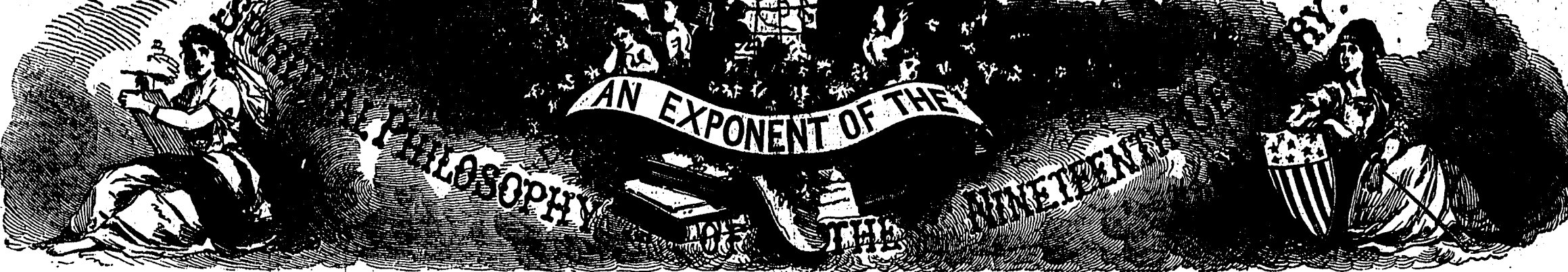


BANNER OF LIGHT.



VOL. LXVI.

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The Spiritual Rostrum.

The Relation of the Individual to Society.

A Discourse given through the Mediumship of
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 comrades and associates in human life, aiding and inspiring us, we address our invocation this afternoon, in behalf of those who are assembled here, and of ourselves as instruments. We ask that we may receive light and truth; that that knowledge which pertains to realms infinite, and to us, enshrouded 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, re-create ourselves in the likeness of the new 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 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 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-

where, which is like unto himself, has, by a 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 consequence of this ignorance. Therefore you will perceive that, in considering the relation of the individual to society, I am considering all existence—I am dealing with religion, with government, with industry, with social life, with all that concerns man as an entity, spiritual 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.

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 cooperate 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 body 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 this 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 reasonable way, that he may bestow upon those

with whom he comes in contact the most vital and uplifting elements. When he has done this, he has performed a religious rite more beautiful than would be the decoration of a thousand altars with sacrifices to God; for it is not God whom you are here to serve, it is your fellowman. It is to build up within material life the highest conscious expression of spiritual truth that you and I are embodied. If we 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.

What are the obligations which aggregate humanity owes to the single unit? I hold, as an individual spirit, recognizing my relationship to all other entities everywhere, that I am morally and spiritually so constituted that I have no right, under any circumstances, to influence any other person, by psychologic law, to do that which his own reason and his own intuition would not otherwise prompt him to perform. I am obligated, by reason of the fact that every individual is an incarnate expression of universal energy and truth (which will some day ultimate in wisdom), to maintain toward him an attitude of entire freedom from intermeddling with his concerns, unless he trespasses upon my individual rights. When he does that, whether it be under the sanction of the law, or at the instigation of the church, I, as a spirit, responsible for my 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 the individual, considered in their relationship to each other.

Now this seems, possibly, to some who are listening, as a general idea, not sufficiently specific to be personally applicable; and yet it were of no avail for any teacher, whether coming from realms with which you have no physical concern, or whether here as a resident upon your mundane plane, to utter truths which cannot be incorporated in your daily life. If you and I are bound together by the great law of fraternal feeling, by that indissoluble bond of human love which renders society possible, we cannot consider each other without reference to all; and hence there has arisen in the minds of men and women a thought which they have clothed in the word "duty," and this word has again been re clothed in creeds and formulas and phrases of government. You are struggling to-day, as residents of this material world, 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 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 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 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 formulas of other times, may be retarded a thousand 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 topic as I have been able to acquire in my experience through material things. Therefore, I say that the individual soul-powers may be cultivated, perhaps even to the highest possible degree of perfection, without any so-called teacher. I answer individually for myself. I believe that within each human soul there lie

those God-like possibilities which wait only the quickening power of desire to bud, blossom and expand. We may make progress along the spiral way of truth by exercising our own individuality, without especial tutelage or guidance from other minds.

