VOL. LXVI.

BOSTON, SATURDAY, NOVEMBER 23, 1889.

\$8.00 Per Annum, }
Postage Free.

NO. 11.

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The Spiritual Bostrum.

Mediumship and Exposures; Their True Relationship to Spiritualism.

A Discourse delivered at Chicago, Ill., Sunday, Oct. 18th, 1889, through the Mediumship of MRS. CORA L. V. RICHMOND.

"Out of falsehood cometh truth, and out of weakness cometh strength."

This is an old Arabian proverb, but it seems to be none the less true in all times and among all people. A portion of the light of truth is always overlooked until it is shadowed, and we doubt very much if the sunshine, glorious and perfect as it is on some of these autumn days, would be fully appreciated were it not for the shadow. Besides, what wonder is there in the cloud-land! What glorious mystery and promise, and what grandeur even in the tempest and lightning-shaft! No one would have this changed, even though sometimes there is peril in the storm. It would seem that the grandeur and poetry of existence were well-nigh destroyed if all the shadows were taken from the

In human history it comes to be true that the record of tragedies, the horrors of war, the terrors even of human persecution, become at last the background upon which the luminous glory of truth is traced. You do not know of the history of liberty excepting by the attempts to overthrow its reign; you scarcely dream of what has happened in literature and art excepting in those ages when something has occurred to eclipse and cloud their glory. You remember the pre-Raphaelite days because of the shadow that intervened between you and that period of art; you are conscions of Egypt only because she has been buried; and the light of the Orient, hidden through a long interval of barbarism and savagery, shines out more resplendently to-day than if undimmed the Brahminical faith had been handed down to you-than if Buddha had never ceased to live, but had always been an incarnated presence upon the earth. The external human vision seems to require a background of shadow, of tempest and cloud, and above all the smoke and sound of artillery, or the individual persecution that makes the precious light all the dearer and brings it more nearly home to human consciousness.

The history of every religious movement when an outpouring of the spirit has been upon the world ought to serve as a lesson; but human philosophy creeps slowly after inspiration. Those who perceive are lost sight of ere that which they perceived becomes the accepted knowledge of the world. Prophets well understand that mid the lightning flame and thunder cloud, mid the tempest of Sinai, the voice of God may be heard. Prophets well understand that the rending asunder of the veil in the temple is the token that a new light is to appear. Those who are persecuted for truth's sake understand that it is no discredit to truth, but only because the shadow of falsehood is in the world.

Men talk about discovering falsehood, about detecting that which is unreal, as though it were the main pursuit of life, as though nothing was valuable excepting to find somewhere a fiction in that which claims to be true. The flaw in the diamond, the spots upon the sun. the alloy in gold-these, it would seem, are more creditable to be discovered than the gold or the jewel; and the whole world is set to watch one another to find if human lives are not different from what they claim to be.

It seems to be the feature of this age that not only is there a government to take care of human interests and human rights, not only are there local laws to guard people that they shall deal honestly with one another, but there are systems of espionage and detective service, even in a free and enlightened republic. Any man you meet may be a spy upon your action.

It seems to be the feature of the modern intellect to set itself to discover that which it accounts unreal. It is amusing in literature, how every little while some one discovers that a particular work was not written by the author that has been claimed for it. From the New Testament down to Shakspeare these literary detectives have been busy endeavoring to tell who did not write particular books. It is the same with the history of great men's lives. According to the system that is in the world, there have been no human beings excepting

human history; the records of art and science are cast to the winds, chemistry and astrology are rejected as flaws in the great diamond of science; it is supposed that even mathematics might fall into discredit if it were not in itself the only perfect science.

All this is but the preface to the statement that the condition of the mind in any given age of the world determines the tendency of that age in treating new subjects or new considerations of old subjects. The manifestations of the spirit to which the unbelieving Jew turned with a sneer at the advent of Christianity were no different than the manifestations of the spirit for which the martyr and saint have been put to death since. The truth was that the Jews believed Jesus to be a stupendous fraud, believed him to be a tremendous impostor, and were just as excusable, with that view, in putting him to death as the Church was with its view of heresy in putting the martyrs to death. The imposition is not in the fact, but in the manner in which it is viewed. The criterion is not the truth, but the standard of human judgment which prevails at the time; and Jesus, were he in the world to-day, would be subject to the threefold persecution of church, of science, and of those who claim to believe in spirit-communion. For it is a most singular inconsistency with those who accept spirit-communion and manifestations that they do not accept the manifestations recorded in the New Testament; while they know certain things can occur to-day, they deny that they ever occurred before, because there has been a theological misinterpretation of past events. The spiritualistic detective is just as intent upon denying the events that have taken place as the pseudo-scientific detective is intent upon denying the occurrences of to-day. The rule works both ways. The state of mind in a given century is made the standard which judges of the things of a past century. It is perfectly true that while the manifestations recorded in the New Testament are not one-tenth part as miraculous, viewed according to the ordinary standard, as those that occur to-day, many Spiritualists refuse to believe that Jesus existed at all: simply because they have been asked to believe everything of him, they reject the existence of the man when they cease to believe in that which the Church requires. We are preparing to tell you something better about this age, but it is always well to tell the

It is true that the spirit of unbelief, the spirit of criticism, the spirit which dominates in the world, is a state which we name that of the moral, intellectual and commercial detective. Suspicion is abroad in the ranks of Spiritualism as much as outside of it, more, because the rank and file of Spiritualists are composed chiefly of those who have rejected everything, therefore they must build up from the foundation, within and without, a system of faith or knowledge. Now it was just as much an exposure of what the Jews thought Jesus claimed when he was found, arrested, tried and put to death for offending against the Jewish laws, as it is when a medium, like Dr. Mathews, or any other phenomenal medium, when visiting England, for the authorities to interpret the law adversely (there is on the statute books an old law against witchcraft) and throw him into prison, as they did. It was not the Church that imprisoned him, nor the State, nor scientific men, nor any one outside, but it was the detective in the ranks of Spiritualism that did it. Yet like a true expounder of spiritual manifestations, as any one who has learned the lesson which Spiritualism teaches must be, he accepted his three months, or whatever term it was, with the philosophy which had been taught him. He said to our medium that he considered it time well spent; for he had been able not only to pick oakum with his hands, as other prisoners did, but to minister spiritually to those who, possibly, were in a

deeper prison than that physical incarceration. It is astonishing that the world does not learn in the light of human history that, when a truth or the demonstration of it is before the world, it is not the truth that is on trial. It is astonishing with the record of past revelations before you that you do not begin to understand that when any one was slain as the martyrs were, when any one was investigated by the Church, as the saints were, and then put to death, it was not because their manifestations were false, but because they were true, and the Church would not have it so; for had not inspiration ceased with Moses and the prophets, even though some kept alive in Judea the light of the coming Christ? Still when the truth was there it did not wear regal robes. was not clothed in purple and fine linen. It was no wonder that the Jews thought Jesus an impostor: Their king was to be a literal king; their Messiah was to be a Messiah who would conquer the world physically; their citadel and stronghold, the New Jerusalem, was to be the permanent home of the blest. This Nazarene, this lowly life, how could this be the king whom they sought?

Then all along the line of church history it is not strange that a spiritual gift suddenly appearing in the midst of the stereotyped forms and ceremonials should be swept out of the way as soon as possible, that the forms and ceremonials being put on trial in the presence of the living evidence should find themselves at fault, and, because stronger in physical. power, should attempt to slay the living light. It is the falsehood, it is the jealous opposition to truth, not the truth, it is that which is not spiritual that dreads it, not that which is. Had

isted. Doubt is thrown upon every page of ing light, how could they dread anything that the whole world, independently of this doubt suspicion than in any amount of unquestionwas simulated? How could they suppose their | ing and criticism, independently of cultivating truth could be destroyed by any falsehood? If Jesus had not the truth to tell upon Olivet, could he do any harm to the temples in Jerusalem? Could it be sounding now down through the ages in golden and silver chimings of harmony despite the persecution of the Vatican and the falsehood of the State church? Nay, the world was on trial; Judaism in its external forms was put to the test; the miracle worker of Nazareth made the falsehood of the priests in the temple more apparent. That was why he must be detected, persecuted and crucified as an impostor; the apostles thrown into prison, because working the real gifts of the spirit, which were not known among the priestcraft in Judea. All these things illustrate who was being put to the test.

If you take the history of the Christian church, it is the same record over again; prophets, martyrs or saints are tested by the letter of established authority, by the unbelieving credulity of those who being steeped in the senses could imagine no new work of the spirit. Let it be distinctly understood that, with the shining exceptions in the history of the Church where spiritual gifts were known and followed, the material history of the Romish church was a history of unbelief, not of belief, the history of materialism, not of the workings of the spirit; that the strength of the Vatican was in material numbers and riches, not in the spiritual host that girded it round about; that the papacy is inherited from the earth, not from the skies, and that because of this the saints and martyrs must be persecuted. Whosoever from the star-lit canopy of heaven could read the signs and tokens of the spirit was immediately

under suspicion, immediately under the ban. Nowhere is the Woman of Endor called a witch excepting in the mistranslation and misinterpretation of Protestant Christianity. The Woman of Endor might have been placed under suspicion, because it was the rule of the Church, not the rule of the sky, that these gifts should not be expressed excepting under sanction, as it is now the rule of the Roman Catholic church that you may have a special dispensation to practice spiritual gifts, or their imitation; provided the Church grants you permission, no harm shall come to you. Whether the gifts are simulated or not by the priest, whether they are real or not, it makes no difference provided the Church sanctions them; but any gift of whatever value, any message of whatever power, any proof of whatever nature that comes without this canonical and papal sanction is of no value to the Roman Catholic world. Now while it is not true that there is any such constituted authority in the Church of England, nor any of the other evangelical Protest- are human, and that they may be very sensia certain moral authority o some kind has prevailed, more especially as having been handed down to you from the religion of Knox and Calvin, from the severe dis- | larity as other people; admitting that they cipline of the Protestant church, which, while ignoring the authority of Rome, ignored nearly all the spiritual intervention in the universe, and kept itself aloof from added evidence of spirit power or ministration. Because under the name of the Roman Catholic church guardian angels and patron saints have been perverted and misinterpreted, the lines of the in the most arrant imposture, if you are to be-Protestant church have, possibly, more clearly ignored the manifestations of the spirit than

those of the Roman Catholic church. Then science proposes, with her self-constituted authority, to do away with all spirits of whatever kind, even the spirit of God, and from her standard claims to judge the world and human history, and all that relates to man's spiritual nature. The pseudo-scientist, half literary, half scientific, claims to doubt everything that is not up to the standard of certain literary or partially philosophic methods. What that standard may be no one can discover. But we have heard of a modern professor, one who has attempted to establish a modern school of philosophy, imitating the manner of Plato, who in all solemnity affirmed to his class of listeners that when Plato taught of immortality, and when Socrates spoke with his angel or demon, those were but "visions," those were but the "imaginings of a philosopher who was conversing really with his own conscience." So modern philosophy constitutes itself a modern detective, and proves Socrates to have been an impostor, and Plato a producer of intellectual fraud when they taught the immortality of the soul and the communion of the spirit, because if the Demon of Socrates and the Cosmos of Plato are not based upon the immortality of the soul and the intelligent individual consciousness of spirit communion, they are not based upon anything. And yet the intelligence of the nineteenth century will listen to such preposterous nonsense as the attempted solution referred to, and call it philosophy!

Then viewed in our light, that which is claimed to be the demonstration of spiritual action is a force beyond the usual action of the unintelligent, unconscious workings of natural law, is whatever intervenes between the world specific evidence of intelligence. In one age this has been accounted miraculous; in all ages it has been accounted supernatural; in the sense that it is beyond the mechanical workings of natural law it is supernatural.

Whatever conveys intelligence through matter that is not conveyed by intelligent spiritby intelligent spiritual beings outside of most part the unbelievers are not so well qualihuman forms; there is no denying this nor set- fied to doubt, nor are they so persistent, oftenting it aside. If the modern agnostic says such | times, as those who are familiar with the mani-

that doubt in the nineteenth century, does in some manner accept that message, does accept that intelligence that is beyond, with the possibility of its penetrating through all the shadows of the senses. Instead of science having succeeded in putting spiritual knowledge or belief out of the world by throwing doubt upon the church and creed, science has simply removed inquiry upon this subject to another and broader realm of human thought. By breaking down the barriers of creed the streams of inspiration are set free again. It is surprising how they overflow the world; how the spirit of inspiration is penetrating and probing the church, the world of science and the world of literature.

It seems necessary, however, that that which is to be the stronghold (to be the proven stronghold.) to be the most strongly attested must have the background of doubt put to the test by worldliness or the intellect of humanity. If it had not been for this, doubtless Christianity would now have been a mere name of past time, something that you could not find on the page of any human history without hunting for it. Yet the gigantic persecution made it apparent that there was a gigantic truth. Men do not persecute pigmies, dwarfs are not challenged; no David with divine skill is called upon to slay a diminutive hunchback; it is a Goliah that must be slain. It is because of this enormous persecution that the great foreground of human faith in the last two thousand years has been the foreground of human experiences and civilization.

