate, in order that we may determine, in a measurably scientific and accurate manner, what is the relationship of the individual to society. Let us, for instance, take one of the foremost questions which agitate the mind of the community of the present time in this and other localities-I refer to the suppression of what is termed the liquor traffic. Let us see how the individual is related to society in the consideration of this one most important topic.

There are, as you know, not a few persons who, in their contemplation of the situation, claim that individual liberty gives man the right to regulate his appetites according to inclination, and that, considered in a light of this kind, he has the right to injure the physical mulas of other times, may be retarded a thoubody to gratify these propensities.

Now this is not a new question, nor am I considering it in an especially new light; but it is of vital concern to all who have an intelligent conception of the position upon which they should place themselves relative to this subject; therefore it is not amiss for me to closely analyze the situation.

Take the human body, look at it as the temple of the spirit, understand that man is here for the express purpose of bringing himself forward as rapidly as possible in all that pertains to that which will be enduring-and that he can do the not only as he aids his fellow, but as he also avoids misleading him and lessening the vitality of his moral and physical life, which the absorption of impure magnetisms must do. Now, no matter what may be his views of individual liberty, of his right to advance or retard his own powers of being, related as he is to society-aggregate man-he is bound, by these reasons which I have stated. to purify his body in every possible and rea-

world according to the laws of society which you individually and collectively may generquestion which has been laid upon the desk as to the mingling of spirits, good and bad, upon a common plane. You mingle here, we say, according to the laws and customs generated by human society. But in the realm of spirit. really an inversion of the same, the good and bad gravitate to their respective conditions, which you call places, by the law of affinity. Therefore there is no need of any fiat of an Almighty Being to separate the one class from the other, by placing some in "hell" and the elected others in "heaven." The law of affinity, as manifested in the attraction of atoms in the material world, compels each individual to gravitate to his own plane. The "kingdom of heaven" will be established on earth when the relationship of the individual to society is so condition will be inaugurated here, and each one will gravitate to those who are congenial, creating societies from which the radiation of love and truth shall be of so pronounced a character that it will permeate the lowly and darkened conditions which may exist in other places adjacent thereunto.

Now, my friends, you are called upon, individually, to work to bring about this state in your earth-world. You are coöperating with us, for, as I said when I began, it is impossible for me to consider the relation of the individual to society without including both, those whom you call disembodied and those whom we call embodied; for we are all mingled together in human work and effort. Although I come to you as a spirit this afternoon, I am as much a factor in your human progress as though I sat in mortal form before you, and I could, were I so disposed, affect you unfavorably-if you were sensitive to my influenceand cause you to commit a crime against society, even as though I had persuaded you with vocal speech. Therefore, we say that spirits and mortals must be collectively considered in their relationship to society. We are just as much concerned now as ever in the progress of your earthly world, and its development upon a basis so real and so substantial that never, in all the ages that succeed this. will it be possible for the human race to desire a "Saviour" to emancipate them from the consequences of their own transgressions.

Two Bagdad Jews have bought the entire site of ancient Babylon. On this Le Chretien Belge well remarks: "Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction?"

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#### BANNER LIGHT. OF

# sted in America, I shall carry the plates to Encland and introduce it there. My trip across the Atlantic this autumn has been provented by a multiplicity of engagements all along the l'acide Coast, and important literary work in connection with asyndicate of newspapers. I hope my Boston friends will let me hear from them occasionally; the near approach of another Thanksgiving and Christmas recalls to memory many delightful gatherings at-the "Hub."

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The climate on this const is certainly pleas-anter than on the Atlantic-at least for a large part of the year-but after all 1 prefer Boston to San Francisco in many respects, though every month is removing the disabilities and adding to the grandeur, comfort and intelli-gence of this ever-growing metropolis of the far West. With kindest remombrances to friends innu-merable who read and love THE BANNER.

morable who read and love The BANNER, believe me, as ever, your sincere friend and fellow-worker, W. J. COLVILLE.

# Spirit of the Press.

#### Resurrection.

There have been many isolated resurrections in the history of mankind, but because the meaning of the word has been only partly un-derstood, the fact has not been generally recognized. These resurrections in this day are so numer-

ous and the evidence so varied and wonderful that the day might be called emphatically the that the day might be called emphatically the resurrection day. And as the evidence shall become more widely diffused, and the phenom-cna more common, and easily obtained, the day may be all that the ancient prophets dreamed of, or saw in visions. The knowledge of the spirit-world which from time to time has come through media has of necessity been imperfect because all the means of communication are imperfect. The language

of communication are imperfect. The language of material things is not adapted to expose the spiritual life. The media themselves are rarely, even in a state of trance, fully adapted to the habits of thought and speech of the adventi-tious spirit. It is only when the medium is what is called a spirit-child of the control that this latter difficulty is overcome. Exactly what being a child of a spirit is we do not know any better than we know what childhood is in gen cral; but the term serves to express the won-derful adaptation in some cases of the medium to express the thoughts of the controlling

to express the thoughts of the controlling spirit; an adaptation far more perfect than that of an earthly child to express the mind of his or her material parent. Such was Jesus of Nazareth in relation to the great Father Spirit, the Father who is everywhere at work for all the elements of righteousness; a spirit who has been seen more or less perfectly by the media of all nations and recognized as the God of Gods and light of

lights. Technical terms born of the speculations of priests and theologians, almost or altogether in the dark as to facts, have always done and are now doing much to hinder the intercourse of the living with the dead; to hinder mortals from deriving the full benefit of the resurrection of those who have "shuffled off the mor-tal coil." However perfect the resurrection in any case may be, the mortal to whom the spirit comes compares the phenomenon with his pre-viously conceived and taught opinion of what it ought to be, and sitting in a judicial chair of technicalities and religious theories rejects the only real thing in the way of knowledge that

he has ever met with. Resurrection, then, is the temporary posses-Resurrection, then, is the temporary posses-sion of a mortal body by a spirit who is so much like the normal spirit as to be easily able to use the faculties of the latter. This is all there is of reincaruation, about which there is so much blundering, and so much nonsense uttered even by the spirits themselves through media

This kind of resurrection admits of great variety. Sometimes the normal and adventi-tious spirits seem to play a duet upon the same brain. Sometimes with the body in a trance the native spirit is entirly unconscious of what is being done or said by the associates or controlling spirit. And sometimes ideas suggested so mingle with the running thoughts that the action of the associated spirit is wholly unper-ceived. All these manifestations seem to be constantly present in one of their forms with every active mind. For such a mind is always seen by the clairvoyant to be associated with

a spirit. But such is the prevailing fear of death and dislike of everything connected with it, and such the delicatey and subtlety of the phenom-ena, that men are only just beginning in any considerable numbers to make a practical use of the facts.

# The Rebiewer.

My Lymcat, Life; Poems Old and New. By Gorald Massey. In Two Sories, 10mo, fine oloth, embossed, pp. 344 and 427. Boston i Colby & Rich, Bosworth street.

The author of these volumes requires no word of introduction to those of the American people who, a third of a century since, were familiar with most pop ular books of poetry on the counters of our book sellers at that time. Two editions of Gerald Massoy's poems were then before the public, one published in Now York, and one in this city by Ticknor & Fields, who included it in their famous "Blue and Gold" series, which also embraced the works of Longfellow, Lowell, Whittler, Holmes, Shelley, Leigh Hunt, Tennyson, Philip James Balley, Alexander Smith, and other well-known English and American poets.

Mr. Massey's early life was one of extreme penury and want, of labor the most exacting, with compensation therefor a mere pittance in comparison to that to which he was justly entitled. Possibly to this condition more than to aught else were due the burning words of righteous indignation against the ill requited labor of the English working classes that characterized his poems at that time, and which, in fact, has ever since inspired his pen to plead for the inborn rights of mankind. In a brief blography of Mr. Massey published in Eliza Cook's Journal in 1851, it was said: "Som of his earlier poems are indignant expostulations with society at the wrongs of suffering humanity; passion ate protests against those hideous disparities of life which meet our eye on every side; against power wrongfully used; against fraud and oppression in their more rampart forms; mingled with appeals to the higher influences of knowledge, justice, mercy, truth and love."

Though the teachings that the Spiritual Philosophy has evolved were not at that time known to any ap-preclable degree, and the rap that signalled the coming of a new revelation of Truth had not been heard, an intuitive knowledge of the nearness of the spirit host to such minds as that of the youthful poet was indicated when in a sketch of his first days' experiences he said: "I always loved the birds, flowers, the woods and the stars; I felt delight in being alone in a summer wood, with song, like a spirit, in the trees, and the golden sun-bursts glinting through the verdurous roof; and was conscious of a mysterious creeping of the blood, and tingling of the nerves, when standing alone in the starry midnight, as in (iod's own presence-chamber." No one can read the touching story of his early life without feeling to honor him for his persistent struggles with seemingly insurmountable obstacles, and to rejoice at his successful efforts to triumph over them, reaching at length his present lofty position in the world of letters. Of one of his early volumes the London Times said: "It is the production of a young man who has fought his way to the Temple-gate, sword in hand."

Four distinct volumes of his poems were published during the period which he terms his "lyrical life," and the present is the first collected edition of them He gives it the title it bears, for the reason, he says that it comprises only one half of his literary life. Of late years his life has been so fully occupied with Shaksperian and Egyptian studies and writings, that they have overshadowed his poetical labors, much to the regret of thousands who were their admirers, and to day he is known chiefly by them. In allusion to this, Mr. Massey says:

this, Mr. Massey says: "I see myself referred to at times as a poet who has not fulfilled the promise of his early work! It is true that some twenty years ago my singing on the old lines ceased. First, there was the insupera-ble difficulty of living by the poetry that one would gladly have lived for! No one lives by poetry in Eng-land except the Jaurente. Not even those who have been most generously assisted by such a Prince amongst publishers as was Alexander Strahan, who did his best 41 fear) to ruin his own business in trying to help poets and others to live by their writings. In-dependently of this difficulty 1 had then almost ceased to look upon the writing of poetry as the special work of my literary life; and since that time, instead of nursing ancient delusions by poetizing mis-interpreted Mythology, I have been streauously seek-ing to get rid of them by Explanation. Hence it has been said of me, my life and work, by a friendly singer:

friendly singer:

The hold a Poet who could even forego The joy peculiar to the Singer's Soul. His pleasant dream of fame, his profit seat Upon the heights to which his Spirit soared. To dive for treasures where but few could breathe. And dredge the old sea-bottoms of the Past. Lover of Beauty who gave up all for Truth:

Lover of Beauty who gave up all for Truth. Lover of Beauty who gave up all for Truth. And having wrought through years of sacrifice. And brought his message to the unwelcoming world, Be, caim, contented, leaves the rest with God. As if he recked not, though the Bark were wrecked. The treasure being handed safe on shore.' The result of this change, which I hope to fully jus-tify before my day's darg is done, is that these vol-umes contain the lush-leafness of the Spring-time, alluded to so warmly by Walter Savage Landor, with something of the Summer's bloom, but do not show the ripened this of Autumn's gold. My 'Lyried' Life' may contain the flower, but the fruit of my whole life has to be looked for elsewhere by those who are in sympathy with my purpose. I had not attained the larger, more objective out-look of my later life when called away from poetry to 'prospect' for other treasures in my search tor truth. Possibly this fact of my breaking off midway in life may be thought to give me a kind of right to rank with those Poets who died young, and thus invited a gentler judgment for their verse.'' There was very little, many would say not any, in our author's verses of " pursing ancient delusions by poetizing misinterpreted Mythology." What might by some be looked upon as such has been remodeled in this edition. The two volumes contain what he considers the better part of the earlier four, together with a hundred pages additional The former have been very carefully revised, and so many changes have been made in order to have the poems conform in sentiment and expression to Mr. Massey's present thought and style, that the collection may be considered not only complete and finished as he would leave to posterity, but comparatively new to the present generation. In the preface, which he gives as "Exgeneration. In the prerace, which he gives as "Ex-planatory," he speaks of Spiritualism and kindred topics as follows: "The kind of Spiritualism, Gnosticism, or Neo-Nat-uralism to be found in my poetry is no delusive Ideal-ism derived from hereditary behef in a physical res-urrection of the dead! Neither am I making a new attempt to cheat the ignorant by false pretences of knowledge. My faith in our future life is founded upon facts in pature and realities of my own per-sonal experience; not upon any falsification of nat ural fact. These facts have been more or less known to me personally during forty years of familiar face-to-face acquaintanceship, therefore my certitude is not premature; they have given me the proof palpa-ble that our very own human identity and intelligence do persist after the bilnd of darkness has been drawn down in death. The Spiritualist who has plumbed the void of fact, has established a faith that can meither be undermined nor overthrown. He has done with the poetry of desolution and despate; the sight of un-avalling regret, and all the passionate wailing of unfruitful pain. He cannot be breazed in soul? And I have had ample testiniony that my poems have done welcome work. If only in helping to destroy the tyranny of death, which has made so many mental slaves afraid to live." planatory," he speaks of Spiritualism and kindred In the subjoined PREFATORY POEM, Mr. Massey endeavors to impress his readers how immeasurably fai below the reality of his conceptions are the results of his efforts to transmit them through the limitations of human language to other minds; a truth that mediumistic persons, and those who have in visions of the night looked upon and participated in the scenes and de-lights of so-called dreamland—but which may be more correctly termed a higher sphere of existence than the earthly-will readily sense:

We grasp at diamonds visible in the dew, And open cripty tear wet hands to you! We clasp at heart the daughters of the skies. Their sindow stays with us: the substance files. thimpses divine will peep; pictures will pass, That leave no likeness in the Beer's glass.

The Poet's best immortality will luck In that rare motion of his soul at work. Nec-like, he brings you one gold honey-drop! But the full-swing, high on the flower-top, 'Twixt Heaven that rained itself in sweetness down. And Earth—all bloom for him—is ne'er made known.

MY poen was in the making. These are your Warmth needy nurstings, iteader! mine no more. The life I gave will no more fill my breast Than the flown birds come back to last year's nest: And if these live again, 't is you must give The reflex thrill to them by which they live.

You must make out the music from the hint Prelusive: I but true the instrument. The glory or the gladness or the grace Must shine for me re orient in your face. The seed, that in my life took secret root, Iu yours must bud, and flower, and bear you fruit."

With a few exceptions the poems earliest written are in the second series, but the first opens with 'Babe Christabel," one that has been given the same place in former editions. From its seventy verses we select the following:

'Babe Christabel was royally born! For when the earth was flushed with flowers, And drenched with beauty in sun showers, She came through golden gates of Morn."

In lonely loveliness she grew— A shape all music, light, and love, With startling looks so eloquent of The spirit whitening into view.

A spirit look was in her face, That shadowed a miraculous range Of meanings, ever rich and strange, Or lightened glory in the place.

Such mystic lore was in her eyes, And light of other worlds than ours, She looked as she had gathered flowers, With little malds of Paradise. And she would talk so weirdly wild,

And grow upon your wonderings, As though her stature rose on wings! And you forgot she was a Child.

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Ah! she was one of those who come With pledge and promise not to stay Long, ere the Angels let them stray To nestle down in carthly home:

And, through the windows of her eyes, We often saw her suintly soul, Sorene, and sad, and beautiful, (to sorrowing for lost l'aradise!

She thought our good-night kiss was given, And like a hower her life did close. Angels uncurtained that repose, And the next waking dawned in heaven.

In this dim world of clouding cares, We rarely know, till wildered eyes See white wings lessening up the skies, The Angels with us unawares.

Through Childhood's morning-land, serene She walked betwixt us twalu, like Love ; While, in a robe of light above. Her watching Angel walked unseen,

Till Life's highway broke block and wild; Then, lest her starry garments trail In mire, heart bleed, and courage fail, The Angel's arms caught up the child.

O weep no more! there yet is balm In Gliend; Love doth ever shed Rich healing where it nestles,—spread O'er desert pillows, some green Palm!

God's ichor fills the hearts that bleed; The best fruit loads the broken bough; And in the wounds our sufferings plough, Love sows its own immortal seed."

Much in the same line of thought is the following

We called her Hesper; for it seemed Our Star of Eve had on us beamed, Like Hesper, from the Heaven above, To latest life a Lamp of Love.

The Star of Eve may set, but how It shines, the Star of Morning now, And smiles with look of love that dries All tears from our uplifted eyes!

Gather round the Table, When the day is done; Lay the Electric Cable That weds two Worlds in one. We have found the passage Past the frozen pole; We have had the Message Answering, soul to soul.

inst now attaining a right mental method of thinking, inroligh s knowledge of kvolution; early just getting in line with natural law, and seeking carnesity to stand level-footed on that ground of reality which must ever and everywhere be the one lasting foundar. I sometimes think the genuine passion for essen-tial truth is growing, with our keener meral some, so tint one may almost expect to see the time when is each to see the time which are beginning to see the vorse evils now alliefing the human race are man made, and do not come into the world by decree of fate or fint of God; and that which is man made is also ermediable by mar. Not by man alone! For Woman is about to take hor place by his side as true help-mate and ally in carrying on the work of the world, so that we may look upon the Fail of Man as being gradually superseded by the Ascent of Woman." Mr. Massey in the revision of his poems has added

Mr. Massey in the revision of his poems has added new stanzas to several. In the well-known "To-Day and To-Morrow," commencing with " High hopes that burned like stars sublime." this verse is new:

"T is weary watching wave by wave, And yet the Tide heaves onward;
We climb, like Corals, grave by grave, That pave a pathway sunward;
We are driven back, for our next fray A newer strength to borrow, And where the Vanguard camps To-day The Rear shall rest To-morrow!"

We are tempted to make numerous quotations, but

our limited space will not permit us to do so, and we close this review with a few disconnected verses, gleaned here and there in the rich field open to us and to all into whose possession these volumes may come:

o all into whose possession these volumes may come: "As, after death, our Lost Ones grow our Dearest, So, aiter death, our Lost Ones come the nearcst: They are not lost in distant worlds above; They are nor merest link in God's own love— The human hand clasps of the Infinite, That life to life, spirit to spirit kniti They fill the rit they made, like veins of gold In fre-rent fissures torture torn of old; With sweetness store the empty place they left, As of wild honey in the rock's bare cleft. In hidden ways they ald this life of ours, As sumshine lends a finger to the flowers, Shadowed and shrouded in the Wood's dim heart, To climb by while they push their grave apart."

"Our Pilgrimage will soon be past, Our worst afflictions horne; Some weary night, 't will be the last. And then Eternal Morn."

"Take heart! though sown in tears and blood, No seed that's quick with love hath perished; Though dropped in barren by ways—God Some glorious flower of life hath cherished.

Take heart; the rude dust dark To-day Soars a new-lighted sphere To-morrow! And wings of splendor burst the clay That folds us in Death's fruitful furrow "

'The dearest souls, you'know, must part in sleep, Though lying hand in hand, or side by side, And death is but a little longer night. A little while, and we shall wake to find The clasp unbroken by the dark, and see Our lost ones with us face to face, and feel All years of yearning summed up in a kiss."

#### Spiritualism in New Zealand.

A correspondent of More Light, published at Greytown, N. Z.-H. DeClifton-writes to that paper as follows:

Between Wellington to Wairoa I have seen what I never expected to see—that is, the won-derful interest all the good people of Hawkes Bay seem to be taking in Spiritualism; and now, not to be behind, the Forty Mile Bush is producing excellent phenomena (physical) with the uronise of some year good trace mediums the promise of some very good trance mediums being developed amongst them, notably at Eketahuna. Several circles have been formed Eketahuna. Several circles have been formed here, and have obtained splendid results. Pass-ing on to Woodville I found a veteran Spiritu-alist, Mrs. Moore, who still adheres strictly to the science of Spiritualism. Onward, in all the little townships, as far as Napier, I found cir-cles had been formed, and in one at Danevirke very good results in trance mediumship. Again, in flastings there were many circles, some of which were getting, so 't was said, the zenith of all phenomena, materialization ; but, like all old Spiritualists, 1 took the statement cum grano sails. grano salis.

At Napier we have one of the grandest, purest and noblest of mediums, who is devoting her life to the work-Mrs. Attenborough-as her life to the work—Mrs. Attenborough—as good a trance speaker as one could wish to hear. This lady and her husband hold services every alternate Sunday at Taradale (their home) and Napier; and I can say for Napier that the room was crowded every night I attended. The ser-vice is conducted very much after the Orthodox style. First hymns are sung, then a chapter is read from the Bible, and another hymn sung, during which the medium goes into trance. After entering this state the medium speaks from any chapter of the Bible she may be asked After entering this state the medium speaks from any chapter of the Bible she may be asked by any member of the company, audience or congregation, whichever you like to call it; and the fluency of her language seems to hold all spell-bound; each and all are attention. There is no sleeping in their church. At the end of the address the medium answers any updations that mere he wat to be writte audi There is no sible ping in their church. At the end of the address the medium answers any questions that may be put to her by the audi-ence, and sometimes there are a great many; but no matter how difficult the subject, the an-swer is always there. I must say that I con-sider the Spiritualists' Sunday evenings at Na-pier, with Mrs. Attenborough, an intellectual treat. I had forgotten to mention that the lady gives her addresses under the auspices of the Hawkes Bay Christian Spiritualists' Associa-tion. Long may the Association continue to thrive and prosper. Napier possesses a good clairvoyant and healing medium named Wil-liams. I can testify as to some of his magnetic cares, they being simply wonderful; and his clairvoyant diagnoses of some cases were re-markably true. Taking Hawkes Bay, gener-ally, I think it is about the greatest all-round spiritualistic community I have seen in the colony. There is some talk in Napier about a house, which was originally an old bank, being haunted, and it is said that no one can live in it. I intend to live in it for a night or two any-how till I can find out what it is. NOVEMBER 16, 1889.

"The Begum's Daughter," by Edwin Lasetter Byn-ner, reaches chapter XXIV.; Octave Thanet furnish-es a sketch of Western life in the "Flist Mayor," in which historic verity is blended with touching pathos; Edmond F. Hayward has an interesting paper setting forth "Some Romances of the [American] Revolution": Sophia Kirk's summary of the life and experiences of Marie Bashkirtseff will be very attractive reading to the patrons of The Atlantic, at a time when public interest in America is being aroused regarding this little lady, whose recorded thoughts lead many back to the "golden page" of their youth; Christopher P. Cranch contributes a sonnet in "A Problem," whose solemn meaning is shot through with a glint of spiritual aspiration ; "The Tragic Muse," by Henry James, reaches chapter XXXIII.; other papers, reviews, poems, etc., are given, together with the regular departments, which are always excellent as to contents. Houghton, Mifflin & Co., publishers, Boston, Mass.

MAGAZINE OF AMERICAN HISTORY .- A portrait and fac simile autograph of Charles Carroll, of Carrollton, with an illustrated sketch of his home, are the attractive contents of the opening pages. Of equal in-terest and value is "A Chapter from the History of Utah," its illustrations being a view of Salt Lake City in 1848, when all it contained was a ten-acre fort; and four other engravings: "Eagle Gate," "Tithing-Houses," "The Three Wife House," and "The Home of Brigham Young." Lleut. Libby contributes an illustrated account of "The Stone Images of San Augustine," classed among the most remarkable aboriginal relics upon this continent. "Beginnings of Delaware," "First Iron Works in America," "Relic of Braddock's Field," and "Thrilling Story of a British Surgeon's Experience in the Revolution," are among the remaining contents. New York: 743 Broadway.