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 attitude of the same, place as great a stumbling-block in the way of his spiritual advancement as though you fettered him with chains, or incarcerated him in a prison of stone. This will, of course, depend upon the individuality of the person considered. You whom I now address may not be a subject of psychologic power to the extent that another is. You may have developed your own soul-power by obedience to the laws of your interior nature, while others have been weakened by following the customs of society. I want to say, in closing, that there are multitudes of persons in your earth-world to-day whose individual spiritual progress is retarded more by the opinions of society than by its laws; who are held in bondage, their spirits imprisoned, if you please, because they dare not face the opprobrium of their fellow-men.

Life in the spirit, whether you be now embodied as I see you before me, or whether you be enshrouded in a spiritual structure, such as I now wear, is governed by degrees of spiritualization; and spiritualization, to me, always means the development and manifestation of soul-power—of that force which belongs to the ego, the essence, that immortal being which can manifest itself objectively and permanently. If you, under the pressure of some material situation, suppress your opinions, your spiritualization is weakened by reason of that fact. The development of your soul rests upon your power to present always your own truthful self to your fellow-men in all the relationships of human society; and when you have become so vitalized with spiritual power that under no circumstances will you renounce a truth which to you is such, you have ascended into degrees of spiritualization which will fit you for celestial spheres. You may do that here as well as hereafter, when death shall have released you from your material structure.

The good and the bad mingle in your earthly world according to the laws of society which you individually and collectively may generate. I make this statement in answer to that question 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, so different from your material world that it is 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 generally and so truly understood that a like 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 thereto.

Now, my friends, you are called upon, individually, to work to bring about this state in your earth-world. You are cooperating 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 influence—and 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 Delgo* 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?"

Perhaps you are looking for a land flowing with milk and honey? If so, you should know that only one person in thirteen can drink milk in any quantity without becoming bilious, and only one in eleven can eat honey without having a touch of the colic. Just better stay right here in this land and get a blue-handled snow-shovel ready for winter. — *Detroit Free Press.*

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 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, aided 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 during my all-too-brief sojourn in Victoria. Arriving about 5 P. M. on Thursday, Oct. 24th, I was taken in a carriage to his beautiful residence, 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 attributed 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 goodwill anywhere than in Victoria.

As my stay was so very short, as many meetings as possible were held in the brief time at my disposal. In all I gave six public lectures, and four semi-public conversational addresses, during 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.

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 utterances led the train of thought into a somewhat theatrical, though deeply philosophical, channel: "The Origin and Destiny of Man" was the advertised subject, but toward the close of the address "Shakespeare," and "The Influence of the Stage on Morals" were the topics introduced. The audience was large, and was exceedingly receptive to the ideas advanced. Impromptu poems in this part of the world are a great novelty, and are invariably greeted with applause. "William Shakespeare" 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 Montreal in its mental condition, so far as I can judge from a visit to both places. Everything in British Columbia bespeaks English rule. "V. R." 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 prominently 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. Oyston is a very successful clairvoyant and healer; so the two work together most usefully and acceptably.

Previous to visiting British Columbia, I spent nine very busy and pleasant days in Seattle, Washington—the city which is rising phoenix-like from the 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 portion showed vigorous signs of complete reconstruction on an improved scale. In some mysterious 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 mutual sympathy which such a seeming calamity calls forth cannot but produce lasting good results in the moral status of the community. Notwithstanding the severe shock Seattle so recently sustained, it is now financially, as well as otherwise, in a very prosperous condition.

The meetings (eighteen in all) which it was my privilege to conduct were attended by the most desirable persons in the city: it was impossible 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 Victoria, where I lectured for the last time to a crowded house on Wednesday evening, Oct. 30th, I returned to Portland, Ore., for a week, previous to embarking for San Francisco, which city I expect will continue 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 Spiritualism will never be omitted as long as I hold my position as editor.