Now, when science has taken her turn; when even the stars have not been exempt from being blotted out from the firmament by astronomical agnostics; when chemistry has been accepted gradually and even in her scientific formulas has been obliged to wait, sometimes a quarter or a half of a century before being accepted, as chemistry really did; when men in the foremost ranks of science have endured the sneers of their fellow scientists; when two sets of astronomers, two sets of geologists have waged intellectual war across the gulf of unbelief, the lack of demonstration lying between them-it certainly is not strange that the facts that occur in connection with Modern Spiritualism should be subject to denial and criticism, and that those who are the means of demonstrating the facts should be put to cruel and unauthorized experiment, we will not say tests, for admitting the power to be true that possesses them, nothing you can do will be a test, the testing process is on the other side. Making all due allowances for the fact that all mediums for the physical manifestations sarily, than other people; that they may be animated by as great a desire for gain or popuare not above temptation of being thought usual channel, that they have been connected with the manifestations occurring constantly; admitting all this, if it is necessary to the argument, it still is overwhelmingly shown that the medium whom it is said is to-day detected lieve the detective, was yesterday and will be to-morrow the medium for some of the most

conclusive manifestations that have been re-

corded. The same people that sign an affidavit

that they have caught a medium in fraudulently performing the manifestations, are compelled the very next day to sign an affidavit that the manifestations which they have since seen it was impossible to produce fraudulently. Now what is evident to us, notwithstanding what you may believe, is that the manifestations you have with a medium may be no betworse one day than another; but that the standpoint of observation becomes different in the face of an accomplished fact, and people are brought to their senses by knowing that a half-finished manifestation is no evidence of (*ho are in a state of active doubt) are in a state to conspire to believe that the medium is a fraud, and will invariably find their is not sufficient to overcome their doubt, for power permits them to doubt, permits them to belief or knowledge. see things in this most uncertain way, permits them to go to the last extreme of credulity in doubt in order more successfully to overturn it; because of all the scores of mediums who have been professedly put to the test and their manifestations exposed, there is hardly one of them who does not stand to day as a genuine medium for physical manifestations in Spiritunlism, attested by the same witnesses that

these exposures but what people have been obliged to retract their words as far as the medium was concerned. There is no one in or of spirit and of human consciousness with a outside the ranks of Spiritualism who can point to any medium against whom the charge of exposure or fraud has not been written or given; nor can any one find that those are not good and authentic mediums for manifestation to-day, after all that has been said. But it is just as we say: the spirit of perse tion does not rest with those who are unbe-

professed to condemn. There is hardly one of

detectives live who can be proven to have ex- these creeds and dogmas of the Church, the liv- nation or falsehood, it still remains true that victed; there is even greater credulity in their festation of a physical kind that would over-

ing belief.

If it is true, as is attested by Spiritualists, that they have received unqualified evidence through their senses and their intellect of the manifestation and presence of their spiritfriends, then we say that whatever comes between them and added demonstration, whatever falls short of other evidence or demonstration, is no evidence of falsehood or fraud. An unfinished photograph, an interrupted view of the camera obscura, the plate brought too soon to the sun's rays before the chemical bath, the premature exposure of the plate, all these are frauds in the view of a perfect picture, compared to an unqualified success in photography. But because here and there in noticeable times and places things occur which shape themselves essentially to an exposure, as not being in accordance with what the investigators desire, it then transpires that a cry is made of fraud; the evidence, so far as any superficial judgment can go, compromises itself. But against that dark but flimsy background of supposed fraud and exposure is the whole foreground of real manifestations: the demonstration of personal identity through some mediums, and the fact that the spiritworld does not claim to have explained to you, nor can you understand any of the methods by which these manifestations are produced.

One illustration to show the inconsistency of this caviling spirit of the nineteenth century: If Bishop (the mind-reader) or any other one professes to show how the manifestations of Spiritualism are produced by fraud, one who does not claim to be a medium, Spiritualists turn right around and say: "Oh! he does not do it himself, he is helped by the spiritworld: he is a fraud on that side, as they claim some mediums are on the other." Proving that our statement is correct: that the spiritual detective, the spirit that dreads that one will be imposed upon, is abroad in the world.

From the hired detective whom you employ to watch your goods and chattels, which in many instances have been obtained by commercial fraud, to the very strongholds of human worship and prayer, you turn a doubting instead of a believing ear. Yet, notwithstanding this and because of it, every force of the skies turns your doubting into self-condemnation, turns your scoffing and sneering into humiliation; in the very next outpouring of the spirit you perceive with humiliation your

We have known people so careful in their séances that they did not get a manifestation worth having, but they were always saying: "Oh! we had such good tests; we did not get much, but what we did was genuine." And yet everything that was called genuine any clever sleight-of-hand performer could do easi-

ly. People are not so easily deceived by others as by their own minds. So when you make a séance "fraud proof," as you declare, it oftentimes proves to be only such as a clever conjuwonderful, of going along triumphantly in the | rer could easily imitate, and could easily deceive you, because, having made your fraudproof conditions, you are not on the alert; everything is accepted as genuine. But the spirit-world, not working in human ways, takes advantage of this peculiar human weakness to turn it into added proof. The physical manifestations that occur in the world to-day are more powerful, more conclusive, more worthy of acceptance, even by an outside, doubting world, than ever before. Not because the tests differ, or are any better or any worse; but hecause even out of that which has been insisted upon within the ranks of Spiritualism as proof of fraud the manifestations have been outwrought, and the doubter and he who professes to expose a fraud have been in every instance the ones exposed.

Now remember, we are not treating in detail ter one day than another, nor the medium no of the weakness and failings of human beings, much less mediums; but we are showing, and offering the only rational proof, that the manifestations of Spiritualism are not made certain by what you call fraud-proof conditions, nor are they disproved by what you call exposure; fraud: that people who are ready to doubt that the state of mind in which the public now is is not a reliable state. He who predicates his belief or unbelief upon the testimony of a witness who considers himself capable of conspiracy successful. It is not that the power | discovering a fraud, has a flimsy foundation for his belief: he who comes into a seance with doubts as high as mountains have been repeat- any such idea formulated has a most limited edly removed; it is a fact possibly that this outlook for the observation of experiment or

The truth is, that this persecution of mediums, these shadows, these manacles, chains and handcuffs and seals, are a rebuke to the intelligence of the age. The truth is, if you do not receive the attestation of spirit presence and power by that which comes in overwhelming and overflowing messages from the spiritworld, then all these manifestations offered as testimony that appeals to your senses, or that your senses approve, amount to nothing and sink into insignificance. Upon this background of human injustice and suspicion, this lack of charity, lack of the amenities of life, upon this which Spiritualism offers as a spectacle for the world to see, there still rises up in no uncertain letters the golden tracing of immortal life. and in and through human hearts exalted, and human lives made more perfect because of this spiritual knowledge, the light of Spiritualism is more distinctly seen.

What the world needs is not overwhelming ual beings who are in human forms must be lievers nor outside of Spiritualism. For the demonstrations of spirit power, is not what some eager, expectant Spiritualists desire: that there shall be a hand in the burning bush and the thunders of Sinal, or that from rosmanifestations do not occur, or relegates them festations of Spiritualism; and besides, Spirit trum and seance-room a form of manifestation to the domain of dreams and premonitions or unlists themselves are being submitted and shall appear that shall overwhelm the world those that live in the time and age when these these charnel-houses of forms and ceremonies, supernatural visions, or to the realm of imagi-subjected to the test oftentimes, and are con- with its power physically. There is no mani-

whelm the world short of the destruction of the world. There is nothing that a doubting man will not doubt; there is nothing that one woulded to the senses will not ascribe to the illusion of the senses. What the world needs to-day is a better standard of observation, a more intelligent view of Spiritualism; and Spiritualism can afford to wait until it has it. Do you suppose that there have not been manifestations enough in the world for the last forty years to convince the world if manifestations could do it? Do you suppose that this is all that is needed? Thrust food into the mouth of one who is not hungry; bring a picture of the finest artist before him who has no eyes to see it; or make whatever images of art and poesy you may as a spectacle for the clod to see, and you would do what you ask the spiritworld to do in overwhelming the world with physical evidence.

Side by side with every manifestation the power to receive is carefully considered. There is no séance, no medium developed for manifestations, that the gauge, mentally and spiritually, of those assembled is not taken; what they need is given-what they are prepared to assimilate; nothing is thrown away; and could you view the movements of Spiritualism with eyes of a philosopher, or with one-half the range of mental vision that you devote to other subjects, you would see that it is singularly adapted to the state that is in the world, that the proof does not transcend the intelligence of man to receive, and that, though there is persecution and scorning, the spirit-world will see to it that it does not amount to the blood of the martyrs nor the crucifixion of the

Truth is here in its new-found garb, proving its presence, following its way, recognized in the growth of mankind; it waits for physical research, for theosophy, for hypnotism to creep up through the slow stages of human experiment to the threshold of belief and acceptance, willing, if need be, to go around behind and push them a little forward; but it is neither going to drown with physical evidence the hypnotist nor the psychical researcher, nor even him who calls fraud, until, self-condemned, the very things that have been pronounced fraud shall rise up before the self-accusing denouncer to confront him who has so denounced then with the living evidence of immortal life.

Out of these shadows and trials the mediums, although persecuted and defamed, will be gathered into the tender thoughts and kind protecting care of those who love them; while the movement of Spiritualism, because it is true, must ever show its luminous brightness through as much persecution as any truth in the world, not only because it is a true revelation, but because so stupendous a truth, so wonderful a light, cannot be let suddenly loose upon the half-blind eyes of humanity without tempering with shadows the higher vision. while mankind journey toward the morning, and partly wonder if it is really daylight after all.

November Magazines.

NEW ENGLAND MAGAZINE.-The frontispiece represents the Wayside Inn at Sudbury, Mass., made famous by Longfellow, a very readable account of which is given by Edwin D. Mead. Milford, Ct., which has lately celebrated the two hundred and fiftleth year of its existence, is the subject of an interesting article entitled "An Old Connecticut Town," illustrat ed with numerous photographic views of points of interest. A similar article refers to the Cape Cod towns of Sandwich and Yarmouth, profusely illustrated, and the recent celebration of the old church at Quincy, is embered in an address by Charles Francis Adams and a poem by C. P. Cranch. An account is given of Washington's visit to New England in 1789, reprinted from the Massachusetts Magazine of that year. Papers that will attract many readers relate to Francis Parkman, the Symphony Concerts and Edwin Arnold. all illustrated with portraits. Boston: 36 Bromfield

WIDE AWARE.-A portrait of Helen Hunt in her earlier days is the frontispiece, accompanied by a by Susan Coolidge, full of newly published anecdotes and the story of "The Naughtiest Day of my Life," as she related it to S. C. Twenty-one pictures filustrate an article about "Jack-Knives," which will "take" with boys, as also will a story by Mr. Stoddard, "The Big Gun's Game." A bright story, "A Novel Postman," is told by Alice W. Wheildon, and Mrs. Fremont tells how she went to an Odd Fellows Ball in early California times. Margaret Sidney closes her serial by sending her "Peppers" to Europe. Susan Coolidge's "Little Knight of Labor" also reaches a happy ending, and Mrs. White terminates her "Cooking," all these making way for new attractions to commence with the opening of a new year. Boston: D. Lothrop Co.

HERALD OF HEALTH .- In an article under the heading, "To Vaccinate or Not to Vaccinate," evidence in favor of the last proposition preponderates "After the terrible results I have seen from vaccingtion," writes a clergyman, " I should as soon think o bringing my child to the fangs of a rattlesnake as risking the poison of vaccination; and I have stead fastly resolved to make no compromise with a human law so at variance with the Divine law." New York P. O. Box 2141.

VICK'S ILLUSTRATED. - " Chrysanthemum Culture" is commended, and important hints given for success; a continuation of the elaborate instructions upon the same finds place on subsequent pages. The richly-colored frontispiece represents three varieties of this superb flower. "A Beginner in Fruit Growing" is given some good advice, and other subjects are treated. Rochester, N. Y.: James Vick.

THE PHRENOLOGICAL JOURNAL.—The portraits are of Prof. Loomis, Austin Corbin and Ella D. Clymer. Prof. Sizer writes upon "Mental Cultivation," and the Doings of Women Folks" are set forth by Caroline A. Blodgett. New York? Fowler & Wells Co.

FREETHINKBES' MAGAZINE. - A Bruno number, the leading article being by Col. R. G. Ingersoll. Buffalo, N. Y.: H. L. Green.

AMERICAN AGRICULTURIST.—As usual, an immense amount of valuable suggestions and instruction is given in the line indicated by its name. New York: 751 Broadway.

You talk of the fire of genius. Many a blessed woman who dies unsung and unremembered has given out more of the real vital heat that keeps the life in human souls, without a spark flitting through her humble chimney to tell the world about it, than would set a dozen theories or a hundred odes simmering in the brains of as many men of genius.—O. W. Holmes.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constitution, hypochondria, discase of the liver and kidneys, jaundice, adiposis, disbetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or soloen, children with marasnius, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment,

four weeks.

The Carishad Sprudel Salt (powder form) is: an excellent Aperion and Laxative and Diuretic. It clears the completion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carishad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Eisner & Mendleson Co." sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

Original Essay.

The Spiritual Facts of the Ages. A Series by Dr. F. L. M. Willis.

NO. IX.-THE ANCIENT NORTHMEN.

Passavant, in his "Inquiries into the Magnetism of Life and Clairvoyance," says:

ism of Life and Clairvoyance," says:

"The German and Sclave original races, like the primeval Saga of all peoples which are wrapped in the mists of time, speak of seers and seefesses, whose magical powers were at the command of the people. The prophecies in the Edda are similar to those of many Eastern seers of the primeval ages. Odin himself travels to the ancient Vala, the prophetess of the farthermost north. Vala is the guardian spirit of the earth, the earliest of all prophetesses. The oldest portion of the Edda is called from her, Voluspa—the vision of Vala. Aroused by Odin's magic song from the long death-sleep, she prophesies on the grave of the Huns, the destruction of the world. Before the end of time and the twilight of the gods, will Loke, the wicked one, be set free from his bonds, will go forth with the giants of fire to the conflict with the gods, and all the children of ancient Night will arise to destroy the kingdom of light. But when the reign of the gods is over, then will All-father in a new morning create gods and and many out of the full less of his glory. will All-father in a new morning create gods and men out of the fullness of his glory."

We find that among the ancient northern tribes, Magic, or the Science of Communing with Spirits, was the subject of regular religious instruction, the priests being the teachers.