SIDEREAL MESSENGER. - Prof. C. Plazzi Smyth furnishes the leading article, and the general contents are unusually interesting and instructive. Northfield, Minn.: W. W. Payne.

"CHAT" is the name of a new forty-eight page monthly, the first number appearing this month, giving promise of becoming a favorite. Philadelphia: Chat Publishing Company.

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THE THEOSOPHIST. -(October.) "A Chat on the Roof" introduces the reader to some of the peculiar views of the Theosophists in India. The first of a series of papers on "Elohistic Teachings" is given. An elaborate essay upon "Leprosy in Ancient India," is descriptive of its varieties and symptoms, and the formulas adopted for its eradication by Indian doctors thousands of years ago. In a paper entitled "As Others See Us," incorrect views presented to the people of England and America from a Christian standpoint are refuted. Madras, India. For sale by Colby & Rich, Boston.

People said that Foster caused the writing which used to appear on his arm during a séance by abraid-ing the skin with some instrument. There is nothing too foolish for people, who ought to know better, to say about the phenomena and philosophy of Spirit-ualism.—Light, London, Eng.

#### Passed to Spirit-Life,

"From the home of her daughter, Mrs. L. Dunton, Cresco, Kossuth Co., Ia., Oct. 22d, Cinda Jane, wife of Alfred Wheelock, aged 72 years and 9 months.

ock, aged 72 years and 9 months. She was a woman of strong convictions when she saw the right. Her parents were New York Quakers. She embraced Spiritualism nearly thirty years ago. She has been used as a healer for more than fitteen years, as many can testify in this vicinity, where her labors have been appreciated. She leaves a husband, one son and four daughters to moven her loss. May they find in a like faith the comfort they so much need. Her remains were buried in Irvington Ceme-tery. By her request the funeral was attended by the con-trol of the writer; subject, "The Resurrection." (Algona papers please copy.) MR8. M. D. HATES.

From Dr. Kulght's School, at Lakeville, Conn., Oct. 2714.

From Dr. Kulght's School, at Lakevine, Conn., Oct. 2008, Helen Caroline, daughter of Dr. H. F. Merrill, aged 17 years. Her remains were sent to ber father's home, in Augusta, Me, where funeral services were held Oct. 31st, Rev. Mr. Orifin, the Unitarian pastor, officiating. Her body was fail to rest in the beautiful Mt. Pleasant Cemetery, Augusta, COM.

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

HESPER. But for a little while withdrawn she heralds an Eternal Dawn, Above these mists of mortal breath, Our Hesper in the dark of death?

Beyond the shadow of the night That parted us, she lifts her light To beacon us the Homeward way, Where we shall meet again by day

"THEY SANG A NEW SONG?"

Of later poems is the following inspired by Modern spiritualism

It follows as a sort of corollary that every child who makes any remarkable progress in advance of his companions does so by virtue

advance of his companions does so by virtue of the associated resurrection of some more highly developed spirit. One familiar with the facts may easily con-ceive that Napoleon may have been a resurrec-tion of Julius Caesar, Milton a resurrection of Homer, Lincoln of Washington, and Stonewall Jackson of Richard Cour de Leon. And these controls may have been in their lifetime the unconscious resurrection of more ancient great spirits.—PLINY, in The National View, Wash-ington, D. C.

#### Spiritualism Not Insanity.

Our Spiritualistic readers and friends will undoubtedly be greatly gratified to learn that the New Jersey Prerogative court has decided that a belief in Spiritualism is not insanity. that a benef in Spiritualism is not insanity. The question came up as to whether a believer in that other-world philosophy could make a valid will, and the august Prerogative court has decided that he can. The case was that of Middleditch vs. Williams, and the court said:

cited on the argument. Those which I have exam-ined uniformly hold that a belief in Spiritualism is not insanity. The court, in Robinson vs. Adams, 62 Me. 309, said: Belief in Spiritualism is not insanity, nor an insane delusion. The term 'dousion,' as applied to insanity, is not a mere mistake of fact, or the beliew that a fact exists which does not exist.' And in Brown vs. Ward, 53 Md. 376, it was said: 'The court cannot say, as matter of law, that a person is insane because he holds the belief that he can communicate with spirits [of the dead], and can be and is advised and directed by them in his business transactions and in the dis-posal of his property.' Substantially the same view was expressed in Oito vs. Doty, 61 lowa, 23, and also in the matter of Smith's will, 52 Wis., 643. The utmost length to which any court has gone on this subject is to declare that a bellef in Spiritualism may justify the setting aside of a will, when it is shown that the tes-tator, through fear, dread, or reverence of the spirit with which he belleved thisself to be in communica-tion, allowed his will and judgment to be overpow-ered, and in disposing of his property followed im-plicitly the directions which he belleved the spirit gave him, but in such case the will is set aside, not on the ground of insanity, but of undue influence.''- The druth Seeker, New York.

#### Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly try-ing every known remedy, at last found a pre-scription which completely cured and saved him from death. Any sufferer from this dread-ful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge. of charge. 

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"A Singer sang in sleep, and, sleeping, dreamed He sang divinely, while his spirit scemed So far in Music's heaven to soar and sing, They could not follow who stood listening! For him, the soul of sweetness found a volce. For them, the Singer only 'made a noise.'

Such is the difference in the uttered strain, From that fine music passing through the brain. Such sumless treasures we possess in dreams, To find at waking only mirrored gleams. No revelation of the written word Will render all the spirit saw and heard.

So fresh they breathed; so faded now they look; My few poor withered flowers in a book. Gone is the glory that once gleamed from them; The Spirit of Light imprisoned in the gemi Now the winged life hath settled down in words. These seem but stuffed instead of Singing Birds.

Feelings brimful of warmth as is a rose regings primiul of warmth as is a rose Of its June-red, have lost their perfunned glows; The heaven revealing thoughts that star-like shone, The daily kindlings of eternal dawn, All darkened down, like meteors that have birth In Heaven, to flash and queuch them cold in earth.

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Gather round the Table In a fervent band: Learn the Lost are able To join us hand in hand With ties no longer riven: Empty in the Past Stretched our hands toward Heaven – They are filled at last.

Gather round the Table: The silent and the meek, So long belied, are able For themselves to speak, Open but a portal: Every Spirit saith, Man is born inmortal And there is no death.

Gather round the Table: By knowledge faith is fed! Ours the fact they fable; Presence is the Bread. Come with cleanliest carriage, Whitely-pure be dressed: For this Heavenly Marriage, Earth should wear its best.

Another: FAITH AND FACT. There is no gleam of glory gone, For those who read in Nature's Book; No lack of triumph in their look Who stand in Her Eternal Dawn.

Friends of a failing Faith! while your Lighthouses of eternal life Hold tremulous lamps across the strife, That die and darken hour by hour;

And higher climb the waves that drench, And on the rocks the breakers roar; While Light for you opes no new door; And higher climb the waves that quench,

While Heaven scalors in the dust Sit, with their hopes dead or discrowned; Their splendid dreams all shivered round, And broken every reed of trust,—

While timid souls that sail the sea Of Time are fearful lest you band Of Cloud should not be solid Land, To step on for Eternity,—

And faint hearts flutter 'twixt a nest That is not sealed to wind and wet, And one that is not ready yet. With wandering wings, and find no rest.-

There is no gleam of glory gone For those who read in Nature's Book; No lack of triumph in their look, Who live in her Etornal Dawn!

Of modern thought and the changes in social and religious matters it has evolved, Mr. Massey in his Explanatory " says:

rengious matters it has evolved, Mr. Massey in his "Explanatory" says: "Athough I am growing old myself-at least the years say so-I cannot bewall the changes going on around us fast and faster, for it is by change the world renews and must renew its youth, unheeding all the lamentations of old age, the cries of warning and prophecies of wee that proceed from those who keep on calling for double drags to be put on, whilst we are ascending the hill, because they fear lest the summit ahead of us should only reveal a precipice beyond. We are in the pangs of sloughing; but we are getting good riddance of much impedimenta bo-queathed to us as the burden of the past, which the race has been so painfully, and, as was thought, most dutifully, lugging along! The false faiths are fading; but it is in the light of a truer knowledge. The half Gods are going in order that the whole Gods may come. There is finer fish in the unfathomed sea of the future than any we have yet landed. It is only in our time that the data have been col-lected for rightly interpreting the Past of Man, and for portraying the long and wast procession of his slow but nover-ceasing progress through the sandy wilderness of an uncultivated earth into the world of work with the ever-quickening consciousness of a higher, worthier life to come. And without this measure of the human past we could have no true gauge of the growth that is possible in the future? Indeed it seems to me that we are only just be-giuning to lay hold of this life in earnest; only just standing on the very threshold of true thought; only

#### A Modern Prophecy Fulfilled.

#### To the Editor of the Banner of Light

I note with pleasure your testimony-contained in THE BANNER of Nov. 9th-to the reliability of modern prophecy, so sharply assailed recently by the Rev. Mr. Sneath, of Cambridge. Permit me to add another to the number of instances already quoted in your columns of the fulfillment of spirit foretellings or warnings through the mediums of the pres-ent age. I am in possession of the names of all the parties thereto, and can give them, if re-quired, to any one sufficiently interested to in-vastigat the ropert.

the parties thereto, and can give them, if re-quired, to any one sufficiently interested to in-vestigate the roport: In the month of August last, while a lady was at the Onset Camp-Meeting, she visited several mediums for mental tests or communi-cations, and while having a scance with one of them the medium said—in addition to other statements of a personal nature: "I see some-thing for you that I dislike to reveal." The lady insisted upon knowing what it was—de-claring that she was prepared to hear it, let it be of whatsoever nature. The medium then replied: "I see that there is to be a large fire connected with your husband's business. I see your husband sitting at a desk writing, and the fire is not where he is. I do not see that he is to meet with a loss by this fire, but it will be a narrow escape from a heavy loss." When her husband came to Onset she stated to him what had been given to her by the me-dium, who was an entire stranger to both. The business man paid but little attention to what was given, inasmuch as at the same séance other matter was presented which proved somewhat erroneous as to detail; but subsequent events proved the truth of the "fire" wrophecy. He was a netter the a fire

subsequent events proved the truth of the "fire" prophecy. He was a partner in a firm doing a large lumber business at a wharf or yard in East Boston. The firm had forty thou-sand dollars' worth of lumberstored in the yard, sand dollars' worth of lumber stored in the yard, and but twenty thousand dollars' insurance upon it. Some two weeks after the prophecy was given, the man was sitting at home, when the fire bell struck the alarm nearest to the yard where his lumber was deposited. The second alarm followed, and then the third. The gentleman hastened to his lumber wharf, and on reaching it the prospect to him was that all the lumber, and several vessels that were moored at the wharf, well loaded with lumber, would be burned—as the vessels were aground and could not be floated until the tide came in. There were seventeen engines at work in ef-

There were seventeen engines at work in ef-

#### Spiritualist Meetings.

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

ANDERSON, IND. - The Society of Spiritualists neets regularly in Westerfield's Hall.

meets regularly in Westernete's tan.
IBREDGEPORT, CONN.—The Spiritualist Union.
Isaac F. Moore, Secretary.
BUFFALO, N. Y.—First Society of Spiritualists—
A. O. U. W. Hall, corner Main and Court stroots. Regular lecture session Sunday at 7% P. M. Willard J. Hull, President.

dent. **BANGOR, ME.**—Meetings are regularly hold by the piritualist Association. C. L. Coffin, Secretary. **CHICAGO, ILL.**—Mrs.Cora L. V. Richmond discourses before the First Society of Spiritualists in Martino's (Adu street) Hall every Sunday morthing and evening. **CHICAGO, ILL.**—The Spiritualist Mediums' Society meets in Martino's Hall, 104 22d street, Sundays, at 2:45 r. M. **CHICAGO, ILL.**—The Spiritualist Mediums' society meets in Martino's Mall, 104 22d street, Sundays, at 2:45 r. M.

CLEVELAND, O.-The Children's Progressive Ly-coum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. E. W. Gay-lord, Conductor.

OHATTANOOGA, TENN .- Meetings are held reg-ularly in Market-street Hall. Dr. Georgo A. Fuller, speaker. ularly in Markot-street Hall. Dr. Georgo A. Fuller, speaker.
 DETROIT, MIOH.-Meetings are held every Sunday at 3 p. M. In Gobpernitve Hall, Hilsendegen Block, Monroe Avenue, Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.
 DENVER, COL.-Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1543 Champa street. P. A. Simmons, President.
 EAST PORTLAND, ORE.-Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and 6 streets, each Sunday at 3 o'clock. Miss Welda Buck-iman, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk. LAWIRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Socretary.

MONTIREAL, OANADA. -Meetings are held in the hall of the Religio-Philosophical Society, 2456 St. Catherine street. R. H. Kneeshaw, speaker.

NEW HAVEN, CT.-First Spiritualist Society; hall 148 Orangestreet. Dr. Geo. Barrett, President; Jessie Schoep-fin, Secretary.

**NEWARK, N.J.**—Association of Spiritualista holds meetings Bunday evenings at 177 Halsey street. Mrs. Dr. S. Y. Martin, Prosident; Frank W. Wilson, Vice-President; C. Hough, Becretary.

NEW ORLEANS, LA.—The Spiritualistic Associa-tion holds meetings in Minerva Hall, Clio street. H. L. Sei-over, Secretarv.

over, Secretary. **PITTS IB UIE GH, PA.**—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lyceum moets at 2 r. M. in the hall, 6 Sixth street. J. H. McEiroy, President; C. L. Stovens, Vice-President; J. H. Lohmeyer, Secretary.

Lohmoyer, Secretary. **PORTLAND, ME.**—" The First Spiritual Society," neets every Sundey in the "Red Men's Hall," corner of Brown and Congress streets. H. O. Berry, Chairman, No. 70 Lincoln street.—" The Portland Spiritual Temple" holds regular meetings on Sunday in Mystic Hall. **PORTLAND, ORE**—Two Societies hold regular ser-vices: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars.

SPIRINGFIELD, MASS.-First Spiritual Society. Sorvices are hold every Sunday at 2 and 7 P. M. in Graves Hall, 322 Main street. C. I. Leonard, President; J. P. Smith, Secretary.

SARATOGA SPRINGS, N. Y.-The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10% A. M. and 7% P. M. E.J. Hulling, Clerk.

ST. LOUIS, MO.-Meetings are held Sundays, 3 P. M., by First Spiritual Association, in Brant's Hall, 8th and Frank-lin Avenue. Samuel Peuberthy (at Hotel Westeran), Sec-retary. retary

ST. PAUL, MINN.-Meetings are hold regularly by the Spiritual Alliance in Wancota street Chapel, between 8th and 9th atreets, every Bunday ovening at 7%. Mrs. Mary A. Tussoy, Secretary, 23 East 8th street.

TROY, N.Y.-The First Society of Progressive Spirit-unlist-holds meetings in Room 18, Keenan Building, Sunday eventuge at 1%. Ladies Ald Society in same room Thurs-day ovening.

TOPEKA, KAN.-Sunday mootings are regularly held in Music Hall. F. P. Baker, Conductor.

WATERTOWN, N.Y.-Sunday meetings are required by the First Progressive Spiritual Society. Katle N. Mattison, Socretary, No. 8 Pearl street.

WORCESTER, MASS.-Meetings held every Sun-lay 2 and 7 P. M. in Continental Hall, corner Main and Fosor streets.

#### NOVEMBER 16, 1889.

#### BANNER LIGHT. $\mathbf{OF}$

# Banner Correspondence.

#### Minnesota.

ST. PAUL.-Bishop A. Beals writes: "With kindly greetings to all the many patrons of the ST. PAUL. --Bishop A. Beals writes: "With kindly greetlugs to all the many patrons of the good BANNER, I write a word from this great city in the Northwest, where I am ministering to the Society recently formed called the Spir-itual Alliance. This Society has a permanent organization, and holds its meetings in the Baptist Chapel. Since my ministrations com-menced here, the second Sunday in Septem-ber, there has been a steady increase in at-tendance, and growth of membership. The daily papers have given courteous mention of our meetings. Sunday, Nov. 3d, the ceremony of christening a child took place in the church, and as it was the first event of the kind among the Spiritualists, it called out a large attend-ance, ourlous to see what these Spiritualists would do with an ordinance supposed to be en-tirely Christian in its origin. The papers the following morning gave quite an extended and flattering account of the ceremony, and to the credit of Spiritualism. It is, I believe, the province of Spiritualism to interpret and ex-plain every religious observance of the Chris-tian Church, and to give its true meaning and significance, and thus lead the world by a gentle hand into the flowery, field of spiritual thought and progress. I desire to mention here the efficient work done by the President of this Society, Mr. Ken-yon, and his accomplished daughter, Mrs. Brooks, musician and singer, whose united efforts cannot fail to make the new organiza-tion a success.

I have been recognized for the month of De-

cember, when I may decide to accept an en-gagement for the Society at Los Angeles, Cal. In the meantime societies desiring my services in the Northwest will confer with me, direct-ing 223 East 8th street."

[The St. Paul Globe for Nov. 4th, 1889, gives a column report of the ceremony above referred to, from which account the following is con-

of baptism, Mr. Beals reminded his hearers that among the ancients it was the custom to take the child to a temple and there consecrate it to the Lord. It was a ceremony incident to the time at which the belief existed that every child born was attended from its birth by an invisible agency and guardian spirit. In Spirit-ualism, therefore, every child was guarded by an attendant spirit. In future years that spirit would give to the child character and position. would give to the child character and position. The mother represented the ideal Madonna-and there could be no more lofty, no more up-lifting symbol of the affection of the mother, the purity and holiness of the office of mater-nity. The actual ceremony of baptism was a brief one, and followed the inspiration of the speaker. The infant was arrayed in robes of white. The mother stood up before the speaker and announced that the child was to be called 'Sunshine.' The picturesque feature of the ceremony was the encircling of mother and child with a wreath of smilax and roses as sym-bolical of inseparable spiritual union. The ceremony was concluded with an earnest prayer by Mr. Beals for the future welfare of the infaut, now consecrated to the cause of the infant, now consecrated to the cause of Spiritualism.

The address by Mr. Beals was an eloquent one, and of deep interest even to those who re-pudiate the idea of a spiritualistic inclination. in it he spoke of the one-time mysterious be-yond, now rendered as clear as day to the true believer; of the heaven which had seemed so far away, separated from earth by the dark chasm, death. Spiritualism had narrowed that chasm, death. Spiritualism had narrowed that chasm to the dimensions of a rippling brooklet, had reduced the step to heaven to one short step out of the dark into sunshine." To this account *The Globe* adds the following:

formerly issued in Paris; and having received from its proprietor, Madame Lucie Grange, permission, proposes that a fund be contrib-uited by the Spiritualists of this country to ald in its reëstabilishment. La Lumière, he writes, has been a power for the enlightenment of Europeans, independent of all semblance of affiliation with any particular society or class of believers, and thoroughly American in its method of making known the truths of Modern Spiritualism. Our correspondent considers that should this suspension result is a final discontinuance of the appearance of La Lu-mière, a great loss would accrue to the Cause. Though a laboring man of limited means, he will contribute to a fund, and he deems it not only a duty but a privilege for American Spir-itualists to do so. He requests that the Spirit-ualist papers of this country and of Australia make known this proposition to their readers and take action in its behalf.

#### New York.

TROY .-- Mrs. Nellie Reynolds writes: "Your

paper, welcomed as it is each week by many, is truly a harbinger of light, and wisdom which means much the same. And while so many ask. means much the same. And while so many ask, sneeringly or indifferently, perhaps, what has Spiritualism ever done? of what use is it? could they be induced to look upon its pages, some ray of light would not fail to meet their gaze. Human hearts are aching, mortal souls hungering for something which shall give com-fort, light and knowledge, and anything which makes men and women think is welcome. We have with us Prof. J. W. Kenyon of Wor-cester, Mass., during this month of November.

We have with us Prof. J. W. Kenyon of Wor-cester, Mass., during this month of November, and all who have had the pleasure and profit of listening to him know how deeply earnest he is in penetrating into the cause of things. Re-cently he spoke on 'The Origin of Life.' It is needless to say all were deeply interested and highly instructed. We are truly thankful for having had this gifted medium with us. At the close of the meeting, by the request of the people, Prof. Kenyon gave a phrenological reading to a gentleman selected from the audi-ence.

ence. During September Prof. Peck, of Boston, octo, from which account the following is con-densed:] "There was a large attendance last evening at the Wacouta street chapel, the occasion being a spiritual baptismal service of the St. Paul Spiritual Alliance, presided over by Bishop A. Beals. Prominent local Spiritualists occupied posi-tions on the platform, and among the audience, which was chiefly composed of people curious to witness the performance of a unique cere-mony, were discernible many of avowed spirit-ualistic belief. The church was ornamented form reposed banks of roses, pyramids of cut fowers, placed there by the believers of the congregation. In explanation of the spiritualistic ceremony of baptism, Mr. Beals reminded his hearers ing, *living* life awaits us. This is what Spiritu-alism is doing and will do."

#### Pennsylvania.

CORRY.-G. F. Lewis writes: "A question is asked by 'G. L. W.' in THE BANNER of Oct. 19th: 'Why are we commanded to pray, lead us not into temptation?' The spirit answering, said, very truly, 'We question if you are thus commanded.' Prof. Wilson, with aids that King James's translators did not possess, published, in 1887, an emphatic rendering of the New Testament, believed to give far more correctly the true reading. He gives the Lord's Prayer thus:

'Our Father, thou in the Heavens, Revered be thy name. Let thy kingdom come, thy will be done upon

earth even as in Heaven. Give us this day our necessary food. And forgive us our debts, as we have forgiven our debtors. And abandon us not to trial, but preserve us

from evil. This is all of what is called the Lord's

Prayer, and seems to me a good one. Priests and others have added to and altered it, and

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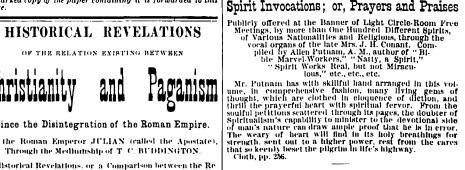
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CONTENTS.