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 "Theosophy: A Study of Man and the Universe." The wisdom of the ages is Theosophy, and any attempt to confine the word to an exposition of what is exclusively Hinduism is essentially erroneous. This work is issued under the auspices of no society, and therefore is perfectly free in its advocacy of whatever has been impressed as truth upon the writer's mind, irrespective of the views entertained by any body of persons whatsoever.

Immediately after the second edition is issued.

Resurrection.

Figure 1

Spiritualism Not Insanity.

with which he believed himself to be in communion, allowed his will and judgment to be overpowered, and in disposing of his property followed implicitly the directions which he believed the spirit gave him, but in such case the will is set aside, not the ground of insanity, but of undue influence."—*Truth Seeker, New York.*

Cataract Cured.

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

The authors of these volumes require no word of in-

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.

Such is the difference in the uttered strain
From that fine music passing through the brain.
Such sunless 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.

Feelings brimful of warmth as is a rose
Of its June-red, have lost their perfunctory glows;
The heaven-revealing thoughts that star-like shone,
The daily kindlings of eternal dawn,
The tears and dawn-like ecstasies that have birth

"Babe Christabel," one that has been given the same place in former editions. From its seventy verses we select the following:

Much in the same line of thought is the following:

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 indeed a God at the head of the human race.

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-

A newer strength to borrow,
And where the Vanguard camps To-day
The Rear shall rest To-morrow!"

being developed amongst them, notably at Eketahuna. Several circles have been formed there, and have obtained splendid results. Passing on to Woodville I found a veteran Spiritualist, Mrs. Moore, who still adheres strictly to the science of Spiritualism. Onward in all the

Spiritualism in New Zealand.

doing a large lumber business at a wharf or yard in East Boston. The firm had forty thousand dollars' worth of lumber stored in the yard, and but twenty thousand dollars' insurance upon it. Some two weeks after the prophecy

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

Boston, 1848. A. S. HAYWARD.

November Magazines.

People said that Foster caused the writing which
 used to appear on his arm during a seance by abraiding
 the skin with some instrument. There is nothing
 so foolish for people, who ought to know better, to

ST. LOUIS, MO.—Meetings are held Sundays, 3 p. m., by First Spiritual Association, in Brant's Hall, 8th and Franklin Avenue. Samuel Penberthy (at Hotel Western), Secretary.

ST. PAUL, MINN.—Meetings are held regularly by

TOPEKA, KAN.—Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor.

WATERTOWN, N. Y.—Sunday meetings are regularly held by the First Progressive Spiritual Society.. Katie N. Mattison, Secretary, No. 8 Pearl street.

BANNER OF LIGHT BOOKSTORE.

NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Booksellers, 9 Bosworth street, (corner of Montgomery street), Boston, Mass., keep on hand a complete assortment of SPIRITUAL, PROGRESSIVE, INFORMATIONAL AND MISCELLANEOUS BOOKS, of Wholesale and Retail Terms Cash. Orders for books to be sent by Express, must be accompanied by full or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for books to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. A complete Catalogue of the Books Published and for Sale by Colby & Rich sent FREE.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts, thoughts, and views, but we decline to assume the responsibility of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line under the article. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address. Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

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Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

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"Mediumship and Exposures."

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.

We have but to run our eyes back over the pages of history to see what bigotry and narrowness pervade all forms of ecclesiastical legislation, Protestant not less than Catholic. It is the inherent fault of the ecclesiastical spirit, which knows no other way, when it has attained power, than that of transferring to the statute book the maxims it has been preaching from the pulpit. Therefore we are naturally to expect to find rules and regulations 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 others all and more than had been 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 in laboring to change the tendencies of this 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 sphere, to confine them within their proper limits; and afterward to watch sleeplessly for the earliest symptoms of further encroachments; 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 more tolerant than the Catholics. They are alike in this respect, from the governing force of the ecclesiastical spirit, which is the same in all. One has but to peruse again the history of French Protestantism in the time of Richelieu to be fully convinced of the fact. But for that master-mind in statecraft, coordinated as it was by that far greater mind, that supreme mind of the ages—Descartes—rightly named the reformer and liberator of the European intellect, the Protestant faction in France would have trampled the last vestige of liberty, freedom of opinion itself, under their feet. They themselves existed by the royal favor of the great Henry IV., who proclaimed the famous Edict of Nantes; and they steadily labored to persecute the Catholics by their bigoted legislation, and otherwise. Richelieu restrained them, though he refrained from curtailing