The Finns and Laplanders, especially the Finns, who are conceded very great antiquity, and who, according to Tacitus, were at one time spread over a large part of Europe and Western Asia, began at a very early period to collect and preserve their ancient folk-lore, and from it we learn that primitively they were worshipers of nature, and, like the Greeks, spiritualized everything. The visible sky, with its brilliant galaxies of suns and stars, its auroral lights, the flashing lightnings and rolling thunders, they conceived to be divine. Their next conception was that of a personal deity who ruled this visible sky, a sky-god. Finally they grasped the idea of a supreme spirit who ruled the universe, whom they termed "The Father of the Heavens," "The Golden King,"

They recognized at a very early period the existence of invisible agencies and forces, and attributed them to superior spirits who presided over them.

They have a wonderful epic poem of marvelous beauty, thought by many to be as old as the Iliad of Homer. Longfellow is said to have taken it as his model for Hiawatha.

From this poem we learn of their belief in immortality; that the dead are restored to life in a blissful heaven, and that they often craved advice and assistance from the spirits of the departed. The entire poem is filled with the most fascinating folk-lore concerning the mysteries of nature, the origin and nature of things, the origin of evil, the descent of spirit into matter, revealing at that very early period a wonderfully deep insight into the workings of the human mind, and the forces of matter and spirit.

All through the poem runs a deep current of esoteric meaning. Away up there in their northern home, where, even in the most southerly districts, the winters are seven months long, and in the northern provinces the sun's face is never seen during the months of December and January, isolated almost wholly from the rest of the world, this remarkable people afford us signal proof of the universality of divine inspiration, and that it was by means of inspiration and prophecy that the soul of man through all the ages of antiquity became acquainted with the secrets of matter and spirit.

Through the wonderful laws of mediumship we have thus far so clearly traced, the souls of those separated by time and space approached each other in close rapport, and thus the cause and future was revealed without long and tedious investigation.

Thus these old nations received an amount of comprehensive knowledge that has been the marvel of modern times. And thus, too, is added another link to the chain of proof that our faith in spirit-communion had its foundation laid countless ages ago in the yearning depths of the human soul, craving mediums between itself and the loved ones gone before.

Tornäus says that a Laplander, whom he had often and severely reproved for using a magic kettle-drum, gave it up freely of himself, confessing sorrowfully that without the aid of it he saw everything that passed in distant places, adding that he did not know what was come to his eyes; and thereupon he related everything which had happened to him (Tor näus) on his journey to Lapland.

By the aid of this drum the Laplanders will make known what is taking place at a distance. what success will attend business or hunting expeditions, how sickness will result, etc. The drum is made of the wood of some sacred tree with the skin of an animal stretched over the end, upon which a variety of figures are painted. Upon the drum is placed an indica tor, which consists of a bundle of metallic rings. With a reindeer's horn the medium be gins to beat the drum, first gently with light strokes, then louder and quicker, until the index turns to some figure which he regards as an answer to what he has been seeking, or till

he himself falls into an ecstasy. The sorcerer or medium will lie in this ecstatic state sometimes for hours, apparently dead, rigid and cold. The bystanders continue their incantations or prayers, which have for their object that the sleeper shall not lose any part of his vision from his memory; at the same time he is carefully guarded that no living thing, not even a fly, may touch him. When his consciousness returns he tells what he has seen in vision, answers the questions put to him, and gives the strongest possible proof of having seen distant and unknown

things. It is related that at Bergen, in Norway, the clerk of a German merchant demanded of a Norwegian Finn-Laplander what his master was doing in Germany. The Finn promised to give him the intelligence. He began to cry out like a drunken man, and to run round in a circle until he fell to the earth as one dead. After awhile he woke again, and gave the answer, which time showed to have been perfectly cor-

ract. The ancient Germans, called Teutons, from their worship of the god Touton, believed in one supreme spirit to whom all things were subject. Everything in nature was an expression of this supreme spirit. They believed in an innumerable number of spirits gliding about everywhere, and animating all things:

Their priests were called Druids. They worshiped in groves of oaks. They are believed by Greek and Roman writers to have been a the ancient northern tribes.

very ancient order, a branch of the Chaldean Magi or Hindu Brahmins. Several authors found in India, Egypt and Chalden, and our claim that they date back to a period soon after hearts grow glad as we trace the golden chain Abraham. They are spoken of by Julius of continuity binding together these wonderpressed by their austere lives, passed in the solitudes of mighty forests.

They were divided into three distinct classes. One class, called Bards, devoted themselves entirely to chanting hymns to the gods, and singing the praises of heroes. Another class deolded judicial questions, and were instructors of the young. The third class was of a still higher order. This class gave themselves wholly to the superintendence of religious rites, and magical ceremonies. They were the mediums, the seers, the prophets. No important move was made, no enterprise undertaken without consulting them. They were, the administrators of justice, and held in their hands the power of life and death. They studied the stars, and prophesied of coming events from their motions. All medical knowledge was confined to them. They used various forms and ceremonies for casting out evil influences, and for imparting mysterious power to different substances.

They fully believed that all events happen according to fixed, unalterable laws of destiny known only to the gods and certain mortals whom they believed to have been specially favored by the gods with the mediumistic temperament. They gave the most practical proof of their faith in a future existence, for they would often loan money upon a pledge that it should be repaid to them in another world. They often, too, placed letters in the hands of the dead, fully believing that they would deliver them to the departed souls to whom they were addressed.

They performed their religious ceremonies in the sombre depths of the forests, believing that such places, dark and gloomy though they were, were the favorite resorts of powerful spirits, from whom could be obtained oracular communications by the performance of certain prescribed ceremonies.

The wives of the Druids were called Alrunes. They were revered as prophetesses, and held in such high respect that the most eminent men consulted them. They stood in the same relation to the Germans, including all the Celtic tribes, that the sibyls did to the Romans.

Tacitus speaks of one of these prophetic women who was very famous, named Veleda. "She exercises a great authority; for women have been held here, from the most ancient times, to be prophetic, and, by excessive superstition, as divine. The fame of Veleda stood on the very highest elevation, for she foretold to the Germans a prosperous issue, but to the legions their destruction." He relates further that the Romans themselves sent ambassadors with presents to Veleda. "But she was not to be approached or spoken to; she was merely visible, and thus her honor was increased. She herself lived upon a tower, from whence, like a message from the gods, her counsels and responses were brought down." These sacred women, prophetesses, mediums, form a promi nent feature also in the Scandinavian mythology. They were held in the highest reverence One of the most remarkable of these mysterious women was Vala, whose prophecy, called the "Völuspá," has come down to us from the most ancient times. Howitt says of them They were the northern Sibyls, but still more mysterious and indistinct. Amid the bright sunshine of a far-off-time, surrounded by the densest shadows of forgotten ages, these Valor. or prophetesses, seated somewhere unseen in that marvelous heaven, pour forth an awful song of the birth of gods and the destinies of men.

As Ulysses and Æneas are portraved as de scending to the awful shades to seek communion and counsel with the dead seers of the past, so Odin descended to consult the long-dead Vala. He summons the prophetess from her tomb, and commues with vast import to the welfare of his subjects.

Another class of gifted women in the Scandi navian mythology are the Valkyrior, said to have been appointed by Odin to prophesy those who should die in battle. They were mortal women who possessed the gifts of mediumship in a remarkable degree, and they exercised these powers through rhythmic spells called runes. Their Storm-runes raised or allayed tempests. Their Flesh-runes healed diseases and cured wounds. Their Mind-runes conferred spiritual supremacy.

The Scandinavians believed in every form or variety of magic, which, as we have already seen, was simply the Science of Mediumship, and their ancient sagas are full of ghosts or

spirits. So also in the Sagas of Iceland, which claim to be authentic histories of real occurrences, there is no end of spirits and phantoms. They haunted houses, and influenced and controlled mortals. The evidences are very abundant of the implicit faith of the Icelanders in spirits, and their power to commune with mortals, and to aid and assist them. Their Sagas represent them as having the clearest presentiments of coming events, and abound in remarkable instances of prophecy.

There was a very singular class of mediums in Scandinavia called Berserkirs. They were warrior mediums. The spirit influence would come upon them periodically, and under its control they would fling off their clothing, and in their shirts, in a state of frenzy, perform the most astonishing feats of strength and valor. From this peculiarity of divesting themselves of their outer garments they received their name. "bare-sarks." or men in their shirts.

The Sagas are also filled with interesting accounts of physical phenomena occurring in families of precisely the same character as those that occurred in the Wesley parsonage and the early Fox manifestations; also the Phelps manifestations at Stratford, Conn. In one family we read that the meals were thrown off the table as they were placed on it; the dried fish suspended from the ceiling was thrown about the room; lights appeared at night, moving about the rooms; all sorts of noises were heard. One family was so tried they called in the clergy to eject them. But the efforts of the reverend gentlemen were utterly futile. Then they issued a formal citation against the spirits to appear in court, which they obeyed, and a regular form of ejectment was pronounced 'against them, to which they submitted and withdrew, and a spirit voice was heard to say: "We have no longer a peaceful dwelling here, therefore we will remove."

In this same Saga, Geirrida, a sceress, says to Gunlaugar, "Thou shalt not depart to-night, evil spirits are abroad." He let the warning pass unheeded, and paid a bitter penalty for his disregard of the words of fate.

This will suffice us for the Spiritualism of

It is the same bright Spiritualism that we Cleanr, who seemed to have been greatly im- ful spiritual facts of the agest and upon them we rear our temple of truth, sure that its foundation can never be shaken or disturbed by any tempest of skepticism or materialism that may beat upon it.

Ever since the sun, with his far-reaching splendor, has touched the earth with his beams; ever since planets and satellites have kept their course in our solar system; ever since systems have taken their stately, majestic pathway through the boundless fields of infinite space, have the laws of nature been the same. No variation has occurred in the minutest or the mightiest,

Do we not know that as planets revolved ages gone by, they revolve now? Do we not know that the same law that rounded a dew-drop countless ages ago, gives it spherical form to-

And just so it is with spiritual laws. Ever since a human soul felt in its nature, for the first time, a kindling glow of aspiration; ever since man for the first time breathed into another soul a breath of kindred sympathy; ever since the first human spirit departing from its mortal body entered its life of individual spirit existence; ever since the divine life flowed through man making him one with God in the infinite life of a universe, have the laws of spirit been the same.

We can clearly trace their operations in all nations and ages, and in each age the revelations of these spiritual laws are just fitted to those who receive them.

How sublime'a fact it is that man is thus perpetually unfolding for himself truths that are eternal and infinite, but which are discoverable only through the individual's progress toward a comprehension of the universal.

Doubting and unbelieving as we may be there is no change in the laws of the universe. Our life flows out in its perpetual flow, and it touches the life of love that is about us. The silken threads bind us to the hearts that love us. We are united to the world that surrounds us as star is bound to sun. We live and move, closely as the air to earth, in the life that nourishes and blesses our interior being, and whether we know it or not, our steps are led and guarded ith as loving care as were the steps of prophet or leader in the ancient days.

A POEM OF THE DEVIL.

Men don't believe in a devil now, as their fathers used There is n't a print of his cloven foot, or a flery dart from his bow.

To be found in earth or air to-day, for the world has voted it so.

We are told that he does not go about as a roaring But whom shall we hold responsible for the everlast-To be heard in home, in church and state, to the earth's remotest bound.

If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow, and show
How the frauds and crimes of a single day spring up?
We want to know.

The devil was wholly voted out, and of course the devil's gone;
But simple people would like to know who carries his business on.

-Jamestown (N. Y.) Journal. Written for the Banner of Light.

RESPONSE. BY JAMES MADISON ALLEN.

'T is Ignorance, my worthy friend, and Willfulness, twin brother,

That scatter blight o'er all the land and friendly feel ing smother. 'T is love of self the devil is, and not a being at all,

That brought to man his primal curse, that caused his ' Eden-Falt.'' 'T is Appetite and Lust, my friend, that rage within

That cover earth with wretchedness and keep the race oppressed: That fill and drain the fatal bowl, that blight our bloom to-day,

That wreck our homes and fill our graves and sweep life's bliss away. 'T is Fashion's power and Custom's reign, that pros-

trate in the dust Our aspirations for the true, the noble and the just: That make a man and woman both a creature base and low,

With soul so dwarfed, and shriv'led, and pinched, it can't much lower go. T is Competition's blasting wave that brings us want and woe;

When men cooperate they'll have abundance here 'T is Strife-of Trade and Greed-for-Gold that give the

devil form-Antagonizing man with man, creating earth's hellstorm.

'T is Bigotry, with dripping knife all red with human gore, From whence comes persecutive strife, whence comes

the devil's roar This "devil fish" would fain embrace mankind within its claws,

And fill us from its fiery breath with creeds the soul abhors. 'T is this, and this, the devil we called, though now

without the "D" The devil is dead, yet evil is spread o'er earth from sea to sea.

But evil must die, as light from on high extends from pole to pole; In reason's ray it shall pass away, and Good tri-

umphant roll!

New Publications.

Horace Seaver Memorial. Svo. cloth, pp. 104, with portrait. Boston: J. P. Mendum. This is a worthy token of kindly remembrance of a worthy man. However much one may differ from the views he held of a future state, he will not fail to endorse the words of Mr. Mendum when he says: "During a most intimate acquaintance of over fifty years, I never knew him to falter in the line of duty, or to swerve from the high standard of manhood he had established for himself." The contents consist of a biography an account of funeral services, including the eulogy of Col. Ingersoll; "Tributes from the Press," including that of The Banner of Light; and letters from individuals resident in various sections, attesting to the great good Mr. Seaver accomplished during his life in advancing the cause of mental freedom among all mankind. TRAVELS AND ADVENTURES OF LITTLE BARON

TRUMP AND HIS WONDERFUL DOG BULGER.
By Ingersoll Lockwood. Illustrated by Geo.
W. Edwards. Sq. 12mo, cloth, pp. 287. Boston: Lee & Shepard, Boys and girls who delight in the marvelous and the

incredible will find a feast of enjoyment in this book which describes adventures and sight-seeing in the lands of the "Melodious Sneezers," the "Wind Katers," the "Slow Movers," the "Man Hoppers," the Round Bodies," etc. The pictures are as wonderfully proposterous as the story they illustrate, and whoever reads the one, and fires up his imagination with the other, will advise Baron Munchausen and the Arabian Nights to step down and out, or take a Lack sent if they prefer to stay.