- CONTENTS.
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  History of the old Roman Empire. The Transt tion from the Republic to the Autocratic Form of Government.
  The Influence of the Christian Faith upon the Destiny of the Empire. How it should be considered by all thoughtful minds.
  The Influence of Christianity upon the Nations of Western Europe after the Disintegration of the Empire.
- - Empire. 5. The Rise of Rationalism in Modern Europe, and its Relations to Civilization. 6. The Cause of the Antagonism between Rational Jun and all Religious Systems of the Present and Mrs. A. L. Hatch, when materialized, welling her moti
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had reduced the step to heaven to one short step out of the dark into sumshine." To this account *The Ciboc* adds the following: "An ardent believer in the spiritualistic door versational talent, and who describes her in-terviews with the inhabitants of the spiritu-versation she had held recently with her de-ceased sister. Mrs. Helm said: 'I was standing with my mother in the cemetery, near my sis-ter's grave. Suddenly I heard a voice-a voice I well knew to be hers. It said. 'Why are you weeping there? I am not there, but above." Nothing more came of it at that time, but my mother has since died, and I now converse often with both mother and sister. '' **Massachusetts.** LOWELL.-Ed. S. Varney writes that Spir-tiualism is still progressing favorably in "the city of spindles." Rev. G. W. Bicknell, a lib-srade from Spirtualism, and thai twas great deal from Spirtualism, and that it was religion in the advance, teaching the beautifu doctrine of angel presence, and opening up to havene of progression. This incident illustrate the permentive influence of our comforting phi-biosophy. '' We opened the season.'' he says '' with flying colors, Mrs. E. Clarke-Kimbal, of Lawrence, speaking and Zving text swith and most economical soap in the market, and should be used by every one who prizes a soft. It is sent free, with a large as sortment of Periumery, Tooth Powher, Shaving and 'is Spiritualism a Pact or a Fance?' Or the eventing of Oct. 19th the Society enjoyed an interesting sociable at the house of Mrs. W. P. Farrington. On Sinday Oct. 20th, in the presence of large and evidently appreciative audiences, Mrs. Florence K. Rich gave may tests, both in the afternoon and evening. At father and sister with a message so convincing that they were deeplay affected; while another the they were deeplay affected; while another that they wer tests, both in the atternoon and evening. At night a spirit-daughter came to her mortal father and sister with a message so convincing that they were deeply affected; while another came to her mother, clearly establishing her identity, and stating with pleasing minuteness of detail private family facts and events. A lately deceased member of the Odd Fellow and Even Mesen organizations came and gave to an Tree Mason organizations cane, and gave to an Odd Fellow and also a Free Mason in the audi-ence the 'grips' of fellowship. Mrs. Rich could not possibly belong to either of those secret orders.

not possibly belong to either of those secret orders. On the evening of Saturday, Oct. 26th, a well-attended literary and musical entertainment was given by the Society, combined with a pleasant social time. 'Alint Jerusha'-Mirs J. Frank Tilton-read, in costume, her 'will,' to the unbounded delight of those present, nearly all of whom were 'remembered.' We also had singing and reading by others. Sunday, Oct. 21st, that eloquent preacher of the new gospel, Mrs. Juliette Yeaw, was with us. In the evening she was greeted by a full house. Her theme was the same at both the afternoon and evening services: 'Light Upon the Hidden Way,' I. P. Greenleaf being the control.''

control.

WORCESTER.-Mr. F. R. Johnson writes: "While the masses were attending the different camp-meetings during the summer months, a few of us remained at home, and held meet-ings each Sunday evening, which were inter-esting, and largely attended. The meetings were mostly for conference, and the discussions were of a great deal of interest. T. W. Sutton delivered a lecture on 'Free Thought,' on Sun-day, Sept. 1st, which was well received. He spoke for one hour, and held the interest of the audience until the last moment. A. E. Tisdale has been our speaker for Octo-

A. E. Tisdale has been our speaker for Octo-ber, and has given us some grand lectures, which have been listened to by very appreciative audiences."

#### Washington.

WALLA WALLA.-Isidore Plaquet (716 Rose street) writes regretting the discontinuance of the French Spiritualist periodical, La Lumière,

troubled chapped

Mysterious Occurrences. The parishioners of the adjacent parish of St. Catherine, County of Portneuf, says a Que-bec dispatch to the Ottawa Daily Citizen, were greatly excited recently over mysterious do-ings in connection with the late fire at the church and presbytery there. It seems that flames would suddenly burst out at most un-expected times and in most unexpected places —from the floor, among the surplices, from hags of clothing, in brooms, in front of the al-tar, and it is averred a table cloth was actually consumed on a table in front of the Cure. The Cardinal sent Monseigneur Hamel and a couple of the clergy of his household to inves-tigate the matter. A couple of Provincial Po-lice were also despatched there. We are not yet informed of the outcome of the inquiry. yet informed of the outcome of the inquiry.

#### In Memoriam.

Passed to spirit-life from West Winfield, HerkimerCo. N.Y., on the afternoon of Oct. 29th (after a long illness which

produced heart-failure), Dr. E. F. Beals, aged 72 years.

N. Y., on the afternoon of Oct. 29th (after a long illness which produced heart-failure), Dr. E. F. Beals, aged 72 years.
The Doctor has been one of our most highly respected citizens for thirty years, and his genial presence will be greatly missed, not only by those who have received his dental services, but by the entire community.
The wife of his earlier days, and mother of his two daughters, has been in the "Bottor Land" eighteen years. Burling this been in the "Bottor Land" eighteen years. Burling this been in the "Bottor Land" eighteen years. Burling this been in the "Bottor Land" eighteen years.
The wife of his earlier days, and mother of his two daughters, has been in the "Bottor Land" eighteen years.
But and the "Bottor Land" eighteen years.
But and the "Bottor Land" eighteen years and bis children and grandchildren, with whom he lived—ah of whom feel most deeply their great loss.
His earlier environments, and his own thoughts, were Orthodox—be having been for several years a member of the Orrientost raiks of Liberalists. His investigations of the formitage of an ective brain and a resolute spirit, at an early day placed him in the foremost raiks of Liberalists. His investigations of the opseessed an ever growing fondness for those essentials which touch individual lives to strengthen and enouble.
How san earnest champion for what he deemed right and true, and for many years was President of "The Central New York Association of Spiritualists," for which he habored earnesity and successfully.
As the accumulation of years, combined with wasting diseas, made canthy activities more marked and beautiful in its manifestations. Death long since became to him swallowed up in the victory of hope and faith in the life dernal.
His nueral was largely attended from his residence, Nov. Ist. Rev, O. B. Bais, of Nov yerk City, a friend of the famility, and of liberal faith, officated. Several beautiful points were read, and as te

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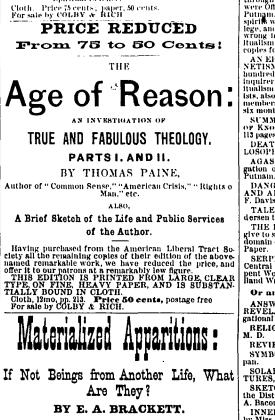
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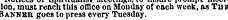
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We shall print next week a report of a discourse delivered by the guides of Mrs. Cora L. V. Richmond in Chicago, Ill., wherein the true relationship to Spiritualism of the two components of the above-named theme is powerfully set forth.

#### Priests as Lawmakers.

his church to take away the freedom that had been granted them.

What they would have done-these French Protestants-if they could have controlled the the body of society also. So larceny, perjury, government, may be readily inferred from what they did do. The queen-mother was under the direct and steady influence of Riche- ute. The publishers of "The Outlook" admit lieu, and that was what prevented a bloody civil war throughout France, and restricted it to the limits of a rebellion in a corner of that country. These French Calvinists forbadethat is, their clergy did-any one to go to the | Delty, our religious duties, are wholly distinct theatre, or even to witness the performance of from those which regulate the relations of men religious topics they are soon led back to the private theatricals. They looked upon dancing as an ungodly amusement, and therefore | theless, that while a Sabbath-day rest, entered not only strictly prohibited it but ordered all dancing-masters to be admonished by the spiritual power, and desired to abandon so unchristian a profession. If they remained obdurate, they were to be excommunicated. In one of their synods they ordered that all persons should abstain from wearing gay apparel, and that they should arrange their hair with "becoming modesty." They forbade women to paint, and declared that any woman who persisted in painting, after receiving this injunction, should not be suffered to receive the sacrament. Their own ministers were per-

mitted to teach Hebrew, because Hebrew is a sacred dialect; but the Greek language, which contains, as has been well said, all the philosophy and nearly all the wisdom of antiquity, was to be discouraged. The study of chemistry was likewise forbidden, as incompatible with the habits of the sacred profes sion. They also forbade any person to print or publish a work without the sanction of the church, that is, of the clergy themselves. Finally, they excommunicated all Protestant parents who, for the better education of their children, sent them to those Catholic colleges where a sound education could only be obtained, and forbade them to admit into their private houses any tutor who professed the Catholic religion.

Still further: these spiritual tyrants, though Protestants and professing the right of the individual conscience, ordered that no person should attend a ball or masquerade. They pronounced that no Christian ought to look at the tricks of conjurers, or the famous game of goblets, or the puppet-show; or to be present at morris-dances; because all such amusements excited curiosity, caused expense, and wasted time. A child might be baptized with two Christian names, but one was declared preferable. And they were to be taken from the Bible; no infant should receive a name which

had formerly been used by the Pagans. The clergy likewise declared that when the faithful grow up they must not let their hair grow long, lest they might indulge in the luxury of "lascivious curls." Their garments were to be so made as to avoid "the new-fangled fashions of the world," with no tassels to their dress, their gloves without silk and ribands, no fardingales, and to beware of wide sleeves! Talk about the Puritanism of Old or New England, after viewing it as it existed for a brief but turbulent time in France! Well may it be described as Buckle describes it, as "that gloomy and austere system which, in every age and in every country, has been found to be the natural fruit of ecclesiastical power." Who wants it set up in this country?

The historian Buckley's reflections on this subject deserve to be constantly kept in mind: "Indeed, such a spirit," says he-referring to the meddling and intolerant spirit which in every age has characterized ecclesiastical legislation-"such a spirit is the legitimate consequence of the fundamental assumption from which theological lawgivers usually start. The clergy are taught to consider that their paramount duty is to preserve the purity of the

faith, and guard it against the invasions of heresy. Whenever, therefore, they rise to power, it almost invariably happens that they pages of history to see what bigotry and nar- carry into politics the habits they have conrowness pervade all forms of ecclesiastical tracted in their profession; and having long been accustomed to consider religious error as criminal, they now naturally attempt to make spirit, which knows no other way, when it has it penal. And as all the European countries attained power, than that of transferring to have, in the period of their ignorance, been the statute book the maxims it has been once ruled by the clergy, just so do we find in the law-books of every land those traces of their naturally to expect to find rules and regula- power which the progress of knowledge is gradually effacing. "We find the professors of the dominant creed enacting laws against the professors of other creeds: laws sometimes to burn them. sometimes to exile them, sometimes to take others all and more than had been denied to away their civil rights, sometimes only to take away their political rights. These are the different gradations through which persecution passes; and by observing which we may measure, in any country, the energy of the ecclesiastical spirit. At the same time, the theory by which such measures are supported generally gives rise to other measures of a somewhat different though of an analogous character. For, by extending the authority of law to opinions as well as to acts, the basis of legislation becomes dangerously enlarged; the individuality and independence of each man are invaded ; and encouragement is given to the enactment of intrusive and vexatious regulain laboring to change the tendencies of this tions, which are supposed to perform for morals the service that the other class of laws performs for religion. Under pretence of favoring the practice of virtue and maintaining the sphere, to confine them within their proper purity of society, men are troubled in their most ordinary pursuits, in the commonest octhe earliest symptoms of further encroach- currences of life, in their amusements, nay, even in the very dress they may be inclined to wear."

their religious privileges, in the face of the torial, political, or social and conventional-go fact that he was a bishop of the Catholic in the straight direction of tyranny? The laws Church himself, and was continually urged by against murder, perjury and the like are not necessarily based on the moral idea, because the killing of a man is a physical detriment to his family and those dependent on him, and to

and so forth, are injuries to rights, corporeal or oivil, and on that basis are prohibited by statthat there is no similarity between laws concerning theft and murder and laws concerning the Sabbath. They claim to have always urged that the laws regulating our relations to the to each other in society. But they hold, neverupon from religious motives and because of loyalty to divine law, must bring benefits to the individual, and thus to the State, the same coincident good cannot be attained when the | rested around that book, and an appeal from its State compels leisure without religious regard.

the present attempt to revive Sunday legislation, and to make that national which has hitherto been local, under the double plea that it is scientific and not religious, must necessarily fail. They hold that the God ordained requirements of religion are in keeping with the highest good of the race, but that the good descends through the religious element, and cannot be injected from beneath by human enact-

ments. If, they conclude, the State may compel leisure one day in each week for the common good, it can with much greater consistency compel all men to labor for six days; and this would give a parental theory of government worthy of the remotest barbarism.

Per contra, complaint is made by the Field Secretary of the American Sabbath Union. Rev. Wilbur F. Crafts, of the delinquency of Christian ministers and churches in not coming out in support of the new National Sunday Bill. He utters his complaint in considerable detail in the New York Mail and Express. The Outlook, however, thinks the ground of his complaint lies deeper than any dissatisfaction on the part of the clergymen and the churches with the technical wording of the bill. Many still question the propriety of national interference in any way. Many are opposed to any legislation which tends to the regulation of religious practices, or interferes with the freedom of conscience on the part of the religious or the irreligious. A principle of our government is, that those deemed irreligious are enti tled to liberty of conscience and action in all matters pertaining to religion.

The churches and the clergy thus accused by Mr. Crafts of indifference to the National Sunday Bill assert, according to his complaint, that hitherto the main activity in support of the bill has been along the line of labor organizations; nevertheless, says The Outlook, the purpose of the American Sabbath Union and its supporters is to procure such legislation as will conduce to the observance of Sunday. They do not hesitate to use the word "compel" when it is safe to speak thus. And it reflectively adds that the spirit of republicanism and the hostility to ecclesiastical tyranny is so strong that these advocates will recede still further from the position first assumed in the Blair bill.

#### Liberal Lectures by A. B. French.

No one who has been privileged to listen to the able and eloquent lectures of Mr. French. will fail to congratulate the public, especially the spiritual, liberal and progressive portion of it, upon the publication of nearly a dozen of them in a durable and convenient form. To those who have not been thus privileged a few words respecting these lectures may not be amiss.

In the volume bearing the above name ten subjects are treated upon. The opening paragraphs of the first lecture, dealing with "Con-tives are all built upon one basis, and strive flicts of Life," is an index of the earnestness, strength and vigor that characterize those that follow. "Human life," he says, "is a conflict. Its struggles begin with our first breath, and only end when nale death closes the scene, and draws over the conqueror and the conquered his white and 'icy shroud. The foes each wayworn pilgrim must meet on life's dusty way are legion: foes from without and foes from with in. We need not ask why we live. We are here under the iron heel of an inexorable necessity. No thought of ours determined the day or age of our birth, nor yet our heritage, or lineage, or the family to which we should be allied. There is no merit or demorit in noble or ignoble blood. We live by the fiat of God. If we ask how we live, science and experience are daily working out the problem; but when we inquire why we live, we enter an arena wherein theological gladiators have held mortal combat for ages.' Mr. French, as he proceeds, refers to several of the conflicts that every individual seems destined to encounter, and designates what the experiences of the past teach to be the way to meet them with a surety of success. The second lecture is upon "The Power and Permanency of Ideas," in which he says : "Ideas are the powerful factors which hold all things in abeyance. They move through this world as giants walk among pigmies-the self-conscious peers of creation. The lectures that follow are upon "The Unknown," "Probability of a Future Life," "An-niversary Address," "The Egotism of Our Age," "The Spiritual Rostrum—Its Duties and Dangers," "What is Truth?" "The Emancipation Proclamation," and "The Future of Spiritualism." This last closes with these words, as truthful as they are eloquent : "This great busy world lives to-day under the hallowed light of Spiritualism; it smiles the hallowed light of Spiritualism; if smiles in every cradle; echoes in every school-bell; speaks in pulpit, pew, and in all the activities and industries of our age. The world's spirit-ual slde is warmer than ever before. The un-seen universe is nearer, the grave has less gloom, science has more heart, philosophy has more breadth of soul. If all this has been ac-complished in thirty-four years, what shall the centuries bring? What shall be its force when this wave reaches the mid-ocean of its power? I tremble when I contemplate a future so yeat. What matters it if your toils and mine are for-What matters it if your tolls and mine are for-gotten so the work goes forward? Have our tired hands helped to raise one stone, or our tears moistened one seed that shall blossom in the world's to-morrow, we can be content. Standing on the grave of the four-and-thirty years now gone, I can look far out on the future path, and see slowly, yetsurely, rising the mas-sive columns of that 'temple 'yet to be.' This is not a vain dream. It is the ecstasy born of prophecy. As the wave rolls onward, I see old temples totter and fall, special faiths and creads go to decay, empires, red with blood, washed away, and this temple of and for humanity slowly building. I can hear the echo of the busy workman's strokes over rivers, seas and continents. Like the temple of old, each stone is hewed and numbered in its guarry, and these are from every nation. It is the world's tem-ple universal, built by the toiling ages. Within its spacious walls the poorest, weakest children

of earth shall find their native home, and its altar will be lit forever with the smile of the Infinite!"

The book is a grand and noble one-such a one to read, to hold for occasional re-perusal, and to hand to a friend whom you desire to know what Spiritualism teaches. Copies may be obtained of Colby & Rich, who will send it by mail, postpaid, for fifty cents.

#### Modern Value of the Bible.

Rabbi Solomon Schindler inaugurated his Sunday lectures for the present season with one on the above named subject, remarking that when people enter into a discussion upon Bible as the source of their information, and the religious would think it as absurd to teach religion without resorting to it as it would be to think of a universe without a sun in its centre. Yet while the halo of infallibility has authority has been considered impious, think-They plainly hold and steadily insist that ing people have underivably entertained doubts as to the reliability of the statements it contains. If a person without bias for a belief in the supernatural origin of the book were to read it, he would find in it so many contradictions and obscurities that he would of necessity conclude it was written by persons not fully informed of the subjects of which they were treating.

> No book in the world, said this learned Rabbi. has had so many interpretations as the Bible has had. In consequence of this a great many rejected it as untrue-as a book full of intentional fabrications, issued to mislead people and suppress the truth; they scoffed at its statements, at the style in which it is written, at the characters it treated of, and declared that the Creator of this imperfect world has met with a still greater failure in attempting to make a book. On the other liand, thousands are shocked at such disrespect as blasphemy. They still accept the Bible as the outpouring of the divine spirit, the staff on which to lean, the guide to follow, and the light to illumine their paths.

Between these two classes are to be found many more thousands. Now they insist on its being read in preference to all others everywhere, that the young shall be made familiar with all the stories it contains, and that the preacher's duty is to refer exclusively to it in his sermons. Again they confess they cannot credit all the stories it contains, or even all the miracles of which it treats. They assume that there could be no religion without the Bible. and take special care not to offend the sentiments of the believers, even quoting biblical passages as if they were historical truth.

The modern value of the Bible consists, however, in Dr. Schindler's view, in its being considered a work of man, and not of God; a work which has come down through thousands of years, as a messenger from the olden times to inform us of the ideas in vogue at that remote age, of the conceptions they entertained regarding their relations to God and the surrounding world, of the moral standard people had reached when the book received its final revision, and of the principles by which their ives were governed. It is the only book that has survived so many ages, almost in its integrity. Without the Bible, the history of the world would begin much later for us; we would be without a great deal of information through which the writers of later centuries become comprehensible.

More than all, it is the only ancient book which measures all things by the standard of religion, or which sheds the light of religion upon the social and political conditions of the time. It is the first and only book in which we find the religious sentiment permeating practical life to such a degree as to almost absorb

it. No one of the Greek or Roman classics does this; they separate religion from the political

#### NOVEMBER 16, 1889.

#### Strong Testimony.

On the sixth page of the present issue will be found the report of a message spoken by Spirit Judge Jeremiah Black (once Attorney-General of the United States) through the mediumship of Mrs. B. F. Smith at THE BANNER Free Circle on the afternoon of October 25th, On reading the proof-sheets we were strongly impressed to send (on the 8th inst.) a slip of this message to Judge Cross, in New York, that he might weigh it in the scales of his own private judgment. The slip reached him the 9th, and on perusal he wrote us under the same date the appended letter. The unflinching evidence borne by Judge Cross concerning the verity and value of this message to him is another strong link in the continuously accumulating chain of proof as to the reliability of our Message Department:

To the Editor of the Banner of Light:

It is only just to the communicant that I should make fitting acknowledgment of the obligations I am under to Spirit Judge Jere-miah Black for recalling circumstances of in-terest to Spiritualists, as presented in his com-munication given at THE BANNER Free Circle-Baum Room.

Judge Black, formerly of Pennsylvania, was one of the most distinguished jurists of his time. His reputation was national, and his employments, in causes involving great interests, very extensive.

My first communication from him, after his transition to the higher life, some six years ago, was through the excellent mediumship of Mr. Jeaneret, late Secretary of the American Spiritualist Alliance. This was followed by other occasional discourses of unusual force and brilliancy.

On subsequent occasions, a materialized male form, giving the name of Jeremiah Black, presented himself to me and held brief inter-

presented himself to me and held brief inter-views at Mrs. Sawyer's materializing séances in New York City. Since the reference to the foregoing facts by the spirit at the Banner Circle, I am more than ever convinced of his identity. All that is stated in that message concerning myself is strictly true. NELSON CROSS.

#### Mediums and Manifestations.

Materialization of spirit-forms is a fact that no amount of opposition can obliterate. There are mediums being developed for this special phase of manifestation in different civilized countries of the world-bogus exhibitions by impostors to the contrary notwithstanding.

We are pleased to observe that the London Medium and Daybreak puts on record facts in this connection that cannot be gainsaid. A correspondent in its number for November 1st gives a highly interesting account, under the heading of "Tests of Identity," of a sitting with Mrs. Herne and others, which we shall reproduce in our next issue.

We are in receipt of a letter from Prof. Alexander Aksakoff, of St. Petersburg, Russia, propounding to us a series of questions in regard to our sittings with one of our noted American physical mediums. He is desirous of knowing if the medial instrument in question could be induced to visit London and St. Petersburg the present season, as many savants in both cities are deeply impressed with the importance of physical mediumship, while certain Spiritualists (?) in the United States are continually calling in question the reliability of all the mediums, because a few of them, being, extreme sensitives, have sold their talents, Judas-like, for forty pieces of silver more or less. But there are newly-developed mediums of high moral character in this country, not as yet known to the public, who, when they become so, will be the means of setting at rest the efforts of carping critics and designing bigots. There is a powerful organization of talented workers-great chemists-in Spirit Land, who are determined to have the work which they inaugurated many years ago accomplish its purpose.

#### "BIGOTRY IN OFFICE.-Indiana Spiritualists, in bitter resolution denouncing Postmaster-General Wan-amaker for denying postal privileges to the BANNER amaker for denying postal privileges to t of LIGHT and other publications of the Exchange.

We have but to run our eyes back over the legislation, Protestant not less than Catholic. It is the inherent fault of the ecclesiastical preaching from the pulpit. Therefore we are tions in an ecclesiastical legislation that are meddling, inquisitive, puerile, and practically intolerable. How was it in the case of the Puritans of New England, who, in the professed search for a larger liberty, denied to themselves in the country from which they came? It is not the fault so much of individuals or of a body of men, as it is of the ecclesiastical spirit itself. Men only follow the traditions in which they are bred; they act after their own kind; they are taught and trained to certain fixed views; they belong, as ecclesiastical legislators, to the system of which they are but a part. And when they obtain power, it is inevitable that they should legislate as if it was only that system which had come uppermost, and seek to establish and enforce it with every means at their command.