their religious privileges, in the face of the fact that he was a bishop of the Catholic Church himself, and was continually urged by 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 government, may be readily inferred from what they did do. The queen-mother was under the direct and steady influence of Richelieu, 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 forbade—that is, their clergy did—any one to go to the theatre, or even to witness the performance of private theatricals. They looked upon dancing as an ungodly amusement, and therefore 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 permitted 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 profession. 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 faringales, 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 carry into politics the habits they have contracted in their profession; and having long been accustomed to consider religious error as criminal, they now naturally attempt to make it penal. And as all the European countries have, in the period of their ignorance, been once ruled by the clergy, just so do we find in the law-books of every land those traces of their 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 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 regulations, 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 purity of society, men are troubled in their most ordinary pursuits, in the commonest occurrences of life, in their amusements, nay, even in the very dress they may be inclined to wear."

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, rights and estates, and fit for the society of each other. Therefore, no matter what may be the moral value of any law or regulation of society, since if one man's views prevail and his conscience is satisfied by means of such a law, it is by doing violence to the conscience or moral views of another. Hence he regards all Sunday laws as matters to be recognized as police regulations simply, with a view to the preservation of one man's Sabbath rest and quiet against any disturbance from another. But so long as one person's mode of observing or not observing Sunday is such as not to disturb his neighbor in his observance of it, just as is the case in relation to any other day, it can be of no manner of interest to the latter how the former keeps the day or "breaks it." All laws that seek to control a man's actions *per se*, rather than to merely control them from injurious effects upon the rights of others—ma-

terial, political, or social and conventional—go in the straight direction of tyranny! The laws 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 the body of society also. So larceny, perjury, and so forth, are injuries to rights, corporal or civil, and on that basis are prohibited by statute. The publishers of "The Outlook" admit that 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 Deity, our religious duties, are wholly distinct from those which regulate the relations of men to each other in society. But they hold, nevertheless, that while a Sabbath-day rest, entered upon 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 State compels leisure without religious regard.

They plainly hold and steadily insist that 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 enactments. 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 entitled 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 named subjects are treated upon. The opening paragraphs of the first lecture, dealing with "Conflicts 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 pale death closes the scene, and draws over the conqueror and the conquered his white and icy shroud. The toes each way-worn pilgrim must meet on life's dusty way are legion: foes from without and foes from within. 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 demerit 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 Unnecessary 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 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 spiritual side is warmer than ever before. The unseen universe is nearer, the grave has less gloom, science has more heart, philosophy has more breadth of soul. If all this has been accomplished in thirty-four years, what shall the centuries bring? What shall be its force when this wave reaches the mid-ocean of its power? It will be a calm sea, and the world will be a vast, golden sea of light and peace. 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, yet surely, rising the massive columns of that temple yet to be. This is not a vain dream. It is the ecstasy now of prophecy. As the wave rolls on and on, and the temples totter and fall, special-faiths and creeds 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 quarry, and these are from every nation. It is the world's temple 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 religious topics they are soon led back to the 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 rested around that book, and an appeal from its authority has been considered impious, thinking people have undeniably 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 hand, 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 lives 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 and social life of the people. The Bible narratives are all built upon one basis, and strive toward 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 and 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 unsupposed 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 without the least warning be deprived of his liberty and his property, if not ultimately of his life. Is it at all surprising that public feeling is rising as it is on all sides to make impossible a custom from which so many innocent persons are forced to suffer? A similar case, report says, has just occurred in Massachusetts, which should be investigated.

Pierre L. O. A. Keeler expresses his intention of soon locating in Boston, for awhile, to give sittings for independent slate-writing.

Australia takes the cake. Its voting system has been adopted in this State, and is a perfect success.

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 26th. 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 Jeremiah Black for recalling circumstances of interest to Spiritualists, as presented in his communication given at THE BANNER Free Circle-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. Jeanneret, 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 interviews 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—began 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 State convention, have unanimously passed a very bitter resolution denouncing Postmaster-General Wainman for denying postal privileges to the BANNER OF LIGHT and other publications of the Society."—Exchange.