Spiritual Phengmenn.

Tests of Identity.

To the Editor: Dear Sir-I take advantage of the space you so obligingly place at my disposal in your columns to enlarge somewhat on my former account of experiences in physical manifestations, and also to make good an omission, by giving the names of the individuals to whose mediumship I am indebted for tests in connection with the materializations at Lamb's Conduit street.

Mrs. Herne is first on the list. It was through

Mrs. Herne is first on the list. It was through her (a perfect stranger to me, not even knowing my name at our first sitting), that my husband managed to pronounce the name by which he always familiarly addressed me, and which I had been unable to obtain from him at Lamb's Conduit street. It sounded something like an infant's attempt to master a difficult word. I asked the medium to give me her Christian name, and found that it was not the same. The question was put, more to satisfy the friend question was put more to satisfy the friend who accompanied me, for I felt that it was himself speaking, although the voice was strange. One of the medium's guides very kindly explained the mode in which they mankindly explained the mode in which they manufacture their vocal organs, and expressed surprise at my husband's success. The name was repeated several times, each time more perfectly, and then he said: "It is I," a phrase he had used before whilst showing himself at Lamb's Conduit street. Now as I was totally unprepared for this, and had never met Mrs. Herne there, it could not by any possibility have been lodged in her brain. Other sentences followed, expressive of his happiness in being able to materialize and speak to me. The same guide described his appearance, and said that he came accompanied by a band of children, which was characteristic of him. Since then I have had frequent interviews Since then I have had frequent interviews with him, and received confidential communications from him whilst the medium has been entranced. He has shown himself to me, speaking at the same time, for several minutes. The materialization is not so perfect as at Lamb's Conduit street; still, it answers the purpose, and the communications received assure me of his identity. His father, too, has materialized several times through Mrs. Herne, but can only says a word of through Mrs. but can only say a word or two.

The next test came through Mr. Towns, who

The next test came through Mr. Towns, who was controlled to simulate my father's condition when paralyzed, dragging one leg after the other. Mr. Towns, getting up suddenly to walk across the room in that fashion, stumbled and would have fallen had he not caught hold of some article of furniture. He had previously described a veiled form as standing beside me which from the height and surveys. side me, which from the height and contour I judged to be my father, and the paralytic movement confirmed my belief. Mr. Towns knew nothing of my father or his illness, and I was not expecting him. This took place in daylight.

The next person chosen to give me a test was Mrs. Yeeles, whom I met at the house of a friend, and almost immediately upon our introduction she described my husband clairvoyantly, and afterward going under control her child guide told me that he was repeating something to her that he was repeating something to her that he wished conveyed to me, and it turned out to be the very sentence, word for word, that he had whispered in my ear at Lamb's Conduit street the previous evening. I had never seen Mrs. Yeeles there. The whispered sentence was so peculiarly worded that it could only have come from my husband, and certainly was not in my thoughts. band, and certainly was not in my thoughts that evening.

These are some of the direct tests I have re-

ceived, but many indirect ones have come to me at the circles. I have to thank the guides of the mediums for much kindness and sympathy. They have, I know, helped my loving guide in his earnest and persistent endeavors to familiarize himself to me under his new conditions. That grand spirit, "John King," has, on two or three occasions when not using the power himself, helped my husband to float to the back of the circle and show himself to me, the back of the circle and show himself to me, with both illuminated cards; then, returning, show himself fully materialized in front of me, speaking whilst materialized. "John King" has also shown himself with my husband several times, and once by his own light, which appeared to me like a handful of flame, that he held so as to throw up a splendid light, bringing out both their faces in bold relief. On another occasion he enabled my father and husband to appear together, fully materialized and life-like. Whilst standing thus at my side, brilliantly lighted up, they both united in showering loving benedictions on me, my husband, as usual, smiling at me. Mrs. Herne's guides, too, have been more than kind; indeed I have at various times received so much sympathy from them that I am sure they have well earned my gratitude. Other sitters have been equally favored.

tude. Other sitters have been equally favored.

Mine is no solitary instance.

I fear, Mr. Editor, that, as one only amongst many contributors, I have somewhat encroachto the truth of the manifestations must be my plea. I am, dear sir, Yours truly,

J. E. K.

-The Medium and Daybreak (London, Eng.), Nov. 1st.

Mediumship of Mrs. Mellon. To the Editor of the Banner of Light:

In your issue of Nov. 9th is an article on Materialization-special reference being given to a séance at which Mrs. Mellon (not Mellen), of Newcastle on-Tyne, England, was the medium.

I desire to say a few words in corroboration of the genuineness of the phenomena given through her, as I have known her for the last ten or twelve years. I have in my possession some half-dozen photographs of the materialized forms which have shown themselves at her séances in Scotland, where I resided after leaving Newcastle; they were taken by an independent gentleman in private life-some in the open air, and others in the conservatory of the house in daylight, on different occasions, while she was on a friendly visit. I exhibited these same photographs on Thursday evening at Brittan Hall to the audience there assembled, composed mostly of inquirers into Spiritualism.

In addition to those taken by Mr. Smith, of East Preston street, Edinburgh, Scotland, just mentioned, I recollect that Mr. T. P. Barkas, F. G. S.—a well-known scientific man in the north of England, and one of Newcastle's foremost citizens and public men-also photographed several of the forms by the aid of the magnesium light some years ago, and the fact was commented upon at that time in the newspapers of that city.

The late Prof. Clifford, of Cambridge University, in England, slung her in a hammock which registered her weight, while all the abnormal phenomena were going on; and shortly after that the Newcastle-on-Tyne Society had a set of scales by the side of the cabinet, on which the forms were requested to stand, so that their weight could be compared with that of the medium, but as I had left Newcastle at that time I cannot do more than mention the fact; this fact, however, remains, viz: that after all these years and, all these tests the genuineness of her mediumship stands triumphant, and will help the future historians of the spiritual movement-together with that of others on both sides of the Atlantic-to add to the links in the chain of evidence going to prove to the world the solid base on which our Philosophy rests. A second to general I. T. RHODES.

21 Merrimac street, Haverhill, Mass., Nov. 10th. Englishman (to stranger) - "Excuse me, sir, but aren't, you, a foreigner?" Stranger - "Foreigner? No, sir. I'm an American pure and simple.". Englishman-"Ah? and what tribe do you belong to, please?"

Punner Correspondence.

GALVESTON .- G. W. Kates writes: "We have in the past year compassed the territory from Philadelphia to Central Nebraska, and returned via Boston to Canada; thence to Onset Bay, and West again to St. Louis, and South to Galveston—with a necessity to return to Philadelphia, and then in rapid succession, early in 1890, serving the societies of Pittsburgh, Pa., Indianapolis, Ind., St. Louis, Mo., and Topeka, Kan.; thus traveling several, thousand miles, and naving money enough to railly leads to allowed. Kan.; thus traveling several thousand miles, and paying money enough to railroads to almost conduct a spiritual society. There is too much waste in these times, when money is needed to conduct the public work of Spiritualism. Seeing all this, and feeling the rackings of continual change of conditions, at varying localities, together with the miseries of travel, Mrs. Kates and myself are determined to do a more continuous local work at some place we can call home, after perhaps another year of itinerating.

call home, after perhaps another year of itinerating.

A good field of labor is opening in the State of Indiana, where one or two missionaries of the State Association will soon be employed.

Missouri Spiritualists are agitating a State Association. It is suggested that a Convention to that end be held in St. Louis next May.

Kansas wants a camp meeting next July, and perhaps may also organize a State work.

Our late visit to St. Louis was full of joy and good cheer. We there had symmathy, appreci-

good cheer. We there had sympathy, appreciation and large audiences—adjuncts that ele ation and large audiences—adjuncts that ele-vate a medium. Our parting night was puri-fied by joyous tears, encouraging words from a spirit-friend through a sister medium, parting songs by the choir, resolutions of thanks for our brief ministry, a basket of luscious fruit, beautiful flowers and a generous request to re-turn with the spring-tide of 1890.

We have found a splendid field of labor in Galveston, where earnest souls are determined to prosecute the public work, with the best

to prosecute the public work, with the best possible material environments.

Our late sister, dear Mrs. Talbot, labored here at her home with earnest zeal, and her memory is fondly cherished. The reaper of the spirit has also taken Mrs. Raudall, whom we remember as full of spiritual comfort. But the mystic scythe of Father Time cannot cut down the flowers in our earthly gorden of spiritual comfort. down the flowers in our earthly garden of spiritual workers so that no other buds of promise shall fail to bloom into activity. There is always some one or some thing to replace each

loss.

We have just heard that our dear friend and brother, Mr. Clugston, of Ashland, O., has been gathered unto the workers in spirit-life. We but a few weeks ago were at his home, and by the influence of his zeal held successful meetings. Some one must take his place in the earthly work, and doubtless will.

Thus, if we fail to meet our many friends again in the flesh, we are certain that in the spirit we shall do so with added power and

love.
I should not conclude without saying that we I should not conclude without saying that we expect to remain South until the first of February. Our route is then westward, after a brief rest at home. We have no Sundays disengaged before August, 1890. That month will, likely be spent in Colorado. It is possible that our spirit-friends will finally permit us to visit the Pacific Coast for the fall and winter season of 1890-91. We are in receipt of invitations that way, and can now promise our services in no other direction. Hence, it is possible that we must decline camp-meeting offers for 1890. We are subject to our spirit-guides. Whereever they feel that we should best serve the good cause, there we prefer to go. Yet we

good cause, there we prefer to go. Yet we want to hear from our friends everywhere, and will do our best to serve their interests and needs both in person and spirit."

Massachusetts.

HAVERHILL .- "That the recent labors of Miss Lucy Barnicoat have been well appreciated in this place," writes a correspondent, "may be gained from the following condensation of an editorial article appearing in The Gazette under the heading: 'Remarkable Mental Phenomena':

"At the Fraternity Spiritualist meeting in Brittan Hall, Miss Lucy Barnicoat, of Boston, was the inspirational speaker, and also gave psychometric readings. In the afternoon she read a selection from Dickens: 'The Child's Dream of a Star.' The utterance 'And the Star still shines,' was the subject of the afternoon talk, which was hopeful and cheering. In connection was the recitation of an interseting noem esting poem.

In the evening the speaker called for a sub-

ject from the audience, and the one given was: The progress of the country in the next one hundred vears. The speaker occupied a full hour in its discussion in a systematic and lucid manner, all the time rising to an inten-

lucid manner, all the time rising to an intensity and power of expression which was a matter of wonder and interest to her auditors.

The prophetic story of the progress of the country in the hundred years to come was given as a brilliant advance, the era being termed the electric and spiritualistic age. It was claimed that it began about fifty years ago with the dawn of Modern Spiritualism, which, in the order of Providence, came to this Western world, and is linked with the electric development which has since followed it. These velopment which has since followed it. These two are to be combined in results which in the opening years will illuminate and astound the world. The speaker received a cordial expression of satisfaction from the audience.

Next followed what purported to be the inspirational control of Alice Cary, who delivered a touching poem, addressed to a mother who was present, as voicing the thoughts and wishes of a daughter on the other side of life. This was in connection with a psychometric reading of an article belonging to a stranger, which was acknowledged to be correct in its

Miss Barnicoat is a well-known lady of Boston, of whom, upon inquiry, it is learned that she is the eldest grand-daughter of the late Capt. Wm. Barnicoat, who was for twenty years chief engineer of the fire department of Boston, and for fifty years in some way connected with the municipal government of that city. Altogether the meeting was one of remarkable interest as to what was spoken, and also in the associations of the speaker with the history of the past."

Connecticut. DANIELSONVILLE. - W. DeLoss Wood

writes: "On the evening of Nov. 8th Hyde Hall was crowded, and within twenty minutes after the door was opened over three hundred left, being unable to gain admission. An orchestra of seven pieces furnished music. W. DeLoss Wood, manager and chairman of the meeting, introduced Edgar W. Emerson, who, after a poem and invocation, gave a brief explanation of the origin of his mediumship. He then passed under the control of his guide and proceeded to give evidences of the presence of spirit intelligences. Over thirty different tests were given, the explanations, details and measure sages that accompanied them creating profound wonder and thought, all of them being instantly recognized. The best of order prevailed, the greater part of the time complete silence reigning; and, as the last test was given, and Mr. Emerson took his seat, so intense-Hall was crowded, and within twenty minutes and Mr. Emerson took his seat, so intensely interested were the people that it was a full and Mr. Emerson took his seat, so intensely interested were the people that it was a full minute before they arose to depart, all regretting it was over, and the expression that they could have listened several hours longer was heard on all sides. Outside of mediumship Mr. Emerson is a gentleman who wins the respect and esteem of all classes. As a medium he is unexcelled in his phase, and has created a most favorable impression here with the press and the intelligent Christian people, who are anxiously waiting for his return. We have his promise for the next 'open date,' which we hope will be soon, when we can introduce him to an audience of over eight hundred. His visit here has done more for the Cause than any previous event.) So conclusive and real were the tests that many persons were moved to tears, and so accurate in detail that the skeptical were nonplussed, and have no explanation to offer in lieu of the spiritual hypothesis, and at the close of the meeting many of the audience passed to the platform, thank-

ed Mr. Emerson, and verified the truthfulness of the spirit power manifested through his or-ganism.

Maine.

EAST PITTSTON.-Mrs. H. J. Marsor says: I have been a reader of THE BANNER for twenty-five years. When I became a Spiritutwenty-five years. When I became a Spiritualist, twenty-four years ago, I was the only one in the town, and suffered much persecution; but my faith failed not, and after all these years of trusting and waiting I feel to rejoice for we have now quite a little band of good Spiritualists, and a few mediums. I hope before many months to have a little society started where we can work in unison for the advancement of the Cause in this region.