What, then, is the remedy? Is it to be found class of legislators? It is next to impossible. It is not practicable. The only way to cure the evil is to restrict them to their appropriate limits; and afterward to watch sleeplessly for ments; to lose no opportunity for curtailing their influence and at last to deprive them absolutely of all political and legislative power. Only in this way can the rising ecclesiastical spirit in this country, which so eagerly seeks to insert God in the Constitution, receive that permanent check and be subjected to that safe restraint without which it will subordinate all our common liberties.

It will not do to think that Protestant priests, if they acquire legislative authority, are a whit rights and estates, and fit for the society of more tolerant than the Catholic. They are each other. Therefore, no matter what may alike in this respect, from the governing force be the moral value of any law or regulation of of the ecclesiastical spirit, which is the same in | society, since if one man's views prevail and all. One has but to peruse again the history of French Protestantism in the time of Riche- law, it is by doing violence to the conscience lieu to be fully convinced of the fact. But for or moral views of another. Hence he regards that master-mind in statecraft, coördinated as all Sunday laws as matters to be recognized as it was by that far greater mind, that supreme police regulations simply, with a view to the mind of the ages-Descartes-rightly named preservation of one man's Sabbath rest and the reformer and liberator of the European intellect, the Protestant faction in France would | But so long as one person's mode of observing have trampled the last vestige of liberty, free- | or not observing Sunday is such as not to disdom of opinion itself, under their feet. They | turb his neighbor in his observance of it, just themselves existed by the royal favor of the as is the case in relation to any other day, it great Henry IV., who proclaimed the famous | can be of no manner of interest to the latter Edict of Nantes; and they steadily labored to | how the former keeps the day or "breaks it." persecute the Catholics by their bigoted legislation, and otherwise. Richelieu restrained

#### Sunday Legislation.

A lawyer in Iowa writes to the publishers of The Outlook and Sabbath Quarterly, at Alfred Centre, N. Y., to say that it has always seemed to him that the object of good government is not to make men "pious and fit for heaven,' but to make them secure in their persons, his conscience is satisfied by means of such a quiet against any disturbance from another. All laws that seek to control a man's actions per se, rather than to merely control them from them, though he refrained from curtailing injurious effects upon the rights of others-ma-

oward one end, namely, to illustrate the relation of God to man. It is, therefore, the sole and only religious text-book that has come down to us from antiquity.

#### Saved from the Asylum.

A reporter of the St. Louis Post-Dispatch one day, in the last week of October, discovered John Ross, a well-to-do machinist, incarcerated in what they call the "hold-over" as a lunatic, on the certificate of a reputable city physician, Dr. Shaw. The circumstances proved to be extremely unpleasant for his wife nd a young man boarder in his family. On examination, the City Physician, the President of the Board of Health, and other medical men of approved standing pronounced him sane. The City Physician refused to issue a certificate of lunacy. The story told by the intended victim was as follows: He had been sick a little before, and during his illness he said he noticed altogether too much familiarity between his wife and the lodger, compelling him, as soon as he grew better, to utter a vigorous protest. A scene ensued. One afternoon soon after, he went to the shops where he worked, and on his return after a brief absence, and at the door of his home, he was met and seized by a couple of officers, who answered his inquiry as to what they meant by telling him they had a certificate of his insanity.

He was accordingly taken to the Four Courts and locked up. But he managed to communicate through a messenger with a friend outside, who visited him and afterward gave his story to the paper whose reporter unearthed the whole history. His family were subsequently interviewed, and told improbable stories of his crazy freaks, one of which was his poisoning the butter. Dr. Shaw, on whose certificate he was committed, is a physician of what is called high standing. Nevertheless, he gave a certificate of insanity a week after he had last seen the patient—so says the published report-and on the unsupported statement of the intended victim's wife. Ross further explains that he had recently made a will, the provisions of which were unsatisfactory to his wife.

This is but another illustration, and a very common one, of the abuse of power which every "regular" physician is invited to exercise, by which a man may at any time and

The above statement is going the rounds of the secular press. It is false in every particular in so far as this paper is concerned. We so stated in these columns some weeks ago under the heading "Answers to Correspondents.'

The paragraph was first started from a telegraph office in Indianapolis, under date of Sept. 28th. The resolution passed at the Indiana State Convention was in the interest of a medium calling himself Dr. W. E. Reid, located at Grand Rapids, Mich. It seems that this man published there a small monthly advertising sheet, and unquestionably designedly named it "The Banner of Life," giving the title of this paper as nearly as possible without actually infringing upon our copyright.

This Dr. Reid, it appears, sent out in his paper an advertisement offering to send spirit messages from deceased friends to any one who would remit a dollar to his address. Some one who did not get a satisfactory answer entered complaint, the advertiser was indicted for what the Government Attorney considered a case of false pretense, and the paper was refused admission through the mails.

Then the Doctor started a paper which he called "The Spiritual Instructor." Under the heading: "A Shameful Outrage," this sheet said that three Spiritualist Societies of Grand Rapids have given official endorsement to the cause of Dr. R.

Now the Doctor may, or he may not, be guilty of fraud; but we do emphatically object to his dragging THE BANNER-or endeavoring tointo his fight with a post-office inspector in Michigan. Why we especially object is, in the first place, from the fact of his naming his initial paper so near our own title as to deceive the public; second, that in the first "Whereas" to the resolutions the said convention passed, the true title of our paper is inserted; to wit: "that he [Dr. R.] did, in a paper called the BANNER OF LIGHT, ' knowingly and wrongfully propose to secure communications from spirit-land to order,'" etc. Does this insertion of our title instead of his own, as published by Dr. Reid in his new paper, The Spiritual Instructor, look like honest and fair dealing on the part of himself and his friends? If it does, then a precious few mortals know right from wrong.

197 At the Spiritual Temple, off Union street, Oldham, Eng., a public reception was tendered, Nov. 9th, to Mr. J. J. Morse, who, as THE BANNER readers know, has recently returned to England after a four-years' lecturing tour in America. A pleasant relinion of Lancashire Spiritualists was involved in this meeting. The services included an afternoon Tea," and social interchange of thought.

On the Sunday following, Mr. Morse's guides gave two discourses. Subjects: at 2:30 P. M., 'Invaded by Ghosts"; at 6:30, "Theosophy and Spiritualism: Are their Differences Reconcilable?"

#### NOVEMBER 16, 1889.

#### Experiences with Phonomens.

Dr. P. Dyor, of Farmington, Mo .- a whilem corre spondent of THE BANNEH-was in Boston recently, attending with great satisfaction our free circle hold on Friday afternoon, Nov. 8th; Mrs. B. F. Smith was, as usual, the medium, and he received through her instrumentality several proofs of spirit identity- the parties named having been well known to him in earth life.

Dr. Dyer is a positive and independent man, and dares to make known his knowledge of a future life in a community where but few have any sympathy with the Spiritual Philosophy. He is at present looking in excellent health, having finally thrown off a severe attack of sciatic rhoumatism from which he has been suffering for some time past. He informed us that several instances of interesting phenomena wrought by unseen but intelligent powers have presented themselves of late at his residence in Maine; among them he mentioned that a responsible farmer and his wifewho have the gift of independent slate-writing-have been in the habit of attending seances at his home through their powers he claims that the late J. B. Hall, of Presque Isle, Me., has been able to represent himself characteristically by written communications: this fact being also true of other spirits-bringing the greatest satisfaction to the Doctor and his wife, also to all who attend.

Dr. Dyer narrated during his stay a test to him, individually, which he had received during his visit to Boston, and which was the result of an interview with a materialized spirit before he left his eastern home. He was doubly satisfied as to its conclusiveness, since he did not mention the matter to any one after his arrival in Boston until the same spirit materialized at a séance he attended here, and then and there redeemed its promise made in Maine. No possible chance existed in this case for the introduction of the "collu-sion," "confederacy," "transfiguration," and other The installation of ready-made theories which skeptics have on hand and seek to drag into use whenever such phenomena are spoken of. The fact was patent that a visibly-clothed intelligence promising the Doctor at his home to give him a personal proof of its truthfulness, did actually and unmistakably rodeem its promise in materialized form in Boston-no hint of expectation in the meantime having been given by the gentleman most nearly interested in the fulfillment.

#### Magnetism vs. Drugs.

The issue of The Medium and Daybreak, London, Eng., that contains a report of a pleasant and successful reception tendered to Dr. N. B. Wolfe, of Cincinnati, in London, Oct. 22d, contains also the announcement that the last member of his family-his brother Henry Epley Wolfe-passed from this to the spirit-world Oct. 15th. In connection therewith Dr. Wolfe relates the narrow escape his brother had from being a subject of mortuary services eight months previous, through the adherence of his attending physician-a regularly diplomated healer of the sick-to the use of life-destroying drugs:

cian-a regularly diplomated healer of the sick-to the use of life-destroying drugs: " Last February." says Dr. Wolfe, "a telegram came to me in Cincinnati that he was dying. In less than an hour I was in the cars speeding to him five hun-dred miles away. I got to his place just before sun-rise. Neighbors had been with him all night, and were holding council in the front yard when I drove to the gate. First one and then another informed me of his condition, and said the doctor was then with him. The physiclan came out before I entered the house. He was free to say my brother could not sur-vive the day: that he had left some morphine to quiet his moaning. The effect of morphine is to deaden the action of the brain, and I so stated to the doctor. He gave up the case and rode away. I entered the sick-room in time to avert the administration of the deadly morphine. I had hot bath prepared for the uncon-sclous man, who was both helpless and senseless. Two strong men gave his skin a plentful coating of oil. After rubbing this well he received a thorough washing. He was then wiped and massaged until the skin became flexible. His month was in a dreadful condition: the tongue swollen, dry and cracked, and the teeth and gums covered with sordes. After renew-ing his linen and bed and opening the windows he was fed with beef tea seasoned with capsicum. He continued unconsclous twelve hours longer (had been so two days), when he opened his eyes. In a dazed condition he said, 'Is that you, Brother Nep?' 'Yes! I said, loud enough to command a regiment. 'Yes! I came to attend your funeral, but you are not going to die now.' That assurance helped him. He pressed my hand

going to die now.'

That assurance helped him. He pressed my hand and closed his éyes in confidence. I darkened the room a little and left him to sleep. The neighbors who had come into the room to witness an affecting scene were staggered when they heard me give the positive assurance that he would not die! They said : ' You surely don't think Henry will get well?' ' No,' I said, 'but he 'll get off that bed and out of this room, and without the ald of drugs.' In four days he was clothed and in his right mind, sitting comfortably in an easy-chair and taking bour-ishment."

#### Spiritualism in New Zealand.

#### The Spiritualists of Dunedin, New Zealand

NEWSY NOTES AND PITHY POINTS. -----

If you want to have The Best Paper in the World, Subscribe for THE BANNER OF LIGHT.

M. M. H., Boston Highlands .- In reply to yours we would say that Helen Berry is in Philadelphia Gertrude Berry (Mrs. Johnson) is in Providence; Mr. Albro holds seances at 55 Rutland street, this city, with Mrs. H. C. Stafford as the medium; Spirit J. B. Hall has not made his presence known there at any time since his passing on. He communicated at THE BANNER Public Circle Sept. 17th, and the message was published in THE BANNER Oct. 12th.

#### The national weather-vane is a signal failure.

Attention is called to the prospectus of the BANNER OF LIGHT, which may be found elsewhere in this paper. It is the oldest paper in the world devoted to the cause of Spiritualism. It is high-toned and dig-nified in all its various departments, and is well worthy the support of every friend of moral and religious progress. It is in every way a clean and inviting sheet. Subscribe for it.—*Experiment News, Norwalk, O.* sheet. walk, O.

Dreadful railroad accidents in this country average wo a day. Carelessness the chief cause

U.S. ex-Treasurer Skinner says that the continual coinage of less-than-value silver dollars-should the harvests ever run short-will cause a terrible money

Mayor, London, Eng., with the usual antique and grotesque processional accompaniment, took place Nov. 9th, and afforded amusement to many thousands of the populace.

A paper on Mollère and Shakspeare, by C. Coquelin, in the Century for October, contains this sentence: We love, we marry, we have children, we consult the doctor, we die." While it is not likely that this author intended his readers to infer that death was always or generally the result of consulting the doctor, there are many who, in view of the bigotry and nonprogress of the medical profession in general, are ready to declare that in this summarization Coquelin hit the nail squarely on the head.

#### Texas is covered with ice and snow,

#### And howling blizzards over it blow.

The name of Brackett is popular in Massachusetts, as we have just elected a Brackett for our next Governor.

"Do you believe in the Elixir of Life?" was asked of a prominent New York physician recently. The doctor thought a moment carefully and said: "Certainly I do, but not in the way in which Doctors Brown-Séquard or Hammond have been describing it. All that has been said in the press of the land for the past months proves that something is needed to assist and sustain the vital and often failing forces of life, but Nature never intended the human body for intections, and they are always injurious because unnatu-This doctor, who is said to be prominent in his ral. profession, talks in a sensible manner. He of course must include inoculation to prevent smallpox. He ought to testify before the English Commission upon the subject.

" Papa," said a six-year-old recently to his musical father, "do the strains on the organ ever put it out of tune?'

> MRS. GRUNDY SATISFIED. MRR. GRUNDY SATISFIED. The girl was sweet and pretty, And she could sew and bake, And he was tall and manly, And both in meetin' spake; And all was right and proper, The prize was fairly won, For she was the parson's daughter And he was the deacon's son. —Denver News.

A fellow in Delaware who threatened to kill another man was sentenced to stand one hour in the pillory, to be imprisoned for five years, and fined \$500. That's business.

More libel suits are on the tapis in New York City This time two suits for slander have been started by Rev. Joseph H. Rylonce of St. Mark's church against prominent members of his congregation.

There are some people we wot of who are continually mousing around, endeavoring to find out some

#### A New Work by Mr. Colville.

OF

BANNER

The MS, of Mr. W. J. Colville's new book, "THEosophy, a Study of Man and the Universe," has been given to the printers, and they will proceed with the work as fast as possible. It will extend to about 450 pages, and in style of binding, etc., will closely re-semble his translation of Kardee's "Genesls." The retall price will be \$1.50. Subscribers who send us \$1.10 immediately will have this valuable work mailed to their address as soon as it leaves the press. Due notice will be given in the columns of THE

BANNER from time to time as to how the work progresses, and when it will be issued. The following is a synopsis of its contents:

Theosophy, or the Wisdom Religion, what is it and how did it originate?

A critical study of all the great religions of the world, their points of unity and difference. Spiritual Anthropology, a study of man here and

hereafter. Spiritualism in all countries and ages; the identity of Spiritualism with the truth in all religions.

Practical Theosophy, or spiritual knowledge ap-plied to government, industry, health and social life.

Reviews of all important works treating on Theoso phy, Spiritual Science, etc., etc. Practical directions and advice for the cultivation

of the intuitive instinct, and the prevention and cure of moral, mental and physical discord. This work is specially intended for busy people and

investigators, and will be a fearless, non-partisan review of this great subject, entirely unbiased by the peculiar notions of any particular school.

1997 The question in Boston to-day is, Which paper is the most generally read-the Herald or the Globe? The vote is decidedly in favor of the Globe. But both these papers are sensa-The installation of Sir Henry Isaacs, the new Lord tional sheets, and often burlesque Spiritualism to gratify bigots. Is n't it about time their penny-a-liners' loose talk against our Cause should be kept out of their columns?-especially when these papers print every Saturday and Sunday paid notices of some twelve or fifteen Spiritualistic Sunday meetings in this city, where as good sermons are preached as are delivered in any of our churches.

BD Visitors at our Public Circles often inform us that the messages from such-and-such spirits are true-that there can be no question at all about the matter. When asked to verify them, they say they will, sometime; but they forget to do so. This is not right. Spirits are far more sensitive than mortals, and feel hurt when they are so anxious to make themselves known, if the verifications are not made public.

#### What is the Force?

To the Editor of the Banner of Light: We understand that Prof. Cadwell, the well-known mesmerist and Spiritualist, is meeting with good success in this city at the Ladnes' Aid Hall. The professor is performing some remarkable experiments with his mesmerized subjects. Last Sunday be called on the largest man in the hall to come upon the platform and test his strength with a miss of fifteen, and weighing less than eighty pounds. The stranger, who gave his weight as two hundred and ten pounds, grasped a broom handle that the girl held in front of her, and tried in vain to push her backward while she was standing on only one foot; and in spite of his superior size and strength she forced him back half way across the stage. Some one accused him of weakness, and he indignantly offered to test his strength against any

man in the hall. He was then requested to lift the girl, which he did with apparent case. He was asked to lift her again, and at the same time the Professor requested the spirits to make her heavy. On lifting her the second time he stated to the audience that he believed she was at least forty pounds heavier than when he lifted her before. A number of others who have lifted her have invariably pronounced her at least forty, to as high as seventy-five pounds heavier when they have lifted her the second time, than she was five minutes before. What is the force? CHAS. A. WOOD. 113 Flint Place, South Boston, Mass.

#### Movements of Platform Lecturers.

(Notices under this heading must reach this office by

#### Monday's mail to insure insertion the same week.)

Mrs. Cutting-Luther has taken rooms at No. Washington street, Sulte 21, Boston, where she will be pleased to see her friends and patrons.

be pleased to see her friends and patrons. W. J. Colville has returned to San Francisco, Cal., and is again located at 1119 Sutter street, where all communications should be addressed. He is lectur-ing every Sunday at 10:45 A. M. and at 7:30 P. M. in College Hall, 106 Macallister street; and at 3 P. M. in

#### To Correspondents.

LIGHT.

No attention is paid to anonynicus communications. Name and address of writer in all cases indisponable as a guaranty of good fail. We cannot undertake to preserve or return communications not used.

N. T. B., ALTON, KANSAS.-1. It is impossible to definitely state the number of Spiritualists in this country, for while there are millions of *around* believers in Modern Spiritual ism, no doubt there are many thousands who accept its truth but do not publicly proclaim it.

2. The BANNER OF LIGHT is the oldest spiritual publica tion in the world. Its circulation is extensive, but not a large is it should be. The remainder of your questions will be placed before our

Public Circle, for the Controlling Intelligence to answer, and published hereafter.

#### To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are rellable, yet we cannot recommend any special medium to any particular person, as the medium who may sat-isfy one investigator might not be able to meet the re-quirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself. for himself.

#### Special Notice to Subscribers.

Special Notice to Subscriptions. The date of the expiration of every subscription to the BANNER of LIGHT is plainly marked on each ad-dress. Subscribers intending to renew will avoid in-convenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBY & RICH, Publishers.

#### For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'N JOURNAL OF HEALT'H. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. BUOHANAN'S JOURNAL OF MAN. Monthly. Published in Boxton. Single context.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copies, 20 cents. THE CARRIER DOVE. Hlustrated. Published weekly in San Francisco, Cul. Single copy, 10 cents. THE BIZARE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents

al Departments of Literature. Monthly, Single copy, 10 conts. RELIGIO-PHILOROPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents. THE New THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents. THE NEW THOUGHT. Published weekly in Port Wayne, Ind. Single copies, 10 cents. THE NETTREVERERER. Published weekly in New York. Single copy, 8 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly. Published in India. Sin-gle copy, 60 cents. THE HEOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BETTER WAY. A Spiritualistic weekly journal. Pub-lished in Chichanati, O. Single copy, 5 cents. THE BETTER WAY. A Spiritualistic weekly ournal. Pub-lished in Chichanati, O. Single copy, 5 cents.

#### ADVERTISING RATES.

Each line in Agate type, tweaty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent inser-tion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, such chartertion.

Business caros caros arch insertion. Notices in the editorial columns, large type, lended matter, fifty cents per line. Payments in all cases in advance.

(P<sup>\*</sup> Advertisments to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date whereon they are to appear.

(D) Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of he regular rates. Electrotypes of pure type matter will not be

BY JONEPH RODES BUCHANAA, M. D. contents - The Essential Elements of a Liberal Education. Moral Education. Evolution of Genhus. Ethical Culture. Ethical Principles and Training. Relation of Ethical to Re-ligious Education. Relation of Ethical to Intellectual Edu-cation. Relation of Ethical to Intellectual Edu-cation. Relation of Ethical to Intellectual Edu-cation. Relation of Ethical to Brack and Education. The direction of Woman. Moral Education and Peace. The Education al Voman. Moral Education and Peace. Elizabeth Thompson. The first two editions of this work were published under accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertusers. Advertusements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us promptly in case they dis-cover in our columns advertusements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES. Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Oet. 5. 13w\* Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-mation concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Oct. 5. 13w\* J. J. Narmannia and the secretary of the secretary o

# **DR. STANSBURY'S** Spirit Remedies.

5

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Pickated diado toulator of all particular bases **PAYOHO-HYGIENIO PILLS.**—These Pills rega-iate the Liver and Bowels, aid Digestion, act on the Kld-neys, purify the Blood, cure many Unronie and Nervous Complaints, favor all the conditions necessary to a high de-gree of development, and are valuable in all phaees of me-diumship. Sent by mail on roceipt of §1.00. Send also a briof description of your present state of health or phases of de-velopment, if you need any special directions or savice. **BLIXIE OF LIFE TONIO AND NERVINE**.

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nd keep the bowers in an active and active nail, 50 cents per box. **PILE IREMEDY**.—A sovereign remedy in all cases of Blind and Bleeding Piles, external and internal; cures by re-ieving constipation and removing the cause. By mail **SI-00**. **OLIMAX OATARIENT OURE**.—This preparation permanently cures all forms of Catarrh, Influenza, Colds in

ULIMAX CATAIRIH UUIE... This preparation permanently cures all forms of Catarrh, Influenza, Colds in the Head, etc. By mail. Socents. WHITE BOSE EYE WATER... A now discovery for the relief and cure of Conjunctivities, Granulated Lids, Weak, Soro, and Inflamed Eyes. This marvelous remedy will prove a boon to thousands of sufferers. Acts like magic in clearing the vision and strengthening the optic nerves. No pain; no danger. Price \$1.00 per bottle-sent free. **SEA...MOSS HATHE TONIO...** Warranted to promote the rapid growth of the Hair and Beard; cures Dandruff, and prevents the hair from failing out or turning prematurely gray. Free from all injurious ingredients. Price §1.00-sent free.

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tion, Catarrhal Discharges and Femate companies. A ver-tain relief against trregularities, derangements, and disease. Price 81:00-sent free. WILD-FIRE LINIMENT.-The best known ex-ternal Anodyne and Rubefacient. Immediate relief from Pain. As a family Liniment it is superior to all others. No household should be without it. Fully guaranteed for Man and Beast. Price 50 cents per bottle. WILD-FIRE LINIMENT POWDER.-One box makes a quart of Liniment, same as above. Put up for those who prefer to make it for themselves. By mail, 50 cents per box. Agents wanted everywhorofor these medicines. Write for Greulars and terms. Address DB. D. J. STANS-BURY, 64 Dwight Street, Boston, Mass., or 306 Scott Htreet, Man Francisco, Cal. The above named remedies are for sale by COLHY & HICH, No. 9 Bosworth Street, Boston, Mass., and will be sent by express or mail. If sent by mail, post age free. Is Noy.16.