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. Reid.

Now the Doctor may, or he may not, be guilty of fraud; but we do emphatically object to his dragging THE BANNER—our endeavoring to—into 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. Reid] 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.

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 reunion 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?"

Experiences with Phenomena.

Dr. P. Dyer, of Farmington, Me.—a william correspondent of THE BANNER—was in Boston recently, attending with great satisfaction our free circle held on Friday afternoon, Nov. 8th; Mrs. B. P. Smith was, as usual, the medium, and he received through her instrumentally several proofs of spirit identity—the parties named having been well known to him in earthly 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 rheumatism 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 wife—who have the gift of independent slate-writing—have been in the habit of attending sances 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 sance 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 "collusion," "conferency," "transfiguration," and other 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 redeem 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 Druggist*, London, Eng., contains a report of a pleasant and successful reception tendered to Dr. N. B. Wolfe, of Cincinnati, in London, Oct. 22d, N. B. Wolfe, 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.

Last February," says Dr. Wolfe, "a telegram came to me in Cincinnati that my brother Henry had been an hour in the cars speeding to him five hundred miles away. I got to his place just before sunrise. 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 physician came out before I entered the house. He was free to say my brother could not survive 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 a hot bath prepared for the unconscious man, who was both helpless and senseless. Two strong men gave him a skin plentiful coating of oil. After rubbing this well he received a thorough washing. He was then wiped and massaged until the skin became flexible. His mouth was in a dreadful condition; the tongue swollen, dry and cracked, and the teeth and gums covered with sores. After renewing his linen and bed and opening the windows he was fed with beef tea seasoned with capsaicin. He continued unconscious 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 and closed his eyes 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 aid of drugs.' In four days he was clothed and in his right mind, sitting comfortably in an easy-chair and taking nourishment."

Spiritualism in New Zealand.

The Spiritualists of Dunedin, New Zealand, 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."

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 easily-tempted, 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."

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 Quinn, which appeared in THE BANNER for Nov. 8th—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" (?) mediums 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.

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. Albion holds sances at 55 Rutland street, this city, with Mrs. H. S. 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 dignified in all its various departments, and is well worth 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, Newark, O.*

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

U. S. ex-Treasurer Skinner says that the continual course of less-than-value silver dollars—should the harvest ever run short—will cause a terrible money panic in this country.

The installation of Sir Henry Isaacs, the new Lord Mayor, London, Eng., with the usual antique and grotesque professional accompaniment, took place Nov. 9th, and afforded amusement to many thousands of the populace.

A paper on Molière 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 grotesque professional accompaniment, took place Nov. 9th, and afforded amusement to many thousands of the populace.

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 last few 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 injections, and they are always injurious because unnatural. This doctor, who is said to be prominent in his 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.
The girl was sweet and pretty,
And she could sew and bake,
And he was tall and manly,
And both in need of a wife;
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. Hyndson of St. Mark's church against prominent members of his congregation.

There are some people who wot of who are continually mousing around, endeavoring to find out something 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. 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 inharmonious 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 rest 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 this to last.

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

George Francis Train, who has been for several weeks in the Boston jail for alleged debt, has been set at liberty by the Judge of Probate on the plea that he is harmless 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 is now suffering from drought and famine.

A VIGOROUS PROPHECY!—*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 modern-day 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.*

Austrian, the Porte and Russia are now engaged in making faces at each other over Bulgaria. Greece also appears to have turned 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, Cebu, Penang, Aden, Bombay, Madras, Penang and Singapore.

It is at least a singular coincidence 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 assassinating took place, and the summer-house in which dwelt the cow who first gave the vaccine virus, are in an equal state of preservation.

In apple pie order—the Yankee stomach, three times a day.

A New Work by Mr. Colville.

The MS. of Mr. W. J. Colville's new book, "THEOPHANY, 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 400 pages, and in style of binding, etc., will closely resemble his translation of Kierkegaard's "Genetics." The retail 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:
Theophany, 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 applied to government, industry, health and social life.

Reviews of all important works treating on Theosophy, 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.

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 sensational sheets, and often burlesque Spiritualism to gratify bigots. Isn't it about time their penny-alibis' 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.