We have also an excellent medium, Dr. H. F. Merrill, (editor of Twillght) who is a good and honest man, and a grand test medium. I attended a circle which he held in Gardiner a few weeks ago, and received some wonderful

few weeks ago, and received some wonderful tests, as did others in the circle. He has since visited at my home, and has given other members of my family some very fine tests. I think if the Spiritualists in this vicinity will give him the encouragement and support he so well deserves, he will prove a great help to us, and to the cause we so much love."

California.

LOS ANGELES.-T. D. Woolsey sends us clipping from a local paper detailing the strange case of a young man who seems to possess a double personality, as, at times, he appears to be a character entirely different from himself Our correspondent wishes to know from our Circle Room Band the meaning of the mystery. We have submitted the case to Spirit John Pierpont, who says it is undoubtedly one of obsession of a medium by a spirit; that the young man is a partially developed medium, and that a band of spirits are evidently exercising their powers upon him for their own purposes

THE BALLAD OF DEAD MEN'S BAY.

The sea swings owre the slants of sand, All white with winds that drive; The sea swirls up to the still dim strand, Where nae man comes alive.

At the grey soft edge of the fruitless surf A light flame stuks and springs; At the grey soft rim of the flowerless turf A low flame leaps and clings.

As lithe snakes turning, as bright stars burning, They bleker and becken and call; As wild waves churning, as wild winds yearning. They flicker and climb and fall.

A soft, strange cry from the landward rings—
"What alls the sea to shine?"
A keen sweet note from the spray's rim springs—
"What fires are these of thine?" " A soul am I that was born on earth

For ae day's waesome span; Death bound me fast on the bourn of birth Ere I were christened man."

"O well is thee, though the weird be strange That bids thee fit and flee; For hope is child of the womb of change, And hope keeps watch with thee.

But I that lighten and revel and roll With the foam of the plunging sea, No sign is mine of a breathing soul That God should pity me.

"Yes! I that know nor lord nor life More sure than storm or spray, Whose breath is made of sport and strife, Whereon shall I find stay?"

'And wouldst thou change thy doom with me, Full fain with thee would I: For the life that lightens and lifts the sea Is more than earth or sky.

"Take He my soul that gave my soul, And give it thee to keep; And me, while seas and stars shall roll, Thy life that fails on steep."

That word went up through the murk mid sky, And even to God's own ear: And the Lord was ware of the keen twin cry, And wroth was he to hear.

He's tane the soul of the unsained child That fled to death from birth; He's tane the light of the wan sea wild, And bid it burn on earth.

He's given the ghaist of the babe new-born The gift of the water sprite, To ride on revel from morn to morn And roll from night to night.

He's given the sprite of the wild, wan sea The gift of the new-born man, A soul forever to bide and be When the years have filled their span.

When a year was gone and a year was come,
O loud and loud cried they—
"For the lee-lang year thou hast held us dumb;
Take now thy gifts away!"

O loud and lang they cried on Him, And sair and sair they prayed: "Is the face of thy grace as the night's face grim For those thy wrath has made?"

A cry more bitter than tears of men A cly more inter than tears of men From the rim of the dim grey sea;— "Give me my living soul again, The soul thou gavest me. The doom and the dole of kindly men, To bide my weird and be!"

A cry more keen from the wild low land Than the wall of waves that roll;— "Take back the gift of a loveless hand, Thy gift of doom and dole, The weird of men that bide on land; The weird of men that blue on.... Take from me, take my soul!

Winds may change at a word unheard, But none may change the tides; The prayer once heard is as God's own word; The doom once dealt abides.

And ever a cry goes up by day, And ever a wall by night; And nae ship comes by the weary bay But her shipmen hear them wall and pray, And see with earthly sight

The twofold flames of the twin lights play The twofold flames of the twin lights play Where the sea banks green and the sea floods grey Are proud of peril and fain of prey, And the sand quakes ever; and ill fare they That look upon that light.

—A. C. SWINBURNE.

Cash and Matrimony. In nine cases out of ten if a young gentle-

man who aspires to the hand of a girl should visit the father, and intimate that his readiness to go to the altar depends on the amount of money the child will represent, he would go home on crutches, if there were enough of him left to go home at all. The American father, as a general rule, regards his daughter as a gem of purest ray serene, and looks on the man who has attracted her attention as the luckiest fellow on this planet. There is no jingle of coin in his affection for his offspring, gle of coin in his affection for his offspring, and if he detects a jingle of coin in the affection of the suitor, it is apt to raise a blizzard which tears him up by the roots and hurls him into inter-sidereal space, where there is weeping and walling and gnashing of teeth. We may come to all that by-and-bye, when we are three or four hundred years older, but in the meantime we shall preserve our old conservative notions that cash and matrimony had better be kept apart as far as possible.—New York Herald.

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Words, of you keep 'em, pay their keep. But gabble's the short cut to ruin.—Lowell.

Some miles

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When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' provious 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 Pight.

BOSTON, SATURDAY, NOVEMBER 23, 1889.

[Bntered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street. Boston. THE AMERICAN NEWS COMPANY,

89 and 41 Chambers Street, New York COLBY & RICH.

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THURSDAY, Nov. 28TH, having been set apart by the constituted authorities as a season of Thanksgiving, the Banner of Light Establishment will remain closed throughout that date.

ADVERTISERS desiring to renew their cards in THE BANNER for Nov. 30th are requested to have their notice of such continuance at this office on Friday, Nov. 22d, instead of Saturday, Nov. 23d.

As we go to press one day in advance for that issue, CORRESPONDENTS must see that their notices, etc., reach us on Monday morning, Nov. 25th, to insure

Natural Phenomena and Nature's Laws.

A highly thoughtful and admirably expressed essay was read not long since by Hon. F. H. Bemis before the Psychological Society of Meadville, Penn., on the "Consistency, Continuity and Universality of Natural Phenomena and Nature's Laws," which was published at length in a local paper, and well merits a much more extended notice. He began with the assertion that all natural phenomena are due to natural causes, and must therefore be as permanent and abiding as the causes which produce them. And all natural causes must be as continuous, persistent and unfailing in their operation as Nature itself; and Nature. in its forces, is absolute, because it is an expression, or projection, of that divine and eternal energy which we call God.

All phenomena, too, are the outcome of hidden forces. The causes producing them are beyond the ken of mortal vision. We witness only the appearances; eye hath not seen the hidden causes from which they proceed. This material universe is but a partially perceived phenomenon, embracing a variety of resulting phenomena, all preceeding primarily from an eternal cause. Matter is a phenomenon, but does not produce other phenomena. All phenomena proceed from being, either absolute or dependent. That being is spiritual entity. Its hidden source, human or divine, has never been fathomed by reason. Science is baffled hefore the mysterious essence of life.

Thus all phenomena come primarily from spiritual sources. It would seem to follow that the spiritual laws, as well as the physical, which govern this universe of mind and matter, are persistent, unchanging, and absolute all phenomena proceeding primarily from one in their operation. They cannot be spasmodic great First Cause. or intermittent. If there be anything exceptional in this universal order, it must only verify and confirm the uniform and harmonious operation of nature's laws. It must be an exception that verifies the rule.

Human inspiration is a spiritual phenomenon. It is generic in its nature, and therefore common to the race. Whatever is true of one man, in one age of the world, is measurably true of all other men, in all other ages of the world. Theologians make a distinction between natural and revealed religion; it is a distinction with no reason for a difference. A religion that is from God must be in harmony with nature, because nature is from God. God's word and works never contradict each other. A religion not in accordance with nature could not be revealed to man, because man is natural, the child of nature. Revelation is a natural process. When a human mind, by the inspiration common to all minds, per- | TURE OF MAN."

coives a truth not previously recognized, and possesses the capacity to formulate it and state it, so that others can understand it, revelation comes—a truth is revealed. To eyes that see and ears that hear God is eternally revealing himself, now as much as in the days of old.

Whatever is true in one age or in one religion, is true in all ages and in all religions. Nothing can be true, and nothing can occur, whether in the material or spiritual realm, outside of or in opposition to natural law. Because natural law is but another name for God's way of doing things. It is the divine and immutable order. These are fundamental theological truths, for a logical basis on which to predicate and from which to deduce certain affirmations. Not by intuition, for it is not reason, can men generally obtain a knowledge of personal immortality; the only real evidence of continued existence after death is that of spirit return and spirit communion. This is the only irrefragable evidence.

There is no dispute between Spiritualists and Christians as to the nature of the evidence. The New Testament is full of evidence of spirit return, spirit control and spirit communion. If we may believe the record, the socalled dead return to earth. Spiritualist and Christian believers assent to this record of events in apostolic times as being historically true. There is no dispute as to the varied spiritual phenomena which are said to have occurred in Judea eighteen hundred years ago. But as to the source of these phenomena and their continuance and universality, the Spiritualist and the Christian believer do not agree.

The Christian bases his affirmation of these occurrences on the theory of a special and exceptional dispensation of Providence-an interference with the uniform operation of natural law. While it is admitted that these phenomena occurred in anostolic times, it is not admitted that similar phenomena have occurred in any other period of the world's history. They say that that was an age of miracle, in which God himself, in human form, was the chief actor. With this position the essayist takes issue. He refuses to concede that there sible. The emancipation of labor from the can be any miraculous phenomena, in the sense of being in opposition to nature, or with God's way of doing things. For God is immutable, and never contradicts himself. We may be sure that all phenomena occur, if at all, in strict accord with natural law. This is the Divine and irreversible order. Mystery may hide the causes, and we may be unable to reconcile what appear to be contradictions; but faith and trust in an immutable God will not let us believe that he ever contravenes or contradict his unchanging purposes.

Let us not believe, continued the essayist, that the laws which prevail in that interior realm of the spiritual world are less constant and unvarying in their operation than those which prevail in the realm of phenomena. If there indeed be a spiritual world, the abode of departed human souls, of which this material world of ours is but the outward show and phantasm, we may reasonably infer that to its inhabitants it cannot be less real and tangible than is ours to our earthly conditions. And knowing, as we do, that ours is subject to immutable natural laws, it would seem to logically follow that like immutable laws and conditions, suited to that higher realm, would follow us there. They most certainly would follow wherever God reigns. And if there be any subsisting relations between the friends remaining here and those who have gone thither, then assuredly such subsisting relations cannot escape the law of Divine and immutable conditions. In other words, these relations and the law of intercommunion between the two worlds cannot be different from what they were when the first human soul made the transit.

Therefore, if any human soul ever broke the silence of death, it was in accordance with laws and conditions common to all other human souls. Spiritual laws and conditions are as operative now as they were eighteen hundred and more years ago. But if these phenomena are peculiar to Judea, and are to be separated from the orderly processes of natural law, then how poor and meagre are the evidences of man's continued existence after the dissolution of the body! How ominous and suspicious are the eighteen centuries of silence and death which have intervened! But if they are intimations and evidences of man's immortality, such as have distinguished all the great religious movements of the world-if they are part and parcel of the spiritual nature of man, then how potent and conclusive is their testimony!

God's relations to the people inhabiting Palestine nearly two thousand years ago did not differ from his relations to any other people in any other age or country. And it is a pity that it should be deemed necessary so to affirm. Theologians ought to know that, if God is immutable, as they profess to believe, he cannot be the author of a special and exceptional dispensation. Because such a dispensation would imply change; that Divine intelligence had been moved by new reasons, not previously considered, to adopt untried expedients to meet unanticipated moral contingencies. We cannot suppose an omniscient God to be surprised by unexpected contingencies of any kind. Therefore, the theological notion of a

special dispensation cannot be accepted. The conception of God which concedes no possible failures to be provided for is a far more worthy and just one than this. God is the author of but one dispensation, or moral government, and that is from eternity. It is absolute, irrevocable, and self-executing. It is a part of the moral nature of every child of God: And there is no escaping or evading it. It will take care of itself. As it has God for its author and eternity for the scope of its operation, we may be sure it will eventually work out for every soul its beneficent purposes. Consistency, continuity and universality are true of

FLOWERS FOR OUR FREE CIRCLE.—We trust the friends will not forget that donations of flowers for the adornment of our Free Circle-Room table are always received by us with gratitude. The presence of these earthly blossoms is pleasant alike to those who attend in the mortal and those who from spirit-life draw nigh the medium for the purpose of communing with their friends. In this connection our thanks are returned to Mrs. Geo. Shepardson, of Marlow, N. H., for a fine display of fall flowers by her forwarded recently to this

We shall print next week the report of a lecture delivered Nov. 3d before the Psychological Society of Meadville, Pa., by A. B. Richmond, Esq., bearing title: "THE DUAL NA-

Churchmen on Workmen.

There are churchmen, says a writer in the Now York World, who believe that they are obeying the command of their head in "leaving all and following him," by taking up the cause of the tollers. Of that class Fr. Huntington is the most notable example. Possessed of enthusiastic devotion to his church, the son of a popular bishop, he could have aspired to any lucrative living he desired. Instead of that, he chose to cast his lot with the wage-carners, living in their tenement houses, mingling with them in their daily walks of life, learning their weaknesses and their strength. He has thus gained the confidence of men who were estranged from all forms of church worship, because they believed that modern ecclesiasticism sided with those who have the heaviest bank accounts, whether obtained honestly or otherwise.

There are others in the same Church, continues the writer, who took up the cause of the workmen; who dared to preach against the tendency toward plutocracy and the injustice of certain employers. But they were rectors of fashionable churches, and the wardens and vestrymen plainly told them that they had to choose between those who supported them and those with whom they sympathized. Like the rich young man in the parable, they "turned away sorrowful." As Father Huntington himself has said, "of the consequence to themselves and their families of taking the side unpopular to the class that at the present pays most salaries and supports most churches, some of the clergy can already speak."