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The author says in her preface: "My highest object in presenting this book to the public is to encourage all honest and curnest desire in the young to carry out their loftlest ambitions, and to seek to rise above the mere commonplace drift of every-day life." The Brooklyn Eagle says: "It is a good, sensible, well-told story, with the characters remarkably realistic. This book should be in all ilbarites." The Kew Fork San says: "A good book, with nuch merit. Not frivations enough to sait the ordinary novel reader, but fitted to intelligent minds." The theore to the: "This is a near volume, published by the author. The story is principally told by conversations, which add materially to he interest of the work." Cloth, pp. 276. Fire \$1.60, postage 7 cents. For sale by COLBY & RICH.

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THE

**Mystery of the Ages** 

organized last July under the name of The Society for Psychic Culture. The Society had in September sixty active members, new ones being added every week. In connection with it four circles are regularly held for the development of mediumship. A correspondent of The Harbinger writes that the Society is rich in sensitives, having one trance, one inspirational and two physical sensitives, all of whom are fully developed; besides these there are some in a partially developed condition, while there are others who are beginning to show signs of possessing mediumistic qualities.

It has been decided by the Society to admit only those who are personal friends of the members to the weekly meeting which is held on Sunday evenings, which meeting is open to all members

"The object of this," says The Harbinger's correspondent, "is to carefully nurse the Society, excluding the skeptical public until it is strong in numbers and in developed sensitives; then it will be able to defend its position openly against any false and slanderous attacks which are so often made upon any spiritual movement of this kind."

107 The reader will see by reference to our sixth page that a disbeliever in Spiritualism while in his earthly body has given a long message from the higher life. We refer to Dea. Samuel Foster. He felt, he says, that he had no sympathy with Spiritualism or its adherents; that he regarded it as a delusion given to the world to ensnare the weak and easilytempted, etc. He was honest in his opinions and convictions, he says; but he now finds in many things he was mistaken. No doubt his personal friends, and churchmen generally, will read his message from the spirit-world with much astonishment-coming as it does from such a reliable source-especially that portion wherein he says that if he stood upon our plane to-day in the old form, with the experiences and the lessons that he has gained, he "would welcome the truth of spiritual communion AS A SACRED, BLESSED BOON, A GIFT FROM HIGH HEAVEN."

Bor George H. Farnum, a retired police officer of Boston, called at our office on Tuesday, Nov. 12th, and informed us that he fully recognized as correct in every detail the message of Spirit Moody QUIMBY, which appeared in THE BANNER for Nov. 9th-he having been on the force with him at Station 3 this city for some time. The message was given through the mediumship of Mrs. Smith.

The Philadelphia " regular " (?) medicos are all stirred up over the announcement that the Board of Health is considering the erection of a Crematory as a substitute for the Potters' Field. The State Anatomical Board is worrying over the prospect of a lack of material for embryo doctors to practice dissection on !

It is said that all is bustle in Baltimore on account of the Catholic celebration there this week.

thing against their friends and neighbors. The question is, are such people of sound mind, are they cranky, or what? We recently met a lawyer friend of ours, who inquired why it was so. We gave up the conundrum, when he said: "I am firmly grounded in the facts of Modern Spiritualism, but I am disgusted to hear of so much inharmony among its believers. They appear to be getting as bad as church folks in this respect, and so of late I keep away from them altogether."

Col. Goodloe, who killed Col. Swope in Kentucky, is also dead, from a pistol-wound by Swope. And now comes the last resort of the doubly fatal affair: Col G. on his death-bed was received into the Episcopal Church! Silence should draw its veil over the whole affair from first to last.

Dr. Henry N. Stone, of Newburyport, has been an rested, charged with subornation of perjury.

George Francis Train, who has been for several veeks in the Boston jail for alleged debt, has been set at liberty by the Judge of Probate on the plea that he is harmlessly insane. Mr. Train secured Music Hall last Sunday, and denounced his imprisonment as an outrage.

---Death ever fronts the wise, Not fearfully, but with clear promises Of larger life.--Lowell.

John D. Williams, the Lowell incendiary, has been sentenced to the State Prison for seven years. It ought to have been twenty.

The war-stricken Transvaal district in South Africa s now suffering from drought and famine.

A VIGOROUS PROPHET!-The Canadian Advance, having sent out a query to the ministers of the Dominion for information as to how they build their sermons now-a-days, has received the following from a Belleville, Ont., divine:

"I seek my text or subject from God, endeavor to get hold of my subject in the best possible way and pray for the subject to get hold of me; I then go forth like a prophet with Jehovah's message."

Rev. Mr. Sneath's attention is called to this modernday imitator of the prophets. Perhaps he will feel to inform him that the power of prophecy ceased(?) nearly two thousand years ago!

Gibraltar was a great institution in its day, but it was only a bluff after all.-Binghamton Leader.

Austria, the Porte and Russia are now engaged in making faces at each other over Bulgaria. Greece also begins to harden toward Turkey.

An incendiary fire in Chelsea, Mass., at one o'clock A. M., Nov. 12th, destroyed about \$40,000 worth of valuable property.

To transmit a telegraphic message from San Francisco to Hong Kong takes about fifteen minutes, via New York, Canso, Penzance, Aden, Bombay, Madras, Penang and Singapore.

It is at least a singular concidence that the perpetration of one of the greatest historical crimes and the origin of one of the greatest medical delusions should be associated with the same spot. Edward II. was murdered in Berkeley Castle, and Dr. Jenner was born in the small village at its feet, where his father was vicar. The room where the assassination took place, and the summer-house in which dwelt the cow who first gave the vacolie virus, are in an equal state of preservation;

In apple ple order-the Yankee stomach, three times a day.

Context rule and an angle a context with and Clay streets. Visitors to San Francisco will find College Ital-which is devoted exclusively to spiritual work-open every day in the week; a good lending library is located there

William Evander Leathers will lecture in Clinton, Mass., Nov. burg, Mass. Nov. 17th. Address 80 Cedar street, Fitch-

Durg, Mass. Dr. H. F. Merrill will speak in hall at Solon, Me., Nov. 17th; Madison, Monday evening, Nov. 18th; North Anson and Skowhegan, from Nov. 18th to 23d. Will be in Norway, Anburo and Lewiston the last week of November. Address 29 Sewall street, Au-custo Ma. gusta, Me.

gusta, Mc. Mrs. Chara Field Conant arrived in Washington, D. C., Oct. 22d, and is stopping at 104 C street, S. E., with her old friends Mr. and Mrs. D. M. Chapman, where she will remain until she can find a house to suit her. Correspondents can address as above, or care of BANNER OF LIGHT.

care of BANNER OF LIGHT. G. W. Kates and wife are engaged in Galveston, Tex., during November; New Orleans, La., December; Flor-ida and Georgia, January. Will rest at home in Phila-delphia during February. Thence to Pittsburgh for March; Indianapolis, Ind., April: St. Louis, Mo., May; Topeka, Kan., June and July. Will accept calls in Colorado for August, and further West for September and the months following in 1890 and 1891. Address them 234 Frankford Avenue, Philadelphia, Pa. Prof. W. F. Pack is spassive to large audiences in

Prof. W. F. Peck is speaking to large audiences in Philadelphia; he returns to Albany, N. Y. for Decem-ber and January. His Sundays are all engaged up to June; 180-that month is still open. Address, until Dec. 1st, 2137 Uber Place, Philadelphia, Pa.

Dec. 1st, 2137 Uber Place, Philadelphia, Pa. Mr. J. Frank Baxter is lecturing Sundays of this month in Portland, Me. On Tuesday and Wednesday evenings of this week he lectured in Augusta, Me., and as we go to press is announced to speak Thursday and Friday evenings in Norway, Me.; next week, Monday evening. Nov. 18th, he will lecture in Monson, Me.; Tuesday. Wednesday and Thursday evenings. Nov 19th, 20th and 21st, in Dover and Foxcroft, Me., and Friday evening, Nov. 22d, in Portland again. The Sun-days of December Mr. Baxter is engaged to the Wor cester Association. For week evening service address him at 181 Walnut street, Chelsea, Mass.

Mini at for Walnut Street, cherster, mass. Mrs. Kate R. Stilles spoke in Lynn, Mass., the 3d and 10th of November, giving good satisfaction. Would like to make other engagements with societies desir-ing her services as speaker and test medium. Address 43 Dwight street, Boston.

43 Dwight street, Boston. Miss Emma J. Nickerson is lecturing in Indianapo-lis, Ind., during November; conducting week classes in psychic culture. Dates as follows: December, Springdeid, Mass.; first two Sundays in January. Ha-vernili; last two still open; first two Gloveland, O.; March, open; April, Pittsburgh, Pa.; May, open. Ad-dress for engagements, 132 West Ohlo street, Indian-apolis, during November.

Mr. J. W. Flotcher lectures in Brooklyn, N. Y., before the Conference, Saturday evening; in Adelphi Hall, New York City, Sunday afternoon; and can be found— except Mondays—at 142 West 16th street, New York City, which is his permanent address.

Frank C. Algerton can be engaged for February Address 9 Bosworth street, Boston, Mass.

Miss Josephino Webster, 148 Park street, Chelsea, Mass., would like to make engagements to exercise her spiritual gifts, which consist in speaking and sing-ing under influence; also at times gives spirit tests. Societies can engage her on very reasonable terms. Miss Sarah Williamson is at 31 Common street, Bos-ton, for the winter,

FOR DYSPEPSIA, USE HORSFORD'S ACID PHOS-PHATE. Dr. LORENZO WAITE, Pittsfield, Mass., says: "From its use for a period of about eight weeks, to the exclusion of all other remedies, I attribute the restoration to health of a patient who was emaciated to the last degree, in conse-quence of nervous prostration and dyspepsia. This patient's stomach was in such an irritable condition that he could not bear either liquid or solid food. An accomplished physician of many years' experience, whom I called in con-sultation, pronounced his case an incurable one. At this stage I decided to use Horsford's Acid Phosphato, which resulted as above mon-tioned." FOR DYSPEPSIA, USE HORSFORD'S ACID PHOS-

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of 'olby & Rich.

**To Foreign Subscribers** the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.



# STOUT PEOPLE.

OBESITY safely cured by one who has been a fellow-suffer er. Send stamp for particulars. DR. EDITH BERDAN, 13 Ellison street, Paterson, New Jersey. Oct. 19.

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MEDIUM,

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At her home, 367 West 23d street, New York. Nov. 16. istf



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on.

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Dr. and Mrs. W. A. Towne. MAGNETIC, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotel Aldrich, 98 Berke-ley street, Boston. Hours 10 to 7. is Nov. 16. Mrs. L. M. Vierge, MASSAGE Treatments and Medicated Baths. 282 Columbus Avenue, Suite II, Boston. 4w Nov. 16. PROF. BEARSE, Astrologer. Office 172 Wash-Ington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Mar-riage, Disease, Speculation, etc., Send age, stamp, and hour of birth if possible. 1w Nov. 18. of birth if possible. Iw\* Nov. 16. MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 86th street, New York City. Single Lady in a Spiritualist family out the South End. Address I. H. 8, 46 Upton st., Boston. Nov. 16.

A LIBERAL OFFER, SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FREE by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass. Nov. 16. 13w\* Mrs. H. B. Fay

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L'A report of proceedings on the occasion of his funeral; togother with a brief skolch of his career. An Inspirational Oration, delivered by W. J. COLVILLE.

1.1164

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# BANNER OF LIGHT.

# Message Department.

#### FREE SPIRITUAL MEETINGS.

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ON TUESDAYS AND FRIDAYS.

AT 3 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the hervices commence at 3 o'clock precisely. J. A. BHELHAMER, Chairman. precisely.

MR8. M. T. SHELIAMEN-LONGLEY will occupy the plat-form on *Tacsiday afternons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquiters on the mundane plane, having practical bearing questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration. MR8. B. F. SMITH, the excellent test medium, will on Friday afternons under the influence of her guides give de-carnated individuals an opportunity to send words of love to their archiver and published each week in THE BANKEN.

siderable expense and published each week in THE BANNEH. It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event ually progress to a higher state of oxistence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more. It is our earnest desire that those who recognize the messages of their spirit friends will verify them by inform-ing us of the fact for publication. The Natural flowers for our table are gratefully apprecia-ted by our angel visitants, 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 otherings.

Determines. The Letters of inquiry in regard to this Department must be addressed to COLHY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

#### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

#### Report of Public Séance held Oct. 8th, 1889. Spirit Invocation.

Spirit Invocation. Oh! Almighty Spirit of Love Divine, thy sacred pres-ence may we deeply feel within our hearts; and may it pass with us along life's pathway, that we may know and understand that tenderness of feeling which alone can come from thee. We, thy children, oh! our Father God, would be uplifted in holiness of thought and aspiration at this hour. We desire to enter into soul communion with thy angel ones, those who are wise and loving and kind, those who have drank deeply of life's great fountain of knowledge, who have undergone great discipline in life, and who know what it is to come under the shadow of thy great light, and to drink deeply from the fountain of truth. May we receive from them such inspirations as will stimulate of knowledge, for our ignorance is great; we require strength from above, for we have much weakness; we are feeble, and we creep along through the shadows and thy word. Oh! our Father, we desire to know, to learn and to grow spiritually and mentally. We reach out for the guiding hand of thy love. May we never feel forsaken amid any shadows or darkness, but ever realize that thou art with us to guide and to bless. Oh! ye angel ones, who delight to minister to the

out ever realize that thou alt with us to guide and to bless. Oh! ye angel ones, who delight to minister to the needy and sad, to give comfort to those that mourn, strength and encouragement to those who are weak, and to bear light to those who sit in the bondage of darkness and ignorance, folly and sin, we desire to co-operate with you in your mission of goodness to man-kind. May we receive from you, now and at all times, such influences of peace and of blessing as will in-spire our lives, and make us more ready to do and to be something for the truth and for humanity. We ask the blessing of all pure and holy ones and of our Father God to rest upon each and all, now and forever-more. Amen.

#### Deacon Samuel Foster.

[To the Chairman:] You will pardon me, sir, if I intrude, but the gentleman who stands as a spirit seemingly in charge of this place, has very kindly invited me to speak, and has shown me how I may communicate with earth. I do n't know how it is; I never met him before, but perhaps he has sympathy with those who are trying to return to earth, to their friends, and I feel that I am indebted to him. I was not a Spiritualist. Although I had heard so much of the ism which you claim as your own, I had no sympathy with it or its adherents. I felt that it was a delusion given to the world to ensnare the weak and easily tempted, and I wished to have nothing to do with it. I was honest in my opinions and my convictions of religion, but I find in many things I was mis-taken. I feel a little strange in coming to this place, never having before manifested in any such way. [To the Chairman :] You will pardon me, sir,

that you of earth are attended by loving though invisible friends, who can, perinps, under fa-vorable circumstances, give a word of cheer or instruction or lows that will cause one to turn away and deride, and perinps revile? If 1 stood upon your plane to day in the old form, with the experience and the lessons that I have gained, I would welcome the truth of spiritual communion as a sacred, blessed boon, a gift from high heaven to lead a man on, to give him courage as he struggles over the pathway of life to do his best, knowing the holy dyes of pure-minded angels are upon him all along the way.

that you of earth are attended by loving though

way. I would like to say to William if he shall learn of my return here, that it would give me great pleasure to meet him privately some-where, that I may communicate not only con-where, that I may communicate not only conwhere, that I may communicate not only con-cerning the things I have gained on the other side, but in relation to certain affairs which interest him here, and that still hold an inter-est for me, and I trust that he and Sarah will by-and-bye turn to an examination of these laws and truths and receive them into their souls. Samuel Foster.

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now pre-sent your questions, Mr. Chairman.

QUES.—Is persistent zeal and anxiety for the accumulation of earthly riches conducise to our spiritual well being, and is it regarded with ap-proval from a spiritual standpoint?

ANS.-From a spiritual standpoint such a ANS.—From a spiritual standpoint such a course is not regarded with approval, for this reason: Man, in his persistent search and toil for the accumulation of great wealth, hard-ens his heart against spiritual things. It must of necessity be so, because one cannot continue to toil and search and plan and cal-culate for such accumulation without becom-ing selfsh. He learns to disreard the rights ing selfish. He learns to disregard the rights of his neighbor. If there are those in his em-ploy whom he can crowd and overreach, taxploy whom he can crowd and overreach, tax-ing their strength to the utmost, wringing from them the greatest amount of labor, giv-ing in return but a small compensation, he will take advantage of them. We mean, now, the man who is really avaricious and sordid in his greed for gold. Such a career will, of ne-cessity, encrust that heart with selfishness. He ignores the rights of others, plans only for his own pleasure or aggrandizement, and per-haps that of the very few who are near and dear to him. Such a course does not unfold dear to him. Such a course does not unfold a spiritual life, and the attributes of the inte-rior man become dwarfed; therefore when such an individual passes to the other life, he finds himself cramped and limited in surroundfinds himself cramped and limited in surround-ings and in expression; he cannot manifest him-self with power in any department of exist-ence; he feels crowded upon; he feels dwarfed and stunted in growth, and appears so like-wise to those spirits who gaze upon him. A high spiritual standpoint looks forth to man-kind, and regards with favor those of the race who are tender and kind and beneficent by nature; these who are ready to avtend the nature; those who are ready to extend the helping hand to others, who allow their neighbors and friends and the world generally room to grow, as well as that which they claim for themselves, and those who, while struggling to maintain a footing in life, and to earn an hon-orable living, send forth a helpful influence to their kind, are regarded with the highest favor and receive the sweetest blessing from on

and receive the sweetest blessing from on high. You may ask: "Do you object to a man's seeking to gain a competence for himself and family, so that when sickness or old age or any adversity creeps upon him he shall be fitted to cope with the ills of life, and to maintain a re-spectable existence?" And we reply: By no means; we have no objections to any man gain-ing a competence, so that he and his may be able to live comfortably; but what one man may call a competence may seem to be a mere may call a competence may seem to be a mere bagatelle to some other individual who is striv-ing for wealth, and the second may not be sat-isfied he has a competence until his thousands may be counted by hundreds, and those by tens again, so that there is no standard by which one may regard a competence, for humanity or for individuals The meaning of the word competence is a

sufficiency, not a superfluity; therefore one who has gained by honest toil, whether of the brain or of the hands, a sufficiency of means to care for him and his comfortably in life, has a competence, and we should be glad if every individ-ual in this great world of yours possessed that amount to-day; but there are many who have of gold a superfluous amount, so that after their needs have been provided for, and all the their needs have been provided for, and all the comforts that one has any right to require have been brought to them, there is still a very large surplus in their coffers; and this should be dis-tributed, that others might also be blessed and benefited by the fruits and the toil of the earth. So we say that he who grasps and plans constantly day by day, scheming and calculat-ing for the accumulation of wealth, that he may by-and,bye sit at ease and count this gold ing for the accumulation of wealth, that ne may by-and-bye sit at ease and count his gold, does not develop a high spiritual standard; he is engrossed by selfishness; his attributes are of the earth, earthy; therefore he has yet to pass through a long and painful experience be-fore he gains a lofty exaltation, a truly spirit usel existence ual existence.

From the land of light and love we come to you to-day and breathe a message of love to each one. Dear boy, let me say to you here, as I have often spoken in that way to you, I feel that you have been satisfied that what you have re-ceived in times past came from your dear old uncle. It is true there is much more I might have given you, but I really felt that would suffice for the time. It is not well for us to give all to you here at once, for there is much that you, while a spirit encased in the flesh, cannot understand. Then wait, and in God's own good time will the angels give you what it is necessary for you to know, for, as the gentle-man said, it is a life of progression. And, bo-sides, dear friends, you are building your homes yonder every day and every hour. Then build them well while you have the opportu-nity. How glad I am to speak here to-day. In Concord, N. H., I know they remember me, although it is quite a long time since I laid aside the mantle of flesh and put on the bright and beautiful robe of immortality. I understood something of the power of the spirit to return to carth while I dwelt on the

Line of the bedside of those who were about leaving the tenement of clay, and I felt the assurance in my own spirit that there was something better beyond the veil. How many times have I seen a little child when the spirit was taking its flight, and noted the sweet ex-pression that came over the countenance. Then doubt not but that a glimpse of the beau-tiful beyond is given to the spirit before it is released from the form. We look heat to, for the new one is of so much more import-ance; it needs no patches; no aches or ills can come to it; all inharmony is done away with, if I may use such an expression concerning it. I have some relatives at the Cape, who, I feel assured, will be glad to hear from their old uncle. Dr. John Fellows.

#### Charlotte Ann Rice.

Charlotte Ann Rice. [To the Chairman:] Kind sir, I know that loved ones are waiting to hear from the dear children, for the Angel of Life has come into the home many times and borne away one and another of the family circle. Father has often said: "But a few more times will the Death Angel come." But I would change that, and say, the "Angel of Life." Spirit communion was very precious to me. Truly it was my life, and it was good to live by. It was good when the change came. I avoid saying "to die by," for never was I more alive than I am to-day. Dear old father has said many times that he feels he has hardly an abiding-place here in this feels he has hardly an abiding-place here in this life, for many trials have come to him; many have overtaken him when he has been at work have overtaken him when he has been at work for the angel-world. In this life there are many trials which I understand more than I could if I was not an inhabitant of the other side. I know my loved ones have questioned in their own minds whether the children are all togeth-own winds whether the children are all together. When you come where we live I am just going When you come where we live I am just going er. Yes, dear loving friends, we are together when we desire to be. In mortal life, for some four or five months, my sufferings were severe, and I feel that I could not have endured them if it had not been for the blessed angels who came to help me, for the power they threw over me and the influence they left around me which cheered me, ence they left around me which cheered me, although my sufferings were great. I know that pity and sympathy also went out from lov-ing friends, while the angels beckoned me up higher. I would like my friends to know that I am happy; and not only that there is a work for me to do, but there is also a work ap-ppointed for every one in spirit-life to accom-alich. I bring greetings to all my dear, loving friends. I know these words will reach some of them. I know they will say: "Where are the sisters?" Lucy is here; the others are called in another direction, because of attractions which have drawn them away for a brief period. It is a beautiful thought that after earthly life is over we are permitted to be together, and to form acquaintances, as we would here, only there is no deceit in spirit-life; we look upon the spirit as you do upon the face; there-fore we have when are a provide area to be a set of the spirit. period. upon the spirit as you do upon the face; there-fore we know very soon who are our friends. I do not come to find fault with you, dear mor-tals, but I will say to you, the better life you live, the more charitable and sympathetic you are, the better homes you will build for your-selves. In Charlemont, Mass., and in Goshen there are loved ones who will be glad to hear from Charlotte Ann Rice.