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 Spiritualism?

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 Ladies' Aid Hall. The professor is performing some remarkable experiments with his mesmerized subjects. Last Sunday he called on the largest man in the hall to come upon the platform and test his strength with a mass 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 ease. 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 heaved 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. 805 Washington street, Suite 21, Boston, where she will 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 lecturing every Sunday at 2230 Broadway, N. Y. City, at 3 P. M. in College Hall, 196 Macallister street, and at 3 P. M. in the Synagogue, Oakland, corner 14th and Clay streets. Visitors to San Francisco will find College Hall—which is devoted exclusively to spiritual work—open every day of the week; a good lending library is located there.

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

Dr. H. F. Merrill will speak in hall at Solon, Me., Nov. 17th. Madison, Monday evening, Nov. 16th; North Andover, and Skowhegan, from Nov. 17th to 23d. Will be in Norway, Auburn and Lewiston the 23d of November. Address 39 Sewall street, Augusta, Me.

Mrs. Clara Field Conant arrived in Washington, D. C., on Tuesday, Nov. 12th, at 10 A. M. She is lecturing with her old friends Mr. and Mrs. D. M. Chapman, where she will remain until she can find a home to suit her. Correspondents can address as above, or care of BANNER OF LIGHT.

J. W. Kates and wife are engaged in Galveston, Tex., to lecture on Thursday and Saturday, at 2 P. M. in Ida and Georgia, January. Will rest at home in Philadelphia during February. Thence to Pittsburgh for March; Indianapolis, Ind., April; St. Louis, Mo., May; Toledo, Kan., June and July. Will accept calls in Calgary or Algonquin for further West for September and the months following in 1899 and 1901. Address them 2234 Frankford Avenue, Philadelphia, Pa.

Prof. W. F. Peck is speaking to large audiences in Philadelphia; he returns to Albany, N. Y., for December and January. His Sundays are all arranged up to June, 1899—his last in Philadelphia, Pa., addressed until Dec. 1st, 2137 Ober 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 on 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, Me. The Sundays of December Mr. Baxter is engaged to the Worcester Association. For week evening service address him at 181 Walnut street, Chelsea, Mass.

Mrs. Kate R. Stiles spoke in Lynn, Mass., the 3d and 4th of November, giving good satisfaction. We look for her to press in connection with societies dealing her services as speaker and test medium. Address 43 Dwight street, Boston.

Miss Emma J. Nickerson is lecturing in Indianapolis, Ind., during November; conducting week classes in psychic culture. Dates as follows: December, Springfield, Mass.; first two Sundays in January, Haverhill; last two still open; first two Sundays in February, Berkeley Hall, Boston; last two, Cleveland, O.; March, open; April, Pittsburgh, Pa.; May, open. Address for engagements, 122 West Ohio street, Indianapolis, during November.

Mr. J. W. Fletcher 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, where is his permanent address.

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

Miss Josephine Webster, 148 Park street, Chelsea, Mass., would like to make engagements to exercise her spiritual gifts, which consist in speaking and singing under influence; also at times gives spirit tests. Sances can be given here on very reasonable terms.

Miss Sarah Williamson is at 31 Common street, Boston, for the winter.

FOR DYSPEPSIA, USE HORSFORD'S ACID PHOSPHATE. 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 consequence 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, and he was a confirmed invalid for many years, experienced whom I called in consultation, pronounced his case an incurable one. At this stage I decided to use Horsford's Acid Phosphate, which resulted as above mentioned."

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

N. T. H., ALTON, KANSAS.—It is impossible to definitely state the number of Spiritualists in this country, for while there are millions of ardent believers in Modern Spiritualism, 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 publication in the world. Its circulation is extensive, but not as large as its should be.

The remainder of your questions will be placed before our Public Circle, for the Controlling Intelligence to answer, and published hereafter.

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 reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements 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.

Special Notice to Subscribers.
The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience 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.

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.

HEALTH, JOY AND BEAUTY: A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

THE BANNER OF LIGHT: A Journal of Spiritualism. Published in Boston. Single copy, 20 cents.

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

THE PATRIOT: A Weekly Paper, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

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