But the labor movement will go on, in spite of all sorts and kinds of hostility, and in spite even of those who hold themselves neutral. It is the bulwark in this nation against plutocracy, and to its standard the common people must rally. On that standard is emblazoned the declaration—"Our aim is to make industry and moral worth, not wealth, the true standard of individual and national greatness."

Could any cause present stronger claims on broader basis? We do not see how it is posgrip of the spirit of monopoly is the one issue that fills the air to-day and compels universal attention. The last traces of serfdom are to be eradicated in this our day and time.

The Royal Commission's First Report.

The Vaccination Inquirer for November conains a summary of the first report of the Royal Commission now sitting in England for an inquiry into the status of the Jennerian system. It covers six sittings, and includes the evidence of four witnesses. The Inquirer remarks that the contrast between it and that of the 1871 Committee is very striking: "Then, everything was made smooth for the official witness, whilst the few who were permitted to testify on the other side were brow-beaten or bullied, or simply disregarded." "We have," continues the writer, "changed all that. Within the limits of an unfailing courtesy, the official witness has been exposed to a terrible fire of cross-examination, and been permitted to set foot on not one uncontested inch of ground."

The cause of the anti-vaccinationists has been grandly championed by able men, among them Mr. Bradlaugh, whose withdrawal from the arena because of serious illness is account ed a heavy calamity; "a terrible loss," for the reason that his keenness as a cross-examiner is of wide fame, and his intolerance of anything specious in an argument may have kept in check more than one of the official witnesses. Hopes are entertained that a sea voyage, recommended to Mr. Bradlaugh, will sufficiently restore his health so that he may be able to resume his seat on the Commission next Janu-

From what is said above it may be inferred that the anti-compulsory vaccination movement will lose no ground by the action of the Royal Commission; rather it will be the gainer, for its reports will place before the world information regarding vaccination which the people do not possess, but which it is an imperative necessity they should know in order to intelligently decide upon its merits and demerits.

Dr. F. L. H. Willis

Closes his present engagement with the Spiritual Fraternity Society at the Spiritual noon of Sunday next; and will doubtless be received—as he deserves to be—by an audience which will throng that beautiful edifice. He has given the greatest satisfaction on every hand during his stay in this city.

Attention is called to the abstract of his remarks last Sunday (eighth page), and to the exceedingly interesting paper on our second page with which he further continues his entertaining and valuable series: "The Spiritual Facts of the Ages.

Mr. Horace D. Osgood, of West Duxbury, Mass., replies in a printed sheet of four pages to Rev. Mr. Talmage's sermon on Modern Spiritualism, as printed in the Boston Globe some to answer the flery preacher. He shows, for example, that the woman whom Saul consulted is not called a witch in the Bible. He avers munication with good spirits. He recalls the son Isaac; also, the appearance of three angels to him as he sat in the door of his tent, two of whom afterward went to visit Lot in Sodom. They were materialized angels. In the book of Judges are recorded a number of instances where angels came, and gave advice to the Jews, and likewise to the prophets. Talmage objects to spirits appearing in the dark; yet the Bible says that "God dwells in the thick darkness." Moses went into the dark and alone, when he conversed with God. Christ was transfigured in the night. Peter was delivered from prison by an angel in the night. The birth of Jesus was announced to the shepherds by an angel in the night. The Bible teaches that new revelations are always to be expected.

In the alleged poisoning case at Wilbra ham, Mass., the trial of which ended Nov. 14th, the accused were acquitted. What proved to be the strongest point in the prisoners' favor-Mrs. Moore and her brother, F. E. Whitcombwas the disagreement of the four doctors and the chemists as to the cause of death. One thought it was inflammation of the stomach, another that it was poison, another apoplexy, and one doctor acknowledged that he didn't know!

J. J. Morse lectured in Keighley, Eng., Nov. 4th, upon "Home Rule for Ireland." Cottage Hospital.

Display is of the Material.

The following question (answer appended) was asked at the Banner of Light Free Circle on Tuesday afternoon, Nov. 12th, by "Observer," that the Controlling Intelligence might give his views from a purely spiritual standpoint concerning the matter of public display

made in the name of religion:

made in the name of religion:

QUES.— Being a full believer in the teachings of the humble Nazarene, I wish to ask if Jesus in spirit-life is in sympathy with such "gorgeous" and "dazzling" pageantry described by the Boston Globe as recently witnessed in Baltimore?

Ans.—All wise spirits are, we believe, humble spirits. They have within a humility which has developed with the growth of their wisdom and the unfoldment of their intelligence. This humility is of a spiritual character, and not by any means hypocritical; therefore these wise and exalted spirits deploye that which savors of display, and most certainly do they ignore all ceremonial in the name of religion or religious thought which produces a gorgeous spectacle or pageantry such us is referred to by your correspondent.

What were the teachings of the humble Nazarene? Did he not come to benefit the lowly, the hearing the foresterned to be the reason and the produces and the produces to be the produce and the produce of the lowly, the hearing the foresterned to be the produce and the produce and

What were the teachings of the humble Nazarene? Did he not come to benefit the lowly, to befriend the forsaken, to help the poor, and minister to the afflicted? We think, certainly, such were his claims and his teachings. He did not come with pomp and splendor, nor was he heralded by any save the angels of heaven, who sang of peace on earth and good will to men, to be brought in the spirit of love by this same humble individual.

What would such a spirit think of a great gorgeous spectacle produced in the name of religion? You may well ask if we think that such a pageant would attract to earth or to itself any such loving, sympathetic, helpful spirit, whose whole life and labor are exercised in ministering to the needy and the afflicted; and we say, decidedly not! If we know anything of Jesus—known as the man of Nazareth in the spiritual world—we do know this: that he is an humble follower after truth, a spirit of lave and helpfulpers. in the spiritual world—we do know this: that he is an humble follower after truth, a spirit of love and helpfulness, a teacher of moral philosophy, sending out his benign influence and magnetic strength to uplift the fallen, strengthen the weak, and guide the weary into sure paths of happiness and peace. Such a spirit is never attracted to any plane of life that is made up principally of show and display—most certainly not; he ignores all such exhibitions, and spectacles that will attract to themselves only those spirits who are pompous, who feel the those spirits who are pompous, who feel the weight of their own importance and authority much more than any high class of exalted spirits approve. Undoubtedly any pageantry in the name of religion would attract many such spirits from the other world—those beings who live in the atmosphere of this earth, who are subjects of ceremony, and who care more for what the world will say of them, and of the influences they may personally wield, than for any grand or helpful effect they may have upon human lives in beneficent ways.

We have nothing to say concerning this particular exhibition mentioned by your correspondent. If the Roman Catholics, or the members of any other churchly body, desire to make a great display of ceremony and ostentations. tion, we do not object. Such things belong to the material; they are not of the spiritual, and cannot abide when humanity has outgrown its condition of ignorance—for although it is largely enlightened upon many grave questions and subjects of the age, yet it still remains to a large extent in superstitious ignorance concerning its own spiritual welfare; when it has outgrown this fully, it will have no need of religious control of the state of the ious ceremony or ostentatious display in the name of the Church, but will find its religion in seeking humbly and quietly to do good day by day, and will spend its service of thought in lifting up its aspirations to the holy and true of the heavenly life for counsel and guidance.

A dramatic lecture was recently delivered in Tremont Temple, Boston, by Rev. Robert Nourse, on the story of "Dr. Jekyll and Mr. Hyde," in which he said that the truth centained in that singular tale finds expression in all the aspects of human life, the simplest as well as the most complex. In one respect or another-at one time or another-under one set of circumstances or another, all men combine in themselves the two characters of Jekyll and Hyde. There is this duality in phi-excellent trance medium, her special control losophy, religion, law, politics and society. In giving us tests of spirit-presence and facts in the court room the prosecuting attorney made connection therewith very satisfactory indeed. the prisoner as black as a devil is painted; This lady informed us that she had been a mewhile the counsel for the defense made him dial instrument for spirit-world intelligences out as white as a saint; and the jury is left to to communicate through for five years.

The duplicities of social intercourse were fully described by the lecturer, who drew a graphic picture of bank robbers posing as church deacons and professional philanthropists. Next he illustrated the mysterious potency of drugs, such as hasheesh, opium and alcohol, to make Hydes where Jekylls ought to be. In connection with opium he said that we were becoming a nation of opium-eaters. Another illus-Temple, on Back Bay, Boston, on the after- tration which he gave of the Jekyll and Hyde combination in human character was the employer who paid his shop-girl three dollars a week, telling her to eke out her slender income by other and questionable means, while he was himself wallowing in the pile of his annual gains.

The lamentable misfortune attending the pastor of an Orthodox church in the Dorchester District of this city furnishes a forcible illustration of the truth of hereditary influence. Want of space compels us to omit any account of the sad circumstances that have beset the Rev. C. Hudson Smith during the past year or more, and which have culminated in, as is supposed, his suicide. The one point we time since. He does not go outside the Bible wish to emphasize is that an intense devotion in one direction of the clearest powers of the mind is certain to derange all its faculties, and this derangement will in the individual, or in that the Bible does not condemn holding com- some one of a future generation, work disaster. It is stated that Mr. Smith belonged to a famcase of Abraham, when about to sacrifice his lly of which twenty-four members have been trained for the ministry. Reference to this was made at a meeting of his church Friday evening, Nov. 15th, by his brother-in-law, Rev. Frederick Campbell, who, commenting upon the fact and upon the generally admitted conclusion that he was insane, said: "He was the one that had to pay the penalty for a race that had violated the laws of heredity by a too great development in one direction.'

> LEGAL MANSLAUGHTER. - The confession of Perry Thrall, who died at Macon, Missouri. recently, that he was the murderer of the Vanderventer family in 1884, is a very good argument against capital punishment, says the Fox Lake (Wis.) Representative: "The evidence convicted a man named Duly, who was accordingly hanged. The deterrent effect of hanging does not appear to be as strong as theory would suggest. In Wisconsin, where we have no capital punishment, there is no more crime than in other States.'

The Associated Charities of Boston closes its tenth year with 767 volunteer visitors in the service of the poor. These visitors represent a central principle of the society. Their object is not only to secure relief for those whom money can help and to cheer the days of the unfortunate ones to whom only endur-A ance remains, but to influence and encourage collection was taken in behalf of the Keighley | the much larger number who need to be helped | that place again, or in any place adjacent knowing to to lead more healthy, useful or virtuous lives.

Life the Onthiomoming of Divinity.

At the Church of the Unity, Roston, Sunday forencon, Nov. 18th, Rev. Minot J. Savage began a series of sermons on "Life," his subject being "The Origin and Nature of Life."

being "The Origin and Nature of Life."

After describing the primary construction and action of the lowest forms of organic life the speaker continued: "This life has a chemical constitution, too, entirely its own, and unlike any inorganic matter; but while the chemist may take it apart and analyze its elements he can never put it together again and make life. This illustrates the difference between Materialism and Spiritualism, and between these two lies something that will give the key to the great mystery of the universe.

Where does this life come from? There are various so-called theories about it. People have been accustomed to say that life was the direct act of God, who came and breathed upon the dust the breath of life. If you consider a moment you will see that this is a mere assumption.

is a mere assumption.

I believe that the gulf between life and dead

I believe that the gulf between life and dead matter is merely imaginary. I believe that there is no dead matter; that every atom in the great universe is pulsing with life.

And what does this mean? I believe it means one God and Father, through and for all, everywhere present and creative, and that everywhere where life is it is the outblossoming of this infinite life.

The speaker at this point traced the progress of this primitive life, showing how it creates the nervous system, then the brain; next appears in reptilian and mammal form, until, in the course of its evolution, it comes to what we know as human life. He also traced the slow know as human life. He also traced the slow and regular development of life in the social idea, in art, religion and morality, and continued: There gradually dawned upon this life the consciousness of another life within and through all that was around it. From this

through all that was around it. From this grew our religion.

And this life has even dared to dream of a fairer world and a better humanity and higher truth than it ever saw; of a better world.

Where did it get this dream? It seems, wherever we trace it, that it is absurd to think that this life is anything else or less than a part of the infinite life itself, which is God, the mystery and yet the explanation of all.

But is this world the only one that is peopled with life? It is no longer reasonable even to raise this question. We know it is one substance and one life everywhere. There are probably countless worlds not yet ready to be peopled; others now passing through all the various stages that this one has, and possibly somewhere life has advanced thousands of years beyond our own. years beyond our own.

Perhapsthere is open communication between

them and the other spiritual creatures that inhabit eternity. This is not improbable, but I do not advance it as a fact.

Let us rise to a comprehension of the grandeur of life, and try to live it worthily."

A correspondent of Light (London) relates an interesting incident in her experience with spirit phenomena, as having occurred about six weeks since. She was sitting with a friend engaged in earnest conversation on spiritual work in which they were both engaged, and on which she desired immediate advice. Her friend said, "Pray for it." "I knelt," she says, "in prayer accordingly, and on returning to my seat conceive my astonishment in seeing a small piece of paper come fluttering down through the air into my lap! On opening it I found full directions for my work, and appended to the paper was a signature known only to myself. Need I say I followed the directions, and on the next visit of my friend to me we were speaking on the subject when another small paper fluttered down before us, and upon it we found a most gracious communication of approbation of the course I had pursued, in the minute and unmistakable hand-writing of my spirit guide.'

Mr. J. M. Young (Secretary of Lake Pleasant Camp-Meeting Association) and wife, and Mrs. E. C. Kimball of Lawrence, Mass., made us a brief call on Monday last. The interview was very interesting. Mrs. Kimball is an

Mr. and Mrs. Dr. W. A. Towne, healing nediums, are permanently located at the Hotel Aldrich, 98 Berkeley street, Boston. They had narrow escape from the recent fire there. The Doctor states that had he not been early warned by his spirit guides he has no doubt the building would have been consumed, with loss of life, as he was the first to notify the inmates of their danger.

Mrs. E. A. Huston called at our office recently and stated that the message of Spirit Alabama Pratt, in THE BANNER for Nov. 16th, is correct in every respect, and is fully recognized by her. The manifesting spirit was a cousin of Mrs. H.'s mother, who also joins in verifying the communication.