IN ELGOFLIGT FLITha part of our work to assist each other, and<br/>also to bring the best influences we can to you<br/>who dwell here in the form. I thought, while<br/>here, that I know a great deal of the spirit.<br/>retain the construction of spirit-return;<br/>ty out the reality and the beauty of the spirit-<br/>can never be conveyed to mortal comprehen-<br/>al sion.rializing meeting, try and corry good condi-<br/>ty out will be satisfied with what the inter-<br/>you that you will be satisfied with what the inter-<br/>you that you will be satisfied with what the inter-<br/>you that you will be satisfied with what the inter-<br/>you that you will be satisfied with what the inter-<br/>you that you will be satisfied with what the inter-<br/>inter-only you inhabt one body and wo the<br/>and judge Cross will understand why I have<br/>the should from the spirit-side, perhaps you are<br/>stoud form the spirit-side, perhaps you are<br/>glad to hear form me. Some will close the door c<br/>the should from the spirit-side, perhaps you are<br/>glad to hear form me. Some will close the door c<br/>the should from the spirit-side perhaps you are<br/>glad to hear form me. Some will close the door c<br/>the active one that are opened<br/>in a condition to receive what we may<br/>the the clannets that are opened<br/>the ded allow work is done mone on yidentity.<br/>To us to speak through.<br/>The devent mean the long age. How delight<br/>the seems but a fow months to me. In Binckstome<br/>if your yida to say they meet togather. I am<br/>to you are going to know more and more of how to be shad to be as a shave of<br/>the wore one to to shad with happy smilles they<br/>the devent. The shad sade.<br/>They have so much to show and their homes is<br/>to day and breate a message of love to each one<br/>the devent might and the show to be additions and the more is designed to the show they as and the say.<br/>Thow have so much to show and whand they have so meet t

#### Jerome Day.

**Jerome Day.** There are loved ones waiting to receive a word from me. My own dear wife Mary is used as a medium by the angels. Oh! how glad I have been, when I dwelt in the form, to feel that the angels were at work giving counsel and assistance to mortals that were in need of what they could bring. You, dear friends, little understand that you suffer for spiritual food more than many mortals do for material food. understand that you suffer for spiritual food more than many mortals do for material food. When you feel out of sorts, and you hardly know what is the matter, go and converse with the loved ones who have crossed that portal which you all must cross. Many times I have thought, when the good spirits have been around my dear wife, that I sensed the influence from them myself. Now, after laying off the garment of clay, it is made plain to me. In Hallowell, Me., I know I am not forgotter, nor in the surrounding towns. Maine is a pret-ty good State to come from, Mr. Chairman. Three different times I have stood here, wish-ing I could have an invitation to speak. In

Then doubt not but that a glimpse of the beau-tiful beyond is given to the spirit before it is released from the form. We look back upon the form as upon the house that we have va-cated. We would not like you to mutilate it; we would wish it to be taken care of, but we care very little where it is placed. I use the term "we," for I have conversed with scores of spirits who have said the same. We have no affection for the old form. We look upon it as a tenement that we have no wish to return in-to, for the new one is of so much more import-auce. come and visit you. It is a visit, nothing more or less. Just please to say I was here, knowing dear friends would be glad to hear from me. They have asked many times mentally why I did not make myself known at this place. Jerome Day.

#### Emma Webster.

[To the Chairman:] Oh! the lovely flowers! Did you bring them? [A lady brought them.] She was a nice lady. Don't you know if a lady brings us flowers she must be spiritual? I brings us flowers she must be spiritual? I thank you, lady, for bringing these pretty flow-ers. I like these pinks, they are so sweet. We have such flowers on the spirit side, and no one says: "You must n't pluck them." We have all we wish wherever we go; it is n't a public garden, you know, so they allow us to have all the flowers we want. [To the Reporter:] Will you put this all down, just as you did for the big gentleman speaking here? [Yes, just the same.] I want you to just tell them that Emma Webster did come. I want 'em to know I was so happy. I suppose it was evening, because they had a light, where a medium was speaking, and I stood close up

a medium was speaking, and I stood close up to her. Grandma said: "Be careful, or you'll get into her lap." But I did n't. There were many people in the hall, and then, do n't you think, sir, the medium called my name. Was n't that nice? Was n't it grand? I want to tell them I go to school, and I am trying to When you come where we live I am just going to show you where my grandma lives. I know you 'll like my grandma, because she is never you if like my grandma, because she is never cross; she's real nice. And when you come 1'm going to take you and show you where the flowers bloom. We have the flowers and the trees and the little stream that they call the Crystal River. I suppose that is because it is so pure. My throat hurt me when I went away. It doesn't now. Grandma says it is only a little sensation that comes over me when I come in contact with the corth and when I come in contact with the earth and with mortals. She tells me to thank you for listening to these words. I lived in Lynn.

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day, hoping my words may do some good, or reach some one in yosh good city, to let them know I have not been learning, and I feel that I have learned a great deal by listening to ideas that have been given out here by ad-vanced spirits. It was said, in olden times, it was good to go up to the house of the Lord. I will say it is good for us to come into each other's surround-ings, and feel that we can commune together. We on the spirit side would draw from your magnetism, and bring to you a helpful infin-ence, that you may feel the burden of life lift-dar of forth to the battle of life stronger for coming into communication with us. Think not, dear friends, there are but a few spirits here, or that we require space as you do. Many are walking back and forth in this room, but we do not disturb each other, we walk so silent-ly. Often you say: "Why don't they tell us more of their homes?" We cannot find lan-guage to picture to you the beauties of our spirit-homes. I wonder many times that mortals do not oftener sense our presence. It is largely due to your own conditions; we bring you all that you are capable of receiving. Go on, then, and learn all you can.

that you are capable of receiving. Go on, then, and learn all you can. I know there are some loved ones in this good city that will be glad to hear from me, and to know that I have been learning something in spirit-life and growing more spiritual. Think not, dear friends, that we are ever satis-fied with the knowledge we have gained on the spirit-side; we are always seeking for more. George Hoyt.

#### Frederick Gage.

**Frederick Gage.** As I look into the audience, Mr. Chairman, I know there are some here that will understand who is speaking. I have felt, if it were possible, I should be very glad to have them know that I was active, and also that I was interested in them at home and in friends in different sur-roundings. To day I have not a great deal to say, but it will satisfy me to express my feel-ings and have them recorded. Many loved ones come here to-day who wish to be remem-bered to the friends, and there are many oth-ers who would send greetings if they were ers who would send greetings if they were present.

ers who would send greetings if they were present. I would say to Fred: It is time you were learning a little of spirit-return. The material life is not all; oh, no! there is something be-yond that that you should be interested in. I send love and greeting to you, Helen, and also to friends that are scattered. How much pleasure it gives md-to day just to speak these few words, which I have attempted to do three different times before. In Farmington Falls I know I am not forgotten, any more than I am in Haverhill or in Cambridge, where there are some who will be glad to hear from me. Edmund is here, and sends greetings to day to the whole world, wishing to be remembered to loved ones particularly; his wife, Elmira, also comes and stands beside him. Mattie comes, too, and says: "I am glad father said I could come." None are barred out, by any means; we are all anxious that you should know we make the attempt to come here and leave a message for the loved ones. You, kind finded will hever know, until you come know we make the attempt to come here and leave a message for the loved ones. You, kind friends, will never know, until you come to be spirits, as we are, the pleasure that it gives us to speak a few words for our friends yet dwell-ing in mortal life. We speak first to our friends, then to the whole world would we bring greetings, for we feel friendly to all. It is my desire that spirit-return should be made more and more plain to every mortal; that the angel workers may go forth from home to angel workers may go forth from home to home until all shall know their loved ones are with them. How glad I am to have found life, and not death. Frederick Gage.

#### Mary Purcell.

I wish my message to reach Charles, and I feel it will, because I know he sees your paper. Mr. Chairman, I do feel thankful that I can speak to-day, as I do by the help of the good spirits. I have never spoken directly myself before, and I find it very satisfactory to do so. I am thankful that after leaving the old form we know our loved ones, we have no difficult I am thankful that after leaving the old form we know our loved ones; we have no difficulty in identifying our friends. How pleasant it is for us to meet together in spirit-life, and to come into the surroundings of those who have passed on before! I am not forgotten in New York as Mary Purcell. I have attempted to control both mediums, but have failed until now in giving what I wished to. Once I felt they did realize that I was able to materialize; the company that were present at the time were so spiritual it helped us much to bring out perfect forms. perfect forms. How sweet it is to know that we find our

back those that love them. I am very grateful for the privilege of speaking, but I would much rather come privately to my friends, that I may speak of their own homes and surroundings, which I hesitate to do in public.

such way. Before I passed on I had, physically speak-ing, a stiffness of the facial muscles and a gen-eral torpid condition, and it seems to creep over me now; but I hope I shall be able to speak a little to my friends, even if they do not accept my words or believe that I have come. I have friends, and I think I may claim quite a number in the city of Worcester and perhaps number, in the city of Worcester, and perhaps some of them will be interested to learn of my solution in the second return. I do not want them to accept what I

approached my Maker through an intermediary spirit; I should have addressed my words more vitally to one that I considered my Saviour when I was here; but I see these things differently now. I have the same reverence for the life and example of Jesus of Nazareth that I had when I was here, and perhaps my feeling of tenderness toward that pure spirit is deep-ened because of my life in the other world; but ened because of my life in the other world; but I look upon him in a different light than I did formerly, and so I feel that I can approach his sphere and claim him as an elder brother who can teach and lead and be a bright example. I speak thus to my friends, and perhaps they will say: "It is very strange that he should talk so when he was so devoted to the church when here": but experience broadens a man.

talk so when he was so devoted to the church when here"; but experience broadens a man, and since I passed from earth, some years ago, I have gained great experience; I have seen many phases of human life; I have come in contact with various subjects and opinions in the spirit-world, and I feel that I have widened my vision so that I can see more clearly and understand more deeply the things that per-tain to the spiritual man. 1 ask my friends once more to investigate, to

look for truth wherever it may possibly be found; they should not think, as perhaps I did rather too much, that the truth was contained within my field of understanding and vision, and that it was not worth while to look beyond that for anything of value. Now I can under-stand that the truth is as broad as the uni-verse, and as deep as life itself; that it may be found anywhere, in some form or object, and that it is a treasure wherever discovered. I have learned it is possible for great storehouses of truth to exist outside the narrow range of our mental vision, and that it is best for the

our mental vision, and that it is best for the human spirit to reach out, to explore and ex-amine all sides and conditions, if it would find that which is best for its own interior growth. Some of my friends have been in your city, sir, this week, and that is why I have been attracted here; they, have in some manner seemed to throw out a chain, or a magnetic link—I hardly understand the law myself that has drawn me earthward—and I find myself here to day.

Perhaps my friends would not step over your threshold; they might think they would find contamination here, where it is claimed spirits from beyond the mortal vale return to speak. But I wish to ask them what there is in the thought that a loving mother or tender father, or delicate, pure-minded child that has been taken by the hand of death to other worlds, can return and watch over and bless with lov-ing ministration the dear ones left on earth, to

Q.—What is the cause of a spirit's coming back and following an individual, and not giving any reason for so doing t

A.—It would be very difficult to determine the cause of such a procedure on the part of a spirit. There must be some bond of attraction between the individual on earth and the spirit who attends him, since such an intelligence could not come into close contact with the mortal without some bond of attraction to draw and to hold him. We should request an indi-vidual on earth to examine his life, his associations, his surroundings and his habits, and see if there is not something within his environ-ment which does attract this annoying spirit. If a person on earth constantly shadows another it is for some reason he follows that individual, because he desires to hunt him down, to learn something of his career, or to pry into his affairs. There must be a reason for every move-

something of his career, or to pry into his affairs. There must be a reason for every move-ment, a cause for every effect; there must be a cause in the life of every individual on earth for the attraction and attendance of an invisi-ble spirit, whether the presence of that invisi-ble one is desired or not. We could not tell concerning this case unless we came in contact with the person who is thus afflicted; perhaps then we could see that a psychological law was at work, which had attracted the spirit, and enabled him to gain a hold on the mortal. Were we afflicted by a presence of that kind, we should sit quietly, with one or two conge-nial, sympathetic, honest friends, and ask them to unite with ourself in sending out a positive, earnest, prayerful petition to high-minded spirits to come and assist us. We should also just as positively and earnestly request the an-noying spirit to take his departure, first seek-ing to ascertain what his mission may be with us, and if we can in any way be of spiritual hor of the hort of the presence of the price of the price of the price of the price of the period to be a positively and earnest provide the period struct. ing to ascertain what his mission may be with us, and if we can in any way be of spiritual benefit to him. By such a course we would at-tract good spirits, who would assist us magnet-ically, for there are wise and beneficent influ-ences abroad, ever ready to help those in need, and to respond to an earnest cry. We believe, if your correspondent will do this, if he feels afflicted by the presence of the spirit whom he does not understand, that some good will re-sult to him.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

#### Judge Jeremiah Black.

I am grateful, Mr. Chairman, for the privi-lege that is extended to me to-day, for there are loved ones I would like these words to are loved ones I would like these words to reach. Our own attract us first; our friends come next. I am very anxious that my words should reach some loving friends in Pennsyl-yania, also in New York, for I feel that I have friends in more than one locality. Little children are here; and in my own mind I wonder if they are permitted to speak. I am given to understand they are; and that those who are hot strong enough are seisted

I am given to understand they are; and that those who are hot strong enough are assisted by others who have been in spirit-life longer. I have been in that life I cahnot tell you how long. I think it must be quite a number of years. Often spirits will undertake to tell you just how long they have dwelt on the other side, but I find they often fail in getting the exact time. Let us take your timepieces all from you, and then let me ask you the day of the week, or what month it is, and I will say to you you will not give it to me accurately. I feel that I am right in this assertion. I have a great desire that these few words I am going to give here to day, in part, may reach

our mental vision, and that it is best for the human spirit to reach out, to explore and ex-amine all sides and conditions, if it would find that which is best for its own interior growth. Some of my friends have been in your city, sir, this week, and that is why I have been attracted here; they have in some manner seemed to throw out a clain, or a magnetic link—I hardly understand the law myself that has drawn me earthward—and I find myself here to-day. Perhaps my friends would not step over your threshold; they might think they would find contamination here, where it is claimed spirit to delicte, pure-minded child that has been taken by the hand of death to other worlds, can return and watch over and bless with lov-ing ministration the dear ones left on earth, to ause them to ask what there is in the possibility I wish to ask what there is in the possibility

Isalah White.

While the sweet little girl was speaking I asked myself the question, how could a mother or a father close the door against such a child? And I answered it very briefly: Partly through it province a partly because there for And Tanswered it very brieny: rarry through ignorance, partly because they fear a loss of popularity. I do not believe there is a mortal in existence who would wish to believe in an-nihilation, or to think that this life is all. The reason, that God has endowed you with, is evi-dence that there must be something after this short earthly life

dence that there must be something after this short earthly life. Many years were given to me, and yet they seemed short. It makes very little difference where we pass away; very quickly do we find our own, for the law of attraction which gor-erns us takes us to them. I have heard many spirits tell about attending their own burial services; so you must know, dear friends, we are not far from you, if we realize what is passing and all the care that is bestowed upon the old body we have left. We cannot always see quite as plainly as we could when in the flesh, but we hear the conversation that is go-ing on, and we see the minister as he advances and speaks a few words over the inanimate form, and points you away to the northeast form, and points you away to the northeast corner of heaven. I have n't found that place.

form, and points you away to the northeast corner of heaven. I have n't found that place. I do n't know where it is. Heaven is a condi-tion that we all make for ourselves, and I do n't find it a far-off country, by any means. Dear friends, if you live a right life, such as your reason tells you to, you need not fear finding any other place at all. I am very glad, Mr. Chairman, that I learned something pertaining to spirit-return before passing away; it has been a great help to me. Besides, I find, on entering spirit-life, a happi-ness bestowed upon me that I could not have without this knowledge. You may say to me if we do not learn here we may learn hereafter, because it is a life of progression; but would you not be happier, even while you dwell in your earthly tenement, to feel that your friends are not so far away but that they do pay you visits? You have been commanded, through the "good book," to commune together. Then open wide the doors of your spirits, that we may come in and commune with you. You may say, as many mortals do, that you are afraid of being deceived, and all the while you are deceiving yourselves. As you enter the spirit-world, you will see that there is no de-ceiving done by good spirits. Your spirit would receive us, but your will-power says no, and earlier teachings hold you fast.

cerving done by good spirits. Your spirit would receive us, but your will power says no, and earlier teachings hold you fast. Break away from them, then, in this enlight-ened age, and learn what you can. Isaiah White, Wollaston, Mass.

#### George Hoyt.

I have heard of the Banner of Light Circle-Room many times, Mr. Ohairman, while in the form, but never was present in your meetings. Now, sir, I have a strong desire to be here, and not a meeting do you hold but I am one of the silent listeners. I am very glad to speak to

#### Uncle Stoddard.

[To the Chairman:] Well, how do you do? I just got here in time; the door was coming to, but I got in. They said: "Push right along;" and I'm used to that. I kept a hotel, so I know all about it. I want them to know old Uncle Stoddard is here, and I want to tell 'em that it is all correct; I did make 'em know at one time, although the dear old friend was in this city of yours and I want out of the sholl in time, although the dear old friend was in this city of yours, and I went out of the shell in Farmington, Me. That aint very nigh, is it? What do you think? This old friend of mine--he 's in the spirit, remember--he told one in the flesh that I had come over. I don't know whether to call it "over" or not. I can tell you one thing: I did n't go down. I am alive, sir, and I'm mighty glad I got in here 'fore you slammed that door. It's worth your while to get up here to smell these flowers, if noth-ing else. Well, well, this is a grand place to come to. If you ask me if I'm keeping a hotel, I shall tell you I am; and I can pay the bills, too. They do n't half of 'em do that on this side. I suppose I had n't ought to find fault about it. about it

about it. I want to put in just one word here about Dr. Dyer: If he aint got a soul-I was going to say bigger than an ox-I'll give up. There's Jerry Mann: he said if you want to know him you 've got to live with him. I do n't know as I have any wish to come back here, to get into that old shell again. No, no; do n't offer it to me! I am satisfied with the home I have got, but they tell me I can build it on better and better. I had, I must say here, as good a moth-er as God ever gave a child. I'm not here to pick flaws with anybody; but I do say you'd better do the best you know how. I suppose you'll say Uncle Stoddard is kind o' throwing out hints that some of us do n't. I

I suppose you'd better do the best you know how. I suppose you'd better do the best you know how. I suppose you'll say Uncle Stoddard is kind o' throwing out hints that some of us do n't. I do n't say that; I take the coat myself. I'll be much obliged to you, sir, if you'll just say that Uncle Stoddard has got back here. I'ye been here a good many times. I send love to the handful of friends that are left, and I do wish they would try and learn a little some-thing about spirits coming to converse with them. I should be glad to talk with them if there's anybody that wants to talk with me: if they don't, I shall come, all the same. I should be very thankful to have a little talk with them sometime, where there's some kind of a medium. That's what Joe Dyer tells me to say. He's here. He's no relation to the Doctor, but I guess the Doctor knows who he is. I am greatly obliged, sir. I am happy. I do feel first-rate. Tell'em we have no worriment now about what we'll do and how we'll get our bills paid. It is all right. Good afternoon.

We wish to return thanks to the dear friends We wish to return thanks to the dear friends that remember the spirits in bringing sweet flowers. We do appreciate your kindness. They attract the spirits here. Little children, too, come around and look at the flowers with so much pleasure.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Nor. 1.—Almeda Fordtram; Edward Willis; George D. Ea-ton; Mary E. Huckins; Nollo Stovens; John Avery; Seba Randali; Jeremiah Colton; Lena E. Clement Chase; Eph-raim Irish; George Shackford; Mabel, to William.

20 Questions sent by correspondents for an-swer in our Free Circle-Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessa-rlly elapse before their favors can be put in wrint.

#### NOVEMBER 16, 1889.

# Anti-Vaccination.

#### The Royal Commission on Vaccination.

BY WILLIAM TEND.

The cause has made enormous progress in England, and has sensibly advanced in all parts of the world. The National Vaccination Law has been abrogated in Switzerland, and the has been abrogated in Switzerland, and the Central Vaccolnation Laws, owing to the mas terly exposure of vaccination by our able col-league, Professor Vogt of Berne, and the ad-mirable administrative efforts of Dr. Schener-mann of Basle and other co-workers, have been repealed in nearly all the Cantons, and in no part of the Swiss Republic is vaccination en-forced by means of judicial penalties. The regulations enforcing re-vaccination in the armies of Switzerland and Holland have been abrogated.

been abrogated. The reports of the Boards of Health, particu-larly in Basle, show that the mortality of chil-dren under one year of age has steadily dimin-ished since vaccination has been discontinued.

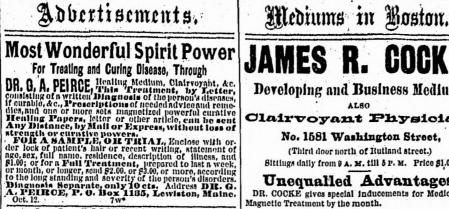
arry in Basic, show that the mortality of chil-dren under one year of age has steadily dimin-ished since vaccination has been discontinued. Similar satisfactory results are exhibited in Leicester, Keighly and other places in Eng-land, which have rejected the imposition of the vaccine ordinance. In Keighley, out of 1056 births in 1888, only 26, or 25 per cent; are re-turned as vaccinated, and in Leicester, out of 4600 births, the present rate is only 120 vaccin-ations per annum, although every parent is served with a threatening vaccination notice. By the substitution of sanitation for vaccin-ation the general death-rate in Leicester has been reduced from 26 to 17 per thonsaid. Pub-lic opinion, enlightened by the sinstet<sup>27</sup> results of vaccination, and by its utter failure to pro-tect its votaries in the well-vaccinated towns of Leeds, Sheffield, Preston and Manchester, has strengthened the opposition to the laws: and Boards of Guardians who are authorized to initiate proceedings under the vaccination laws in many places now flatly refuse to pros-ceute their fellow eitizens. In the towns of Leicester, Keighley, Bingley, Gloucester, Oldham, Falmouth, Blackburn, Banbury, Halifax, Lutor, Eastbourne, Brad-ford, Kettering, Hull, and the Metropolitan parishes of Hackney and Shoreditch, the people have conquered their freedom by a persistent and unbending determination, and the inhab-itants are as free from coercion in respect of vaccination as they are in respect to all other medical dogmas and prescriptions. As in the free cantons of Switzerland, the vaccinators have repeatedly threatened these populations with devastating variolous epidemics, which threats now provoke only amisement, but no fear in the freedom-loving citizens. The most interesting item which I have to chronicle is that of the formation of the Royal Commission on Vaccination—conceded in June last by her Majesty's Government after much pressure and repeated refusals. This Commis-sion is composed of fitean reatherean.

Commission on Vaccination—conceded in June last by her Majesty's Government after much pressure and repeated refusals. This Commis-sion is composed of fifteen gentlemen, of whom 1 regret to say only four are known to be op-ponents of the compulsory law, nine are be-lieved to be in favor of compulsion, and the opinions of two are unknown. Many influen-tial journals, and one medical weekly, the *Hos-pital Gazette*, have unsparingly denounced the inequality to the composition of the Commis-sion.

sion. The reference is restricted in certain importand respects, but under the advice of Lord Herschell, an able and impartial judge, it is being interpreted in a broad and satisfactory manner, and it is believed that nearly every phase of this many-sided question will undergo phase of this many-sided question will undergo searching and exhaustive investigation. Our hope lies not in the report, which will doubtless be in accordance with the prejudices and in-flexible belief of the majority of the Commis-sioners, and in favor of the law, amended pos-sibly in certain particulars, but still enforcing by means of judicial penalties the discredited Jennerian process; but our hope lies in the fact that for the first time since the Jennerian dogma was established and endowed, the oppodogina was established and endowed, the oppo nents of vaccination will have an opportunity of presenting their entire case, including the historical, statistical, medical, legal and social sides of our contention for the ultimate decis-

ion of the people. The cause we have espoused has recently in England received a *powerful impelus* through the scientific researches of one of our ablest pathologists—Dr. Charles Creighton—as exhibited in his article to the Encyclopedia Britan-nica, and his new volume entitled "Jenner and Vaccination," and to whom we owe a debt of

deep gratitude. Already some of the leading vaccine propa-



J. A. SHELHAMER, MAGNETIC HEALER,

Office 81/2 Bosworth Street, (Room 5,) Boston, Mass. WILL treat patients at his office or at their homes, as de

sired. Dr. 8. prescribes for and treats all kinds of dis eases. Specialize: Rhoumatism, Nouralgia, Lung, Live and Kidney complaints, and all Nervous Disorders. Con sultation, prescription and advice, \$2.00. Moderate rate for Medicines, when furnished. Magnetized Paper Sl.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspep tio, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for \$1.00.

Office hours from 10 A. M. to 3 P. M. Letter address CATE Of BANNER OF LIGHT. 13w\* Oct. 5.

#### DR. F. L. H. WILLIS May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y.

40 Avenue 5, vick Park, Mochester, N. Y. D.R. WILLIS may be addressed as above. From this point he can attend to the diagnoshig of disease psychometri-cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Faralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Oct. 5. 13w\*

DR. J. R. NEWTON

STILL heals the stek! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testi-mondais to MRS. J. R. NEWTON, P. O. Station G., New York City. 13w<sup>4</sup> Oct. 5.



Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Churacter. MRS. A. B. SEVERANOE would respectfully announce to the public that those who wisk, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition, marked changes in past and future life; physical disease, with prescription therefor; what bushness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and bints to the inharmoniously mar-ried. Full delineation, 52.00, and four 2-cent stamps. Address, Centre street, between Church and Prairie streets, Oct. 5. 6m. White Water, Walworth Co., Wis.

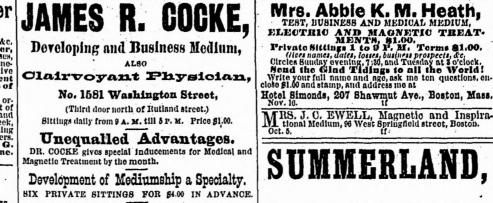
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BREAKFASI. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Gooos, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to discase. Hun-dreds of subtle maladies are floating around us ready to at-tack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."-*Cirtl Servere Ga-rette.* Made shangly with boiling water or milk. Sold only in half pound this, by Grocers, labelled thus: LLMEG EDBO 0.00. II.

JAMES EPPS & CO., Homeopathic Chemists, Oct. 19.

London, England, 13teow



BANNER OF LIGHT.

QIRCLES. Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests. DR. COCKE gives special terms for treatment by the month. Cot. 20.

#### HATTIE C. STAFFORD

WILL give Scances at No. 55 Butland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednes-days at 8 P. M. GEORGE T. ALBRO, MANAGER. Oct. 5. tf



W ILL devote a few months' time to the Development of Mediumship. Office hour free for consultation, 10 to II A. M. Monday, Wednesday and Thursday. tf Oct. 12.

#### DEVELOPMENT.

THE spirit Band controlling MRS. C. B. BLISS, the well-known Materializing Medium, will devote attention to the unfoldment of Mediumistic Powers in individuals mak-ing application personally or by letter. Persons at a dis-tance can make appointments for sittings at certain hours at home, when a Spirit from the Band will take charge of their unfoldment in the special phase for which they are best adapted. Special attention given to Muterialization. For information, write to MRS, C. B. BLISS, No. 8 Dwight street, Boston, enclosing stamp for reply. Nov.2.



**TRANCE.** Medical and Business Medium. Consultations 9 A. M. to 6 P. M. Terms §2.00. Please make engagements in advance, if possible. Sittings by letter given. Nov. 2. 1w\*

Mrs. H. W. Cushman,

MUSICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P. M.; Thursday, 2:30 P. M. Six questions answered by mail for \$100 and stamp. Examination by lock of hair, \$1.00. 212 Main street, Charlestown. 4w Nov. 16.

#### Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenne, one flight, Boston. Do not ring. Oct. 26.

Mrs. Jennie K. D. Conant, O F SCOTLAND, Business P-sychometrist and Trance Test Medium. Sittings daily from 10 A.M. to 4 P.M. Circles every Sunday and Tuesday evening at 7:30, also Friday afternoon at 2:30. 20 Bennet street, Boston. 1w• Nov. 16.

A termion at 1.30. So Bennet Street, Doston. 1w<sup>-</sup> NOV. 16. A. Sine street, eradleates disease with his heating gift when medicine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit-Magneticed Paper; 2 packages by mail. \$1.00. Oct. 5. MRS. M. J. BUTLER will receive her pa-tients on Tuesdays and Thursdays, from 9 to 12 A. M. at her residence, on Longwood Avenue, Brookline. Long wood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co, can be made for patients. Sept. 28.



New Spiritualist Colony DR. DUMONT C. DAKE, 172 West 28d Street, NEW YORK CITY, STILL has impartileled success in the Diagnosti and Treat-ment of all forms of Chronic or Obscure Diseases. Those unable to visit the Doctor in person can be successfully treated at their homes: Circulars sent free. The DufONT C. DAKE, M. D., is a skillful medical at-tendant, and a gonial spirit whose responses to the impres-sions of superior wisdom are vivid, and generous of good results.-Ed. Banner of Light. This Eminent Specialist will devote MONDAY of cach week, from 10 A. M. to 4 P. M., at his office, to those unable to pay, free of charge. Otto D OF THE PACIFIC COAST. Located in the Most Delightful Country and Climate On the Globe! Building Progressing Rapidly. T has long been the desire of many Spiritualists that a

Mediums in Boston.

Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point or the Pacific Coast-a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate." but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony ocated as it is upon the seashore, in that unequaled climate of Santa Barbara, and but five miles from that most beauif if i city-a spot overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north whole, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Aligeles, and on what in the near future will be the main line of that foad to San Francisco and the East.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, Islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots-price \$120-a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear entrance.

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and clifes. A prohibitory liquor clause is in every deed. Title unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of ex changing for others without cost (other than recording fee) If they prefer them when they visit the ground Reference. Commercial Bank, of Santa Barbara, Cal

Send for plat of the town, and for further information, to

BEST TRUSS EVER USED. Improved Elastic Truss. Worn anght and day. Positively cures TRUSS TRUSS TRUSS Sent by mail every-where. Write for full descrip-ive circulars to the DR. HOVBE N. Y. ELASTIO TRUSS CO., 744 Broadway, N. Y. Mention this paper. 13w PSYCHOMETRY And Spiritual Healing. MRS. ANNA KIMBALL-CHAINEY gives Personal and Written Instruction in Spiritual Healing, and Treat-ments for all Suffering, and Development of the Spiritual Faculties, Absent Treatments a specialty. Address 52 Wost 12th street, New York. 3w Nov. 16. Mrs. Stoddard-Gray and Son, DeWitt

Rew york Advertisements.

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C. Hough,

HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, o'clock, at 323 West 34th street, New York. Daily Sittings for Communication and Business. 13w<sup>4</sup> Sept. 14

M. E. HEROSIA,

CELEBRATED Clairvoyant and Medium, will answer sealed letters on any matters pertaining to practical life for \$1.00, or six questions for fifty cents. Address M. E. HEROSIA, 121 4th Avenue, New York. 2w\* Nov. 16.

John W. Fletcher, TRANCE MEDIUM, 142 West 16th street, New York. Oct. 5.

Dr. J. Edwin Briggs,

11 WEST 33D STREET. NEW YORK CITY, is a Practical Physician, Author, and powerful Mag-Oct. 19.

MRN. L. M. MARSH, Healing and Developing Oct. 26. 44\* ANSWERS to sealed letters by R. W. FLINT, Nov. 2. 44\*

#### RUPTURES

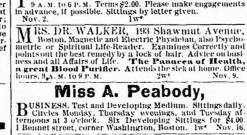
CURED in thirty days by my MEDICAL COMPOUND and Improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. (Mention this paper.) 13w\* Nov. 2.

Clairvoyant Examinations Free.

ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 52w\* Jan. 4. MRS. RICHARDS will let handsomely fur-nished Rooms to selected Spiritualists. 104 Debevoise street, between Broadway and Bushwick Avenue, Brookh n. Eastern District, N. 13w\* Nov. 16. SpiRIT. MAGNETIZED PAPER. Address D. S. SCOTT, 1107 Broadway, Brooklyn, N. Y. (Enclose damp.) Bushtipe Cure by mail. Circular free. W. S.

RUPTURE Positive Cure by mail. Circular free. W. S. May 25. If RICE, Smithville, Jefferson Co., N. Y.

The Temple of the Rosy Cross. THE SOUL:



gandists have given their evidence, and have poured upon the Commission statistical reports from various Continental States; reports which have already been shown by Prof. Vogt, Dr. Siljestrom, Dr. H. Oidtmann, the late Mr. Carl Lohnert, Count Zedtwitz, the late Baron Kolb, Dr. Weber and our English statisticians to be grossly misleading and delusive. We respect-fully urge our colleagues everywhere to supply us with the true results of vaccination from their respective countries, and we urge them if possible to send able and accomplished wit-nesses who can speak English, and present the true facts themselves before this important tribunal. We urgently need this coöperation, having to meet opponents who are backed by gandists have given their evidence, and have tribunal. We urgently need this coöperation, having to meet opponents who are backed by the unlimited resources of a powerful Depart-ment of State, and we shall rely upon your best efforts to aid us at this critical juncture. We have no fear for the truth, but it must have fair play and a fair field. It is admitted every-where that the abrogation of the despotic vac-cination laws in England will be the signal for their deom throughout the world. their doom throughout the world. Rede Hall, Burstow, Surrey, England.

#### Legend of the White Canoe.

Legend of the white cance. In days of old, it was the custom of the Indian warriors to assemble at the Great Cata-ract and offer a human sacrifice to the Spirit of the Fall. The offering consisted of a white cance full of ripe fruit, which was then pad-dled over the terrible cliff by the fairest girl of the tribe. It was counted an honor by the tribe to whose lot it fell to make the costly sac-rifice: and even the doomed maiden deemed it

the tribe. It was counted an honor by the tribe to whose lot it fell to make the costly sac-rifice; and even the doomed maiden deemed it a high compliment. The only daughter of a chief of the Seneca Indians was chosen as a sacrificial offering to the Spirit of Niagara. Her father was the bravest among the war-riors, and his stern brow seldom relaxed save to his blooming child. When the lot fell on his child, no symptom of plty crossed his coun-tenance; the day arrived for the sacrifice; it faded into night as the savage festivities pro-ceeded; then the moon arose and silvered the cloud of mist that arose from out the turmoil of Niagara; and now the white cance, laden with its precious freight, glided from the bank and swept out into the dread rapid. The young girl did not hesitate, but calmly steered her bark toward the centre of the stream, while frantic yells arose from the spectators. Suddenly another cance shot forth into the stream, and under the powerful impulse of the Senece chief flew to destruction. It overtook the first; the eyes of father and child met in one last gaze of love, and then they plunged together over the thundering cataract into eternity I—*The Southern Work-man*.

#### The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Peunsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Spru-del Sait for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were ontirely cured, three much improved, and one not treated long enough. Average time of treatment,

treated long endugh. Avorage time of treatment, park four weeks. The Carlsbad Sprudel Salt (powder form) is an ex-relient Aperient and Lazative and Diurctio. It clears twee complexion, purifies the Blood. It is ensily solu-ble; pleasant to take and permanent in action. The expr genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Eisner & Mon-dieson Co.," sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon pplication. Mention this paper.]

#### LIGHT. OF BANNER

#### NOVEMBER 16, 1889.

# Banner of Pight. BOSTON, SATURDAY, NOVEMBER 16, 1889.

8

#### Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. B Bosworth street, regularly twices week -on TUEBDAY and FRIDAY AFTERNOONS. J. A. Shelha-mer, Chairman.

mer, Unairman. Boston Spiritual Temple, Berkeley Hall, No. 4 Berkeley Mirect, corner of Tremont. – Bunday services at 10% A. M. and 7% P. M. Speaker for Novom-ber, Mrs. R. S. Lillie. R. Holmes, President; George S. McCrillis, Treasurer.

McCrillis, Treasurer. First Spiritual Temple, corner Newbury and Exeter Streets.-Spiritual Fraternity Society: Sundays, 24 P. M.-Mrs. H. S. Lake, speaker; II A. M., Fraternity School for Children; Wednesday evening meeting at 7½. M. D. Weilington, Secretary. Ohildren's Progressive Lyceum No. 1.-Sunday at 10% A. M. in Palne Memorial Hall, Appleton street, near Tremont. Ernst R. Wendemuth, Secretary; L. L. Whit-lock, Conductor.

Lock, Conductor.
 1001 Washington Street. The First Spiritualist Ladies' Ald Bociety meets overy Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Public meetings every Friday evenings at 7½.
 America Hall, 724 Washington Street. Echo Spiritualist' Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3P. M. Dr. W. A. Hale, Chairman.
 Twilight Hall, 750 Washington Street. Sundays, at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.
 Odd Feilows Building. Room 2.-Conference Meet.

**Odd Fellows, Conductor.** Odd Fellows Building, Room 2.—Conference Meet-ings every Thursday evening. L. L. Whitlock, Chairman. The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 3; Suppor at 6; Meeting at 8 r. M. I. G. Wellington, Sec-retary.

Cambridgeport.-Meetingsare held every Sunday even-ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

Berkeley Hall - Boston Spiritual Temple Society .- Last Sunday Mrs. R. S. Lillie spoke to an appreciative audience. In reply to the question: "Is it Wise for Spiritualists to Organize?" under the inappreciative audience. In reply to the question: "Is it Wise for Spiritualists to Organize?" under the in-fluence of her spiritguide she sought to convince her hearers of the necessity for a concentration of ma-terial forces, if the best work of Spiritualists is to be accomplished. It was claimed that as Spiritualism differs from all other present forms of religion, and is a religion of two worlds, the spiritual and material, it is possible only to organize material forces, as the spirit-world needed no organizing, and only for the fur-therance of its higher and more perfect work is it need-ed here. The subject of the discourse that followed was: "The Aim and Purpose of Spiritualism." Of the many valuable points made in its treatment, or of the beauty and elequence of its delivery, we cannot by an abstract report give the reader an adequately just conception. All who would listen to utterances cal-culated to lift them to a higher plane of thinking and living, should avail themselves of the opportunity now afforded them to do so

First Spiritual Temple, corner Excter and Newbury Streets .- Sunday afternoon, Nov. 10th, the weather being more favorable than last week, a the weather being more involable than last week, a larger audience assembled to hear Dr<sub>2</sub>Willis's second lecture on "The Light of the Soul." The Doctor read extracts from the Jewish and Christian scriptures, from the Vedas and Zend Avesta, and from Pythago-ras and Plato, and stated that the theory involved in these quotations was called the "Ether Theory." That is, the air or essence, or light of God, is as a sphere or encompassing world of light. This idea was common to all the ancient nations, and affords a beautiful proof of the harmony of revelation to all nabeautiful proof of the harmony of revelation to all na-tions and in all times.

tions and in all times. Spiritual things have ever been represented as light. No vision, from that of Moses at the burning bush to those of our own day, but has been radiant with light. Light is Truth. Light is Heaven. Light is Spirit. Light is God. The correspondence between the outer world and the inner is perfect. As light is revealing to the ax-

Light is God. The correspondence between the outer world and the inner is perfect. As light is revelation to the ex-ternal senses, so also is it to the soul. As the eye takes in form and color because of light, so the spirit-ual eye knows of truth and beauty through spiritnal light. All beauty in the outer world but hides the more glorlous beauty of the spiritual. As day hides the glory of the starry heavens, so the light of the outward overshadows the light of the Inward. The spiritnal light spoken of in the Vedas and Zend Avesta, declared in the Hebrew sacred books, and clearly set forth in the Christian Scriptures, is in our own day but half acknowledged as a fact. The light of certain creedal statements, certain dogmas to be preached. The light of the world means to them only the external words of a cold and formal faith. The existence of a real light, of a shining effulgence, of a spiritual element that can be perceived, and recog-nized, and known of, is considered to-day by most Christians as a myth, a vagary, a fanaticism. But it is a glorious fact of the universe that has been solentific-ally demonstrated. How wise and just it is that the opening or illumina-

a song by Mrs. Wentworth were very finely given. Mrs. F. K. litch, under control, made a pleasing ad-dress, followed by several excellent "tests" of spirit presence, given to strangers in the audience, who tes-tified to their correctness. Mr. H. F. Talmage read a fine poem, given through his own mediumahip. Miss Lizzle Ewer, of Portsmouth, N. H., delivered an in-spirational address, in which she paid a high compli-ment to the mediumship of Mrs. Rich. Her address, and the manner in which it was given, gained the close attention of her audience. W.

America Hall, 724 Washington Street .-Last Sunday morning service opened with remarks

and tests by the Chairman. Mrs. Jennie K. D. Co-

Last Sunday morning service opened with remarks and tests by the Chairman. Mrs. Jenuie K. D. Co-nant spoke and gave tests and psychometric readings. Atternoon.—An invocation and address upon "Prac-tical Spiritualism," by the Chairman. Remarks by Mrs. Cutting-Luther, Dr. W. S. Eldridge, Dr. P. C. Drisko, Mrs. I. E. Downing, Mrs. A. Wilkins, and Mr. C. W. Capell. Tests by Mrs. Luther, Dr. Eldridge, Mrs. Downing and Mrs. Wilkins. Mr. Capel answered with accuracy about fity mental questions. Eventag.—Remarks by the Chairman and Dr. El-dridge, with tests. J. B. Hatch, Sen., Ex-Conductor of the old Shaw-mut Lyceum, made a few well-chosen remarks, which were encouraging as well as interesting; he also re-ferred very touchingly to our late botcher (Afs co-worker in the Lyceum for twelve years) Mr. C. Frank Rand, whose transition occurred last summer, as being present with him in spirit. Mrs. Downing followed with remarks and tests, and Dr. C. H. Harding with tests and readings. The ser-vices throughout the day were interspersed with ex-cellent music by the regular talent, assisted by Mr. J. E. Wilson and wife. Thursday, Nov. 7th, remarks by the Chairman, Miss Nettle M. Holt, Mr. Haskell, Mrs. A. Wilkins, and Dr. G. Algerton is engaged for Thursday after-noon, Nov. 21st, at 3 o'clock, for one of his noted test scances; also, if conditions favor, independent slate-writing. A small admission fee will be charged.

writing. A small aun Bring your own slates.

#### Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, & Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 r.W. Parties acting articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance. Prof. Honry Klddlo, President, 7 East 130th Street; Mrs. M. E. Wallace, Record-ing Secretary, 219 West 42d street; John Franklin Chark, Corresponding Secretary, 35 Cedar street. A delphe Hall, corners of S2d Street and 7th Ave-

Adelphi Hall, corner of 52d Street and 7th Ave-nue.-The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 23 and 7½ P.M. H.J. Newton, President.

Trestaent. **The People's Spiritual Meeting** every Sunday even-ing at 8 o'clock at residence of Mrs. M. C. Morrell, 20 West Sch street. Good mediums and speakers always in attend-ance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

nrs. M. U. Morrell. The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Sulpes, President, 476 Broadway. The Ladies' Society of Mercy meets at Spencer Hall, 14 West 4th street (removed from Columbus Hall), every Sunday at 25 r. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The American Spiritualist Alliance held its regular meeting in Royal Arcanum Hall Thurs-

# day evening, Nov. 7th. The attendance was full and the proceedings interesting. Mr. and Mrs. L. O.

and the proceedings interesting. Mr. and Mrs. L. O. Robertson and Mr. and Mrs. Francis were elected resident members. President Kiddle presided, and First Vice-President Benn read the opening paper. His subject was "The Divinity of Christ." He made a severe attack upon Christianity, claiming that it and other creedal religions of the day are one and the same thing, and that he had no patience with Spiritu-alists who would uphold one while condemning others. He claimed that Christianity had not been a blessing to mankind; that it had retarded humanity's advance-ment, and put back the enfranchisement of the race for centuries-hence, since Jesus of Nazareth was its central figure the world would have been better to day had he not, lived and taught on earth. He claimed

the central figure the world would have been better to day had he not lived and taught on earth. He claimed that there is nothing in common between Christianity and Spiritualism, and that it was a fatal mistake for Spiritualists to desire that Spiritualism should go into the church, and become a part of its belief. The views advanced obtained the assent of but few in the audience. Mr. Clark was the first to reply, and pointed out the fact that the great and central truth enunciated by Jesus of Nazareth was "The Universal Brotherhood of Man and the Fatherhood of God," adding that if that was not also a fundamental truth and teaching of Spiritualism, he had yet to learn what Spiritualism taught. He pointed out that the life and teachings of Jesus had given to the world a system of ethics that as a whole stood preëminent among the re-ligions of the earth, and were largely the same as those taught by Spiritualism to-day. Dr. Johnson pointed out the fact that there was much that was good in Christianity, even as practiced by the churches of to day, and while there was much in creed-al religion to disapprove, the good should be appre-dicted whereward on the that on avid on the appre-

ai religion to disapprove, the good should be appre-clated wherever found, and only the evil condemned. Dr. Lawrence followed in much the same strain, and quoted some absurd statements made by Rev. Dr. Talmage and put forth for his hearers to accept a struth

Mrs. M. E. Wallace followed, and through her was given the speech of the evening. From the courts as truth. Mrs. M. E. Wallace followed, and through her was given the speech of the evening. From the opening sentence to its close, about fifteen minutes, it held all hearers in the most interested attention. She pointed out the fact, or the intelligence speaking through her did, that the truly enlightened portion of humanity, on all planes of life, both the mundane and supermundane, did not believe or claim that all of the Infinite Spirit of Being had been embodied in or ex-pressed through Jesus of Nazareth or through any oth-er individual organism; what they did claim was that the infinite Spirit, through the personality of Jesus, did manifest upon our earth its principle of love, and that he was a true Christ in the sense that he lived and taught the Brotherhood of Man and the Fatherhood of God. Mr. Benn had quoted the saying of Jesus, unfolded the spiritual nature as to give expression to the principle of love, for this was from the begin-ning, and as each attained to an at-one-ment with the Infinite they could say the spirit that animated them was from everlasting, without beginning and without end; and Jesus, '' and the Father are one.'' The controlling intelligence further said that all the great movements for the betterment of humanity had had their conception and had been carried forward by those men and women who realized in thenselves the great central truth of Christianity, the Brotherhood of Man and the Fatherhood of God; and that Spirit-ualism had come to establish more firmly that truth on earth by demonstrating the immortality of man, and the wider scope of life wherein it is to be practi-cally applied. President Kiddle followed Mrs. Wallace, taking exon earth by demonstrating the immortality of man, and the wider scope of life wherein it is to be practi-cally applied. President Kliddle followed Mrs. Wallace, taking ex-ception to some of the expressions used in the paper read by Mr. Benn. He said he had been accused of being a Christian Spiritualist, and had been made the subject of much abuse in the spiritualistic press on that account. He wished to say that he was a Chris-tian Spiritualist, and that he was so because he wor-shiped at the shrine of truth. He had never belonged to a church, nor accepted the doctrines of theology as taught by the churches. Before he became a Spiritu-alist he was a disbeliever in Christianity, and it was only after he had learned the truths that Spiritualism demonstrates that he saw the truth that clustered around Jesus of Nazareth; and seeing the truth he acknowledged it, loved it, and would confess it upon all proper occasions. The books called the Bible did not claim for themselves infailibility or plenary inspi-ration; those claims had been made by the church for them, and in this the churches were the worst enemies of those books. They contained many and great spir-tiual truths, were to be read as any other book, and the gems of truth culled from the *debris* wherein they may chance to ile. Mrs. Beach followed with a few remarks, and the meeting adjourned. Next meeting at same place Thursday evening, Nov.

descriptions of visiting spirits and messages from their realms of bilss. In the ovening J. Clerg Wright spoke upon "Look-ing Hackward" over one hour, and fully sustained his former reputation, as shown by the frequent applause given by the large audience present. Mr. Wright will speak next Sunday, morning and evening, and each Sunday during this month. Miss Jennie B. Hagan will occupy the platform for the Society during De-comber. New York, Nov. 10th, 1889.

#### Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, overy Saturday evening, at 8 o'clock. Good speakers and mediums always present. Scats free. All cordially invited. Samuel Bogart, President.

All cordially invited. Sanuel Bogart, President. Conservatory Hail, corner Bedford Avonue and Fulton Street.-Regular meetings every Sunday, at 11 A.M. and Sr.M. W.J. Rand. Screetary. Mpiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday ovening at 7% o'clock. Good speakers and meellums always present. Forter E. Field (39 Fowers street), Secretary.

Conservatory Hall .- Mr. J. W. Fletcher continues to draw increasing audiences. His lectures on Sunday mornings are upon "The Soul and its Embod-iments," and the audience is made up of some of the most intelligent minds, many persons declaring they have never heard the discourses excelled, "The sub-ject for next Sunday will be: "Spirit Reincarnation"; Sunday evening, "Looking Backward," At each lecture test descriptions are given, and many a sad heart has been comforted by these ministrations. The solo singing of Mr. Robert Erwin is also an at-traction at the evening service. Mr. Fletcher delivers "Spiritualism Illustrated" Sunday evening, Nov. 24th, which is the closing even-ing of his present engagement. He can be found at the Dwinel House, Fulton street, every Monday. SALOME. Sunday mornings are upon "The Soul and its Embod-

Providence, R. I., Blackstone Hall .- The

services here last Sunday, under the ministrations of Hon. Sidney Dean, were of increasing interest. The

morning discourse upon the "Law of Service; or the

Fictitious Value of a Diploma. To the Editor of the Hanner of Light:

The present tendency is to attach to the instruments known as diplomas a value entirely out of all proportion to their worth; and to ascribe to their possessors attributes and powers not at all in keeping

proportion to their worth; and to ascribe to their pos-sessors attributes and powers not at all in keeping with the facts in each case. This disposition has cre-ated a morbid desire on the part of many peeple to possess one-no matter how obtained. Hence we see other people and some institutions failing into the temptation of trying to furnish these much demanded certificates, utterly regardless of merit in those upon whom they are bestowed. This is entirely wrong. A diploma is or should be re-garded as an outward sign of inward culture and pre-paration, and not a vehicle upon which mere bookish incompetence can ride to victory over practically ed-ucated men, and the glifts which nature bestows upon some of her children for the general good. Not only in the field of medical practice do we see this false valuation placed upon a diploma; the same is true in that of the higher branches of education. I am acquainted with a case in point, where an estima-ble individual, who has fitted himself by long-contin-ued and faithful study to be a leader in education and matters and to advance the interests of progressive systems of instruction, can find no oppertunity to ex-ercise his great, talents in a professorialip on the sole ground that he lacks a diploma from some legalized institution of learning:---while in reality he is capa-ble of *teaching* many of, those who, holding such cer-tificates, are fain to regard his true but unitied merit with disdain. The time is rapidly advancing, in my opinion, when it will be demanded by the people that mens stor the work which they have actualiy *acquired*, whether it be by study or by intuition. JUSTILA.

Haverbill and Bradford, Brittan Hall.-Sunday, Nov. 10th, Miss Lucy Barnicoat of Boston filled another engagement before the Union Frater-

Sunday, Nov. 10th, Miss Lucy Barnicoat of Boston filled another engagement before the Union Frater-nity, greatly to the edification of her audience—being alike in the afternoon and evening under very power-ful impression. Her inspirational utterances were highly acceptable and instructive, and her psycho-metric readings accurate and interesting. In the evening she (under control) considered "The Progress of the Country in the Next Hundred Years" (the theme being given by her audience). It was treated in a maner highly pleasing to her hearers. Her control characterized the present as the electric and spiritual age, the spiritual power taking the lead, and having its beginning with the dawn of Modern Spiritualism; it being in the order of Providence that America should become the scene of its wonderful manifestations. With it is coupled the electric force which has already brought such wonderful results, and is still bringing to us more surprising changes. It was predicted that in the coming time, even within twenty-five or fifty years, most astonishing changes will appear which will be brought about by the com-blined power of these two forces, and that in the lapse of one hundred years an advancing world will be startled by the immensity of the changes as they will appear in contrast. What laice Cary, and gave a beautiful and impress-ive poem in connection with descriptions of a child spirit who returned to her mother. Next Sunday Frank C. Algerton will occupy the Brittan Hall platform.

Cambridgeport, Mass.-The second in the course

of lectures by Dr. F. L. H. Willis was given to a fine audience at our beautiful Hall on the evening of the audience at our beautiful Hall on the evening of the 10th inst. The subject chosen, "The Genius, Scope and Power of that Mighty Movement known as Mod-ern Spiritualism," secured the closest attention from all, and was treated in his own masterly way. The poem preceding his discourse—which might properly be called "an apostrophe to a flower"—was full of beauty and sweetness, and the concluding one, "What is Life?" was grand and thrilling. Dr. Wills speaks for us again next Sunday, and we have no doubt that another rich treat is in store for our people. If the Ladies' Social' met at 37 Norfolk street. Nov.

"The Ladies' Social" met at 37 Norfolk street, Nov 7th, with Mrs. Smith, who received in her usual genial

manner. There were about fifty persons present. manner. There were about fifty persons present. The meeting was called to order by Mrs. E. Tripp, who has for the past years o acceptably presided—sup-ported by a corps of active official workers. The ses-sion was opened with singing, followed by an invoca-tion by Mrs. N. J. Willis, after which a report of the doings of the last meeting was read by Miss Etta Willis. The first hour was pleasantly spent in the en-joyment of a varied entertainment, consisting of re-marks by Mrs. Waterhouse, Mr. Came, Mr. J. W. Halnes, interspersed with singing; recitations by Mr. Simonds; the musical selections, as rendered by Mr. Wellman, Mrs. Wakefield, Mrs. Barrett, with Prof. Fisher accompanist—with the addition of an instru-mental duet by Mrs. Haindew and Miss Gerry—were excellent. The last hour was given to social converse. H. E. HAINES.

Topeka, Kan .-- Mrs. S. R. Stevens closed a suc-

cessful engagement last week with the Religio-Harmonial Society, and leaves Nov. 11th for San Bernardino, Cal., where she will stop a short time, going thence to Los Angeles, Santa Barbara, and to her old home in San Francisco.

The Religio Harmonial Society has closed its meet-

The Religio Harmonial Society has closed its meat-ings for a few weeks, but will resume them soon in a new hall which is being fitted up for it. Mrs. Ada Foye is lecturing Sundays in Music Hall and giving sittings during the week at her rooms with mod success

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# Hon. Sidney Dean, were of increasing interest. The morning discourse upon the "Law of Service; or the Relations of the Ail-Father to His Created Beings," was of an introductory character, in the speaker's usual terse and convincing style, ending with a writ-ten communication upon the same subject through his mediumship by a spirit intelligence signing himself "Wilberforce." Solutionse was the interest mani-fested during the fifteen minutes occupied in its read-ing, that scarcely a sound, save the speaker's volce, was heard in the hall. It was the production. The evening discourse started with the query: "Why cannot Humanity be Honest?" Its theme was moral responsibility as exemplified in the dogma of Orthodoxy, founded upon the myth of Adam and Eve and their "apple-eating" transgression. The absurd-ity of the position occupied by the Church in teaching that because our grandfather ate an apple, therefore the whole human race was doomed to eternal misery, and the impossibility of intelligent minds in the Church at the present day believing it, were vividly set forth; and the fact was boldly asserted that the ministers themselves did not believe, though they still preached, it. Hence the question which the speaker rejtorated in another form: "Why will not humanity be honest?" The music of the morning was enhanced by the ser-

be honest?" The music of the morning was enhanced by the ser-vices of a talented young violinist of this city, who will favor us again next Sunday morning. In the evening Mr. C. B. Pearse, the basso of the choir, sang "Rocked in the Cradle of the Deep," with fine effect, and great satisfaction to the large audience present. E. H. DUNHAM, Sec'y.

Derry, N. H .- The largest and most interesting Spiritualist meetings ever held in this town occurred on Sunday, 10th inst., at the G. A. R. Hall, Dépôt village. Services were held afternoon and evening, and at each session the large hall was packed with an ap-The speaker was Mrs. E. Clark Kimball, of Law-

The speaker was and a straight of the speaker was and a speaker was and the speaker was given upon "The Inspiration of the Bible," followed by an exercise in mediumship, during which over one hundred communications were given, and an intense interest pre-

In the evening Mrs. Kimball's address was one of the most eloquent and logical it has ever been our pleasure to listen to. It was followed by eighty four communications, nearly all recognized as correct. The audience completely filed the hail, and included people from several of the surrounding towns. It was a harmonious soul gathering. The entire expense of the meeting was met by vol-untary contributions from people of all shades of re-lialous bellef. The meeting was arranged largely by Hon, and Mrs, James Priest, who were more than satisfied with the results. J. M. Y.

Springfield, Mass.-The First Spiritualist Society had good audiences at Graves's Hall Sunday afternoon and evening, Nov. 10th. E. B. Fairchild of Stoneham is the speaker for November: His lectures are logical, practical, and well appreciated by cultivated and refined audiences. Mr. and Mrs. Wightman fa-vored the people with C. P. Longley's and other new and beautiful songs. After the evening lecture Mrs. Dillingham-Storrs gave a number of tests which were recognized

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

Christians as a myth, a vagary a fanaticism. But it is a glorious fact of the universe that has been selentific-ally demonstrated. How wise and just it is that the opening or illumina-tion of man's spiritual nature must come through his physical purification, just as heaven must spring from earth; just as the spiritual must arise from the natu-ral; and so we are bound to a natural physical exist-ence and its perfection by every law of our being, and thus the glorious possibility is set before us of uniting the spiritual to the natural by the beautiful laws of our own being. To dwell in the light of the spiritual demands the severance of no earthly tie, only the per-fection of the natural laws of our being. Every human being is the type of the physical uni-verse. On this planet there was no day, no light, un-til the earth had become so changed, so perfected in its elements that it made possible an atmosphere; and when that atmosphere existed, then the emana-tions from the sun united with the emanations of the earth, and light was born. Within himself man possesses the properties, the elements that shall constitute him a perfected spirit. But while he is in the condition of mere animal life, before his interior or soul-life is quickened, he is in a state of spiritual life where his affections and his in-tellect triumph over gross matter, and light is born within him. The atmosphere of his soul creates the condition when high spiritual life can unite with his, and through his being thrills the eastate voice: " Let there be Light." When it has arisen in his mental horizon there is no more chaotic darkness, but forever gleams the eternal sun of life and of beauty. Dr. Willis will occupy the platform the remaining Sundays in November.

The children's lesson next Sunday at 11 A. M. will be: "How Can a Knowledge of the Future Life Bene-fit Us?"

Social each Wednesday evening at 7:30. Women's meeting Thursday afternoon at 2:30.

Engle Hall, 616 Washington Street.-Last Sunday the morning conference opened with a song by Mrs. M. F. Lovering. "Spiritual Healing" was the subject discussed by Mr. Haynes, Mrs. Dr. Crosby, Mr. Rideil, Charles T. Lord, Dr. Eames, Dr. Coombs, Mrs. M. W. Lesile, and the Chairman. *Atternoon.*-A song by the planist. Remarks by Mr. L. L. Whitlock. Tests and delineations by Mrs. Rich, Dr. Coombs, Jennie Rhind, and Dr. Thomas, which were recognized by the large audience present. *Evening.*-Invocation and remarks by Mrs. Dr. Cros-by, under control, Mrs. Cutting-Luther, Miss Kelly, and the Chairman gave satisfactory descriptions. Bubject for next Sunday morning's conference: "What Condition of the Intellect is Necessary to At-tract Unseen Influences?" Meetings are held in this hall every Wednesday at 3 P. M. Engle Hall, 616 Washington Street.-Last

Children's Progressive Lyceum No. 1, Paine Hall .- The Lycoum is at present doing remarkably well; and there seems to be good interest markaoiy wen; and there seems to be good interest in the study of Spiritualilam. Our subject Sunday A. M., Nov. 10th, was: "Clairaudience and Clairvoy-ance." The Lycoum has a suppor at 6 P. M. every Wednesday eve, and a social in the evening at our rooms, Nos. 1 and 2 Odd Fellows Hall. All are in-vited.

vited. My own meetings for the study of psychic phenom-ena are increasing in interest, and the Monday even-ing socials and scances are generally well attended— many of our best mediums being present. L, L. WHITLOCK.

meeting adjourned. Next meeting at same place Thursday evening, Nov. 21st. J. FRANKLIN CLARK, Cor. See'y.

The First Society of Spiritualists.-J. Clegg Wright discoursed in the morning upon the "Transmutation and Transmutability of the Human Will and Motive in their Ascent." The lecture was logical

My own meetings for the study of psychic phenomen are increasing in interest, and the Monday even ing socials and scances are generally well attended yell attended. Services opened the song by Mrs. Huntloy, which was varing of the first meeting of Nov. 5th, was well attended. Services opened with a song by Mrs. Huntloy, which was varing of Nov. 5th, was well attended. Services opened with a song by Mrs. Huntloy, which was varing address on the subject of "Spiritualism," and was listened to with close attended. Services opened with a song by Mrs. Huntloy, which was varing address on the subject of "Spiritualism," and was listened to with close attended. Services opened with a song by Mrs. Huntloy, which was varing address on the subject of "Spiritualism," and was listened to with close attended. Services opened with a song by Mrs. Huntloy and Nrs. Jeans of the started subject of "Spiritualism," and was listened to with close attended. Services opened with a song by Mrs. Huntloy and Startened with a song by Mrs. Huntloy and Startened with a song by Mrs. Huntloy and Spiritualism, and subject of "Spiritualism," and was listened to with close attented, with generice and subject of "Spiritualism," and was listened to with close attented. Services opened with a song by Mrs. Huntloy and Section and subject of "Spiritualism," and was listened to with close attented. With deserved applause. Mrs. Atgusta Hull recited, with generice the promentized with a song by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntloy and Section Heaven." A plane sole by Mrs. Huntlo

Dillingham-Storrs gave a number of tests which were recognized. The Sociable of the Ladies' Aid Society was held Wednesday afternoon and evening, Nov. 6th, at the residence of C. I. Leonard, the President of the Society. Nov. 13th the Sociable was at the house of Mrs. H. A. Holmes, 116 Ingersoll's Grove. Miss Emma Nickerson of Boston is the lecturer en-gaged for December, and the engagements are com-pleted until June 1st, when the Society takes its an-nual vacation.

nual vacation. The Ladies' Aid Society will hold another grand Fair at Graves's Hall the second week in December. M. W. LYMAN.

Providence, B. I., Sinde's Hall.-E. H. Whitney, Secretary, and another correspondent, "F.,

unite in informing us that the meetings of the Spiritua unite in informing us that the meetings of the Spiritual Association at this place are increasing in interest, and all indications point to a successful future. The sessions Sunday, Nov. 10th, were well attended. Mrs. E. B. Rose, of Warren, R. L., one of the old laborers, spoke, both afternoon and evening, most acceptably— each discourse evidencing an inspiration coming from carnets spirits, desiring to stimulate humanity to act on an exalted plane, and rise to the realm of the su-pernal.

The discourses were followed by test and message seances by "Sunlight," through Mrs Humes, medium. Nearly all the tests were recognized. The Progressive School at 1 P. M. is prospering finely under the direction of Mr. Julius Carroll, and promises

under the dretter of an and a scheme scheme

Portland, Me.-Sunday last, 10th inst., the weather in this city was execrable with its rain, sleet and mud. It was Mr. J. Frank Baxter's opening Sunday before It was Mr. J. Frank Baxter's opening Sunday before the First Spiritualisty Society, in a series of lectures he will give in this place during the month. The at-tendance in the afternoon was, with reason, small, yet larger than expected under the circumstances; but that of the ovening was unusually large. Mr. Baxter, however, was at his best in two fine and characteristic lectures, holding remarkably well the attention of his hearers. Mr. Baxter was in good voice, and his rendi-tion of songs was much enjoyed; and he was as well mediumistically attuned, for the séance he gave was notoworthy, many fine descriptions being given, ac-companied with full names and events of clear iden-tity. The Society has issued a neat four-page circular announcing full programmes for each of Mr. Baxter's Sunday sessions and for a Friday night extra service. COM. COM.

Philadelphia, Pa .-- Prof. W. F. Peck is serving the First Society this month-it being his fourth engagement-and his audiences are the largest that have gagement—and his audiences aro the largest that have been drawn to the hall this senson. Sunday last he spoke upon "The Lights and Shadows of Spiritual-ism," inculcating many timely and wholesome truths. In the evening the large hall was packed to listen to his eloquent lecture upon "True Patriotism." No synopsis could do justice to either of these discourses— so full of valuable thought were they. Our Society is flourishing and the future looks bright. D. E.

Newburyport, Mass .- Sundaý, Nov. 10th, we had

the pleasure of listening to a lecture on "The Scientific Bases of Spiritualism," delivered before our Socia the Bases of Spirituanism, derived before on Socie-ety by Mrs. Addle M. Stevens, of Claremont, N. H. Her address was full of spiritual thought. Mrs. Sto-vens is a refined speaker, of great power, and will probably be with us again soon. This is the first time she has lectured in Massachusetts. She should be kept busy. F. H. F.

Lynn, Mass.-Children's Progressive Lyceum met at Exchange Hall Nov. 10th. Opening exercises, singing and Silver Chain recitations; music by the orches-Ing and Silver Chain recruitions; inusic by the organization. tra. Entertainment by the following: Blancho Ather-ton, Cella Goodwin, Jessle Hutchins, Herbert Watts, Carrie Watts; plano, Mrs. Atherton, Wm. Estes, Wm. Boardman; remarks by Mr. Berry. After the Grand March, closed in form. SADIE S. COLLYER, Byccum Sec'y.

Salem, Massi-O. Fannie Allyn, of Stoneham, has been with us two Sundays, and has given excellent satisfaction, as shown by the success attending her meetings. For the next two Sundays Joseph D. Stiles, of East Weymouth, the renowned test medium, will speak for us. AMANDA BALLEY, Cor. Sec'y.

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F. P. BAKER Nov. 7th.

Portland, Me.-Frank C. Algerton closed his two weeks' engagement with the Portland Spiritual Tem ple last Sunday. We had good-sized audiences both Sundays, notwithstanding the stormy weather. Mr. Algerton's lectures, and his answers to questions given by the audience, were very satisfactory. He is to lec-ture in Haverhill next Sunday, the 17th. Our platform is to be occupied Nov. 17th by Mrs. C. Fannie Allyn, and Nov. 24th by Mrs. Shelhamer-Longley. CRCIL.

Norwich, Conn.-Mr. Edgar W. Emerson, well and favorably known among spiritual circles everywhere as an honest and reliable test medium, has occupied our platform the last two Sundays, giving very many one of the oldest and best of our many good workers-will be our speaker. Mrs. J. A. CHAPMAN, See'y.

Wheeling, W. Va .- Since my last Mr. H. J. Field has left us, going to Michigan Oct. 6th, where he will has left us, going to Michigan Oct. 6th, where he will attend to private business, and lecture during this month. In December he will be in Cleveland, O., un-der the auspices of the Scientific Spiritual Society. Mr. Field has been improving so rapidly while here that his friends feel that he is destined to do a great work, and that he will be of great service in the cause. VERAX. ERAX.

Chelsen, DIass .- Mrs. Carrie Loring occupied the platform of the Chelsea Spiritualist Association on the afternoon and evening of Nov. 10th. Next Sunday afternoon and evening Mr. Frank Wiggin will occupy the platform. All are welcome.

E. S. WELLS, Sec'y.

#### Notice.

Notice. The annual meeting of the Independent Club will be held at the residence of Mrs. Russell, 62 West New-ton street, Boston, at 7:30 p. M. A full attendance of the members is requested, as matters of importance will come before the meeting. I. G. WELLINGTON, Secretary pro tem.

#### Meetings in Philadelphia.

The First Association holds meetings every Sunday morning and evening in the hall 810 Spring Garden street. Children's Lyceum at 2 r.M. Joseph Wood, President; B. P. Benner, Chairman, 420 Library street.

The Second Association meets every Sunday after noon at 2% in the Oliurch, Thompson street, below Front, T. J. Ambrosla, President, 1223 North Third street.

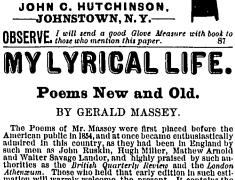
T. J. Ambrosh, President, 1223 North Third Street. Keystone Spiritual Conference every Sunday at 2½ P. M., northeast corner 8th and Callowhill streets. Mr. Row-botton, Chairman. The Fourth Association holds meetings every Sun-day at 7½ P. M. In the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

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