It is reported that an English scientist has recently said that if we should visit the moon we would find the days and nights a fortnight (of our time) in length. This is just what one of our spirit friends said through Mrs. J. H. Conant, the spiritual medium, thirty years ago.

Mrs. Shackford, of East Boston, informs us that she was present at the circle held in the Banner of Light Building Nov. 1st, and recognized Spirit George Shackford as her husband even before he gave his name through the medium, Mrs. Smith.

IF It seems almost incredible that an intelligent New England community, particularly one so widely reputed to be such as that of Hanson, in this State, should, by the consent of the committee of a Christian church, open its doors, and, where immortality is prolessed to be taught, allow a party so well known as "Prof. Starr" to burlesque Modern Spiritualism in his role of third-rate conjurer. But a correspondent writes that the "Professor" and wife a few weeks since visited that place, and calling upon the officials of the Baptist Society, desired the use of their church for the purpose, as he said, of "exposing Spiritualism." He obtained it, and used it five evenings in exhibiting as usual his line of commonplace, schoolboy tricks, declaring them to be such as Spiritualists claim to be the basis of their belief.

He even introduced the time-worn bottle-trick-n bottle having various compartments, from which as many kinds of liquid are poured—and while the good church folks distended their eyes in awe-stricken wonderment as wines and milk and other refreshments came from the remarkably productive bottle, we are informed he had the audacity to say that the exhibit vas a fair sample of spirit phenomena.

The following day the Baptist church-members were inquiring of prominent Spiritualists if such a manifestation was common in their scances, and when they vere answered that they had never witnessed such in all of their experience, the questioners began to take a different view of what had been practiced upon them. The "Prof." was then told to vacate the church, and he was about to do so and hire a hall, when it occurred to the committee that such action on their part savored of breach of contract, so they sent him word that he could retain "the house of God" the full number of nights for which he had engaged it. He did so; but it is stated he will not receive a very cordial welcome in

Five M. D.'s and __ A Mistake.

A gentleman residing at Wollaston Heights, Mass. called at our office recently and made known the following instance of the failure of professional skill on the part of the "regulars" in medicine, and the correctness of a diagnosis given by a clairvoyant or psychometric physician. His name and address are with

us, in case further details are desired by any inquirer: A sick man in one of the principal cities of Central New York was afflicted with a mysterious disease. Four local physicians-one after another, and then as might be said in a measure conjointly-were connected with his case while he lived, and a prominent specialist in a large private institution, also in Central New York, was called in consultation with two of them. The verdict rendered by these doctors in conclave was that which each had individually arrived at in working on the case, viz.: that the patient had a severe trouble with his liver; the consulting physician was of the same opinion. It was thought by one that a sea voyage to Nassau, New Providence, would do good in the case, by quickening the action of the liver. It was suggested by another that his re moval to an insane asylum some two hundred and fifty miles away might do him good. None of the M. D.'s evidently looked for a fatal result in the case. though his illness extended over quite a period of -but in the midst of their cogitations the pa-

tient passed to spirit life So far as to the good which these learned (after the manner of men) practitioners accomplished for their patient. Let us now turn to a revelation made-too late, however, to be of any good to the invalid-by one of the physicians against whose right to practice the "regulars" in medicine have leveled all the enginery of law in various states in the Union:

As a last resort on the part of one of the sick man's friends, a lady resident of Boston was furnished by mall with a lock of the patient's hair, and requested to visit some reliable clairvoyant or psychometrist and discover if possible the nature of his malady. The diagnosis of this physician, given at once and without hesitation, was that the sick man was afflict ed with a cancerous affection of the stomach-nothing was the matter with his liver, though it might exhibit sympathetic symptoms-and he would never recover, though he might survive for a time. Another lock of hair was subsequently forwarded to Boston; the lady carried it to the same clairvoyant physician as before when he replied that the patient was already "more dead than alive "-which proved to be the case, death ending his sufferings on that same afternoon, but a few hours later than the date of the sitting.

A post mortem examination, made by one of the five physicians who had been so long conversant with the case, revealed, to his great astonishment, the presence of cancerous affection generally in the stomach and upper bowels-the stomach itself having contracted till it could contain but four tablespoonfuls.

It is by no means certain, of course, whether this case was curable from the first by any system of practice, but certainly any thinking individual would prefer to trust his case (or that of a loved friend), if sick, to the care of the practitioner who (as did this clairvoyant or psychometric physician) made the true diagnosis, rather than to the five professional gentlemen who wandered in this instance aimlessly in the dark, "the blind," though unwittingly, "leading the blind," till he fell "into the ditch"—the grave! But this same right of reflective and reasonable choice of physicians is precisely what all "doctors' plot' laws, framed in the interest of a medical trust, deny wherever they exist to the citizens of this country. In the light of such practical evidence shall free Massachusetts put on the Allopathic collar?

Church Exemption from Taxation.

The Spiritualists of Montreal, organized under the name of "The Religio-Philosophical Society." have placed the Finance Committee of that city in a quandary from which it will find it difficult to extricate itself without knowing more about Spiritualism than it does now. That Society petitioned for exemption from taxation on the ground that the temple occupied by it is a church. When the petition was presented the ignorance of the committee upon spiritual affairs exhibited itself. In answer to the inquiry, "What is that?"-referring to the Society-one said it was "a sort of free-thought club"; another that it was not common sense to recognize a body as religious that did n't believe in religion. The petition was finally referred to Mr. Roy, the City Attorney, for an opinion.

There appears to be a feeling in the minds of many of our Canadian neighbors that the exemption from taxation of church property is a grievous wrong upon those whose property is in another form, and for that reason subject to assessment. We venture to say that no such petition would have emanated from the Spiritualist Society, had not other societies not one whit more "religious" than itself, been granted exemption; but it very reasonably concluded that from the nature of its services, it is, in every sense of the term, a "religious society," or "church," and on that ac count is entitled to all the privileges granted to such

The Star remarking upon this exemption policy says:

"The incident, however, serves to show the absurdity of the whole system of tax exemptions on ecclesiastical property. Who is to decide whether a club system of philosophy is religious enough to entitle it to legal recognition as a church? If the teaching of pernicious doctrine is fatal to a church's claim to exemption, who is to decide what doctrines are pernicious? We venture to say there are not two clergymen in Montreal who would not unhesitatingly declare that the great majority of churches in this city are teaching false doctrines.... We would like to see other churches following the example of the Sherbrooke Baptist church, and refusing to accept the privilege of an undue exemption from taxation." The Star remarking upon this exemption policy says

"The Arena."

The first number of a monthly magazine bearing the above name has appeared in this city. The publishers announce that it is to occupy a field peculiarly its own as an exponent of modern thought. Among the contributors to the contents of this issue are Rev. M. J. Savage (a portrait of whom is the frontispiece), who writes upon the "Agencies Working a Revolution in Theolegy"; W. H. H. Murray, who considers "The Religious Question"; Mary A. Livermore, who writes of "Centuries of Dishonor"; Rabbi Schindler, J. R. Buchanan, Hudson Tuttle, and Helen Campbell.-In the second number (January) articles are to appear from Col. Ingersoll, Henry George and Dion Boucicault. The Arena is published in this city, Pierce Building, Copley Square, at \$5.00 per annum. B. O. Flower, Ed-

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS. Amounts received since last acknowledgment

From Worcester, \$2.35; H. Sanders, \$2.00; L. R. Eames, \$1.00; Hiram Thomas, \$2.00. Thanks, friends.

Mrs. R. S. Lillie has, it is announced, instituted a sociable and dance combined, to be given at the Investigator Hall, Boston, every Thursday evening-the opening one to take place Nov. 21st. This entertainment is intended to serve a threefold purpose, and is patterned after a similar enterprise annexed to a society in Connecticut, which has thus far been quite successful. Its purposes are, 1st, to bring about a social interchange of thought; 2d, to allow all who desire a change to dance from 8 o'clock to 12; 3d, to add to the funds for assisting in supporting the meetings of the Society she addresses at Berkeley Hall.

SUMMERLAND .- It will be seen by reference to the advertisement of Summerland, on the seventh page, that the proprietor has surveyed the Rancho, dividing it into small tracts which are offered at moderate prices and on easy terms to actual settlers. We are informed that but one tract will be sold to each buyer, in order to prevent speculation, and that the prices per acre are lower than has been offered for the entire Rancho

Le Messager, of Liege, Belgium, with which we exchange, repeats the story that the telephone has been in operation in a certain sense in India for over a thousand years; and that an Anterican who visited that country testifies to having communicated with a friend between two distant temples through one of the ancient underground instruments.

NEWSY NOTES AND PITHY POINTS.

BRAZIL, 1889.

Up from the Southland comes a sudden heat!
The laws are dumb; the soldlers will not fight;
The little boys begin to shoot and stab;
An Empire topples over with a shrek
Like an old woman, and rolls down the world!

The Pan-Americans have traveled six thousand miles over thirty different railroads during their tour of this country, and the accommodations all the way liave been better than they could find at home. They will have a grateful appreciation of our resources, as well as of our hospitality.

The South, which it was prophesied the liberation of the slave would ruin, enters into undreamed-of prosperity through emancipation. So America, instead of paralyzing her industry by free trade, will multiply her flocks and factories and become the workshop of the world, says a writer on political

King Luis of Portugal did not in all his reign sign a single order for capital punishment. He had conscientious scruples about inflicting the death penalty, and so succeeded in making it practically obsolete in his dominions.

With the departure of the two Dakotas, Montana and Washington into Statchood, there will remain five organized Territories-Idaho, Wyoming, Utah, New Mexico and Arizona-and two unorganized-Alaska and the Indian Territory.

Probably the longest word in the German language is in the last edition of the official journal of commissions. Here it is: "Mettamidomethiathylmethylbenzyldiamidophenylcarbinol."

In every matter think of the end.

France had 52,779 public schools and 2,700,000 pupils fifty years ago. The number at present is 81,130 schools and 5,600,000 pupils.

A lie
Will fly
On wings of light,
And leave a dismal trail,
While truth,

Forsooth,
Would lose the fight
In racing with a snall.—Rural World. The world has learned to look with suspicion upo

those who are continually crying "Stop thief!" [MIND OVER MATTER.]—Barber—"Does this razor hurt you, sir?" Victim—"It would if I weren't a Christian Scientist."—Ex.

One of the results of the recent Catholic Congress a Baltimore has been, it is reported, that the ban has been removed against secret societies, so that Catho lies in America can join all such organizations save the one exception of the Masonic order.

One-third of the fools in the country think they can beat a lawyer in expounding the law. Two-thirds of them think they can put the minister in a hole in preaching the gospel; and all of them think they can beat the editor in running a newspaper.—Hardwick Gazette.

They have discovered a bad leak in the United States Treasury vault, but it only allows something [water] to leak into it. That is n't the kind of a leak they usually discover in such localities.

Evidence exists going to show that the sea-port along the New York and New Jersey coast is slowly sinking. Anent this fact, The Picayune moralizes as follows:

follows:

"People have regarded with a sort of pity and disdain a city like New Orleans, standing lower than the flood line of a great river, where ceilars and underground sewers are virtually impossible, and where the drainage is effected by lifting the water over the surrounding embankments. It is known that such a sinking is in progress upon the coasts of Greenland, Norway, and other regions, and the indications are that the shores of Jersey and New York are concerned in such a movement. It is an interesting matter which we leave to the geologists."

Beginning with January 1st next, the Rev. T. De Witt Talmage, D.D., will become one of the editors of The Ladies' Home Journal, of Philadelphia.

The problem of coëducation of the sexes is being worked out with substantial success at Oberlin and in the State universities of the West, and is receiving standard illustration as to its practicality at Sage College, which is a part of Cornell University, N. Y.

Miss Clara Barton says that since June 15th over twenty thousand persons at Johnstown, Pa., have received aid at the hands of the Red Cross representa tives. Three thousand families have been supplied with the articles necessary for the reëstablishment of home life. Six houses have been furnished, warmed and lighted and passed into the hands of local physicians for the use of homeless sick needing shelter and

The Turkey that's at present living, And strutting round so proud and gay, Will soon be slaughtered for Thanksgiving And stuffed with sage, etectera.—Courier.

Our part is to conspire with the new works of new

The Sower, of Detroit, Mich., which has been pub lished heretofore as a semi-weekly of eight pages, is now issued as a four-page hebdomadal, (without increase of price,) which is a great improvement on the previous plan.

The empire of Brazil-as already widely narrated by the daily press-has ceased to be. The revolutionary party has assumed the reins of government, and appointed Gen. Deodora da Fonseca President (mayhap dictator). The venerable Dom Pedro, Emperor, who is so pleasantly remembered in the United States, has found a home of exile in Lisbon; but the republic, which is to be known as the United States of Brazil, will maintain him there in suitable state, drawing the necessary funds from the civil list.

NEW MUSIC.-We have received the following new music from White, Smith & Co., 538 Washington street, Boston: Vocal-"Stay Thou with Me," duet for soprano and tenor, by Evan Stephens; "Jesus, Lover of My Soul," a sacred song, words by Charles Wesley, music by Berthold Tours; "Please sell No More Drink to My Father," words by Mrs. Frank B. Pratt, music by C. A. White. Instrumental-" Marguerite Quadrille," by C. A. White; " Peep o' Day Polka," by George Fox. The Folio for November is also received from the same publishers, containing a full-page portrait of Arthur Nikisch, the new director of the Symphony orchestra, together with eighteen pages of choice music and instructive reading matter.

The Cape Ann Advertiser states that Gloucester, Mass., lost, for the year ending Nov. 9th, 1889, fourteen vessels and seventy men in its ever-dangerous

BY EASY DEGREES.—An old and well-posted goat who was kept by a secret society for use in initiations, was chewing the leg of a boot, when a young kid came along and asked: "Say, do n't it make you awful tired to have those fellows in the lodge ride you so much?" No, not much. You see, I get used to it by degrees."—Teras Sittings.

"Edison has a new invention, whereby you can see man's face miles away," said Smith. Mrs. Smith-Oh! how nice. James, you will buy one, won't you? You can then stay in at night and still see the man."

"In Adam's fall We sinned all!" is now rendered by the truly orthodox: "The human race is implicated in some terrible aboriginal calami-

That lively press correspondent Nellie Bly-of whom an audacious exchange remarks that she does not "shut her eye when she goes to sleep"-promises to prove that truth is stranger than fiction. She is going to put a girdle round the earth in less time than Phineas Fogg did. William Shakspeare's Puck having, however, accomplished this in forty minutes, is probably destined to hold the championship.

"-hence the doctrine of Original Sin.

If the widow of Col. Goodloe (of the Goodloe Swope tragedy in Kentucky) is fitted to succeed her late husband as Collector of Internal Revenue in Kentucky, there doesn't appear to be any good reason why any woman should not aspire to such a position.

New Work by W. J. Colville.

The manuscript of W. J. Colville's great new book "Theosophy-A Study of Man and the Universe," has been placed in the printer's hands, and work is now progressing on it as rapidly as possible.

The offer at \$1.10 for this large and valuable book, delivered postpaid to any address in the United States or Canada, or 4s. od. to any address in Great Britain and Ireland, or any country embraced in the Universal Postal Union, and 5s 6d to Australia, New Zealand or South Africa, can only continue a very short while longer. As soon as published the price, postpaid, will be \$1.60 in America, or 6s. 6d. in Great Britain and the English Colonies (except Canada).

The work proper contains twenty-six lengthy chapters, dealing with the spiritual ideas and experiences of mankind from the earliest dawn of recorded civilization to the present hour. A copious appendix contains reviews of "The Light of Egypt," and other works of great interest, recently placed in the hands of the reading public.

While dealing with Theosophy in all its phases, the author has given great prominence to Spiritualism, which he unreservedly endorses and eloquently elucidates; the "shells" and "astrals" of many Theosophists have only a very poor showing in the light of the sound spiritual philosophy advocated in these pages.

Reëmbodiment, Karma, and other much mooted questions are ably handled, and shown to be in per fect harmony, when rightly understood, with the high est inculcations of modern as well as ancient Spiritualism. Nationalism and other advanced social and industrial movements are freely commented upon, and in a manner which can scarcely offend any reasonable student of human nature and necessity.

Subscriptions should be forwarded IMMEDIATELY to Colby & Rich, 9 Bosworth street, Boston.

Our Fund for the Destitute Poor.

DONATIONS SOLICITED. From A. G. F., \$2.00; L. R. Eames, \$1.00; H. M Smith, \$2.00; Mary A. Boyer, \$1.00; Contributions from the Free Circles, \$6.34; Mrs. L. H. Hull, 25 cents.

"SUMMERLAND SONGS AND HYMNS" is the nam of a neat and convenient pamphlet containing nearly one hundred songs and hymns compiled by B. M. Lawrence. The sentiments of the verses are such as every Spiritualist will endorse, and the melodies to which they are adapted pleasing. The price of the book is but twenty-five cents-or two dollars a dozen copies-and it may be obtained of Colby & Rich.

THIRTY-SECOND THANKSGIVING TREAT for the Children of the North-street Union Mission. Friends and patrons invited to attend and contribute. Do nations of cash, food, fuel, clothing, etc., directed "Philip Davies, Mission Hall, 2029 Washington street, Boston," will be thankfully received and duly acknowledged by him.

The First Association of Spiritualists of New Haven, Conn., recently elected J. W. Sypher President, and A. F. Champlin Secretary.

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

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

J. W. Dennis writes us that Mrs. Carrie E. S. Twing is filling an engagement for the month of Novembe for the Spiritual Society of Buffalo, N. Y., and is draw ing good houses.

Mary C. Williams (inspirational) will answer calls to lecture at reasonable rates. Address her at No. 7 West Warren Street, Fall River, Mass. She has spoken of late to good acceptance in that place and in New Bedford.

Bedford.

Miss Jennie B. Hagan spoke the Sundays of October in Philadelphia, Pa.; she is lecturing the Sundays of this month in Stafford. Ct.; will supply the desk for Mrs. Brigham, in New York, during the Sundays in December; will speak in Washington. D. C., during January, 1890; in New York during February; in Buffalo, N. Y., during March, and in New York City during April. Week-day lectures may be secured in the vicinity of her Sunday work.

Dr. Dean Clarke's lectures in Santa Cruz, Cal., have, we are informed, awakened great interest in Spiritu-alism, so that he has been reengaged there for the third month.

Bishop A. Beals's engagement in St. Paul. Minn., has proved very successful, and the Society has reëngaged him for December. He can be addressed 240 Arundell street.

Dr. D. J. Stansbury, the medium for independent slate-writing, is located at 806 Eleventh street, N. W., Washington, D. C. Frank Winfield Baker's engagements are made for December and the first two Sundays in January. Will accept calls for private and public platforms. Ad-dress 9 Bosworth street, Boston.

Mr. J. Frank Baxter concludes his Portland engagements with Friday, Nov. 22d, and Sunday, Nov. 24th. On Monday evening, Nov. 18th, he was in Monson, Me.; Tuesday, Wednesday and Thursday evenings, Nov. 19th, 20th and 21st, in Dover and Foxcroft, Me.

Will be in West Sumner soon. The Sundays of De-cember he will lecture in Worcester, Mass. Frank A. Wiggin lectures, with tests, Nov. 24th, Newburyport, Mass.; Dec. 1st, Haverhill; Dec. 8th, Lowell; Dec. 15th and 22d, Brooklyn, N. Y. Address 9 Bosworth street, Boston, Mass.

Frank C. Algerton will lecture in Lynn, Mass., Dec. 1st and 8th; in Newburyport Dec. 15th, 22d and 29th. Address 9 Bosworth street, Boston, Mass.

Address & Bosworth street, Boston, Mass.

Mr. J. W. Fletcher delivers "Spiritualism Illustrated" in Conservatory Hall, Brooklyn, N. Y., Sunday evening, Nov. 24th. He lectures in Philadelphia during December, and delivers his illustrated lecture there Dec. 16th. Address 142 West 16th street, New York City.

Mr. Baxter in Maine.-At present, Sundays, J. Frank Baxter occupies the platform for the First Spiritual Society of Portland, Me. Week evenings he is very busy save Saturdays—speaking somewhere. On Tuesday and Wednesday evenings, Nov. 12th and 13th, he lectured, sang and exercised mediumship in Meonion Hall, Augusta, Me., to the entire satisfaction of his hearers. The Augusta paper—The Kennebee Journal—gave a good notice and report, speaking of Mr. Baxter's lectures as being thorough and exhaustive, "stating and replying to all the leading objections urged against Spiritualism by skeptics"; also of "his excellent songs and poems." It then cited quite a number of the names of the spirits announced. He made solid and lasting impressions for good. During his stay Mr. Baxter was the guest of Mrs. ex-Senator Wm. H. Bigelow.

On Thursday and Friday evenings, Nov. 14th and 15th, Mr. Baxter lectured in Concert Hall in Norway, Me. Excellent audiences greeted him, and the management folt gratified that they manifested so much pleasure as his exercises proceeded. The tests were particular in the second of the superson of the state of the same of the superson of the management folt gratified that they manifested so much pleasure as his exercises proceeded. The tests were particularly superson of the supe itual Society of Portland, Me. Week evenings he is

ure as his exercises proceeded. The tests were par-ticularly clear and astonishing. The descriptions cov-ered much ground, and brought to recollection many old-time and long departed friends, relatives and citi-zens. This active worker continues in Maine another

Value of the Phenomena.

It is nonsense for lecturers on the philosophy of Spiritualism to underestimate the importance of spirit phenomena in the work of bringance of spirit phenomena in the work of bringing the world to a knowledge of the truth. Man must first be convinced of the truth of Spiritualism before he will listen to the philosophy thereof. You may talk forever about the continued existence of the spirit of man beyond the grave, but unless you can and do prove it, the intelligent skeptic will only laugh at you for your presumption. Take test mediumship out of the Cause, and all lecturers on the philosophy of Spiritualism would have to close up their halls and turn their attention to some other pursuit as a means of livelihood. The spiritualistic press, now all too poorly supported, would have to surrender to the inevitable and quit. Give us more mediums of this class, and better ones, if possible. They are the founand better ones, if possible. They are the foundation stones, and the pillars, that uphold the temple of Spiritualism.—Golden Gate.

Never fear; they are coming.

Gardiner, Me., which appeared in a recent number of the Banner OF LIGHT, has awaknumber of the Banner of Light, has awakened a great deal of interest in Pittston, Randolph and Gardiner. A son of Mr. Thomas pronounces the message as very characteristic of hlm. Mr. Thomas was for many years keeper of the toll-bridge at Gardiner. He became interested and finally a firm believer in Spiritualism through a message from his son, which also appeared in The Banner. We are requested by a number of our readers to publish the message, which we will do in our next.—Twilight, Augusta, Me.

Horsford's Acid Phosphate recommended by Physicians of all schools for the brain, nerves and stomach.

Look Here, Friend, Are you Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren street, New York, who will send you free, by mail, a bottle of Floraplexion, which is a sure cure. Send to-day.

We have recently received a number of Prof. C. Payson Longley's latest songs, which on inspection we find to be written in that popular composer's own melodious vein. "Echoes from an Angel's Lyre," a book containing many spiritual songs, which may also be obtained in sheet music, ought to be found in the home of every Spiritualist in the country. Prof. Longley has our sincere thanks for the pleasure derived from his inspired efforts in the line of spiritual melody, in which words and music are so harmoniously blended. Colby & Rich, 9 Bosworth street, Boston, Mass., have Prof. Longley's book and sheet music for sale.—Light on the Way.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are 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 circulation to which its merits entitie it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

Colby & Rich, Publishers.

To Correspondents.

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

WM. L. C., BOSTON.-The subjects you mention cannot be presented to mortals as rerified facts, as there is no physical proof of such to be obtained. Our spirit-friends assure us hat reëmbodiment is a law by which spirits who have been deprived of necessary discipline on earth may gain that which belongs to them; and some highly intelligent spirits ssert that they have met and associated with human souls who have undergone this experience.
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gle cop. 50 cents.

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TO Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-half price in excess of the regular rates.

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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Oct. 5. 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Oct. 5.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

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Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND FRIDAYS, AT \$0'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

J. A. Shelhamer, Chairman.

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

MRS. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give decarmated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week in The BANNER.

siderable expense and published each week in The Banner.

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

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

You hatter a found to be a spirit friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

CHICKERS Of inquiry in regard to this Department must be addressed to Oolby & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelbamer-Longley.

Report of Public Séance held Oct. 8th, 1889.

Questions and Answers. QUES.—If a person heartily repents of deeds done on the earth, does the effect of such deeds follow him to the spirit-world and will he have to repent there also

Ans.—A question similar to this one has been previously presented at our scance; but we will briefly consider it, for it may reach those who

briefly consider it, for it may reach those who have not before seen what we have had to say. One who has sinned, who has in any way violated the law of nature, who has come to understand the wrong committed, who repents deeply and truly, will not perhaps suffer to any great extent in the spirit-world. Let us look at this matter for a moment, and consider what does it mean, spiritual suffering in the other world. You have come to think of it as a punishment inflicted upon you by some arbitrary world. You have come to think of it as a punishment inflicted upon you by some arbitrary power, and so you fear and tremble and dread to meet your fate. Here on earth your laws are enacted, your tribunals are established, and your officers of government pass judgment upon you for any violation of law you may commit. This is perfectly proper. We have our forms of government in the other life, but not under the same plan that: yours are framed for the of government in the other life, but not under the same plan that yours are framed for the protection of society. It is necessary for you to have your halls of justice; but when man comes to be a law unto himself, these may not be so necessary as at the present time. It has been taught through many past ages that man is under the dominion of a personal arbitrary surreme power: that this personal power takes supreme power; that this personal power takes note of every action and thought of his life; that what is wrong, what is contrary to the laws of justice and right, he shall suffer for, and this suffering must come to him as a punishment inflicted upon him by the same personality of which we speak.

But this is a progressive age, and thinking minds are learning that man is himself a record of all that has been and of all that is, in his of all that has been and of all that is, in his present life; that he records upon his own character the wrongs he has committed and the good deeds he has done, and that, by-and-bye, when he passes from earth, and the mists and limitations of this physical life are dispersed, he will see himself as he is, and be able to read clearly and unmistakably the records that have been penned. When he does this, he will perceive the wrong he has done, and understand it, and being a conscientious human being, as he must be if he is a part of the great infinite soul itself, he will suffer, he will be sorry and regret the folly and the wrong-doing of the past. As his sensibilities grow more keen, the suffering may deepen for a time, as you know very well the more sensitive one is here the more he suffers pain, and the more keen is the enjoyment that reaches his life, but after a while this suffering soul will grow out of his unhappy condition. Why? Because he will come to think more of others who are in pain, and less of himself; he will seek to help these to help those who are afflicted; thus he will find peace for his own soul, strive to atone for the wrong he has done, and after a while he will come into an atmosphere of contentment which will be very sweet to his soul. He may be assisted by high spirits who are ever ready to help and to instruct, and from the blessed influence which they bring to him he will also find peace and happiness that earth can never give. If an individual has repented of his wrong-doing sincerely on earth, and has arrived at a state of peace regarding it, then will his condition on high be one of satisfaction and contentment; high be one of satisfaction and contentment; but if the memory of his wrong-doing still continues to sting him, and it goes with him to the other life; if he is still dissatisfied, feels that he has not sufficiently atoned, that he has not paid back to humanity the wrong that he has done some individual life, then he will still suffer, and this very suffering will be of helpfulness to him, since it will stimulate him to make greater effort to pay back this debt which he owes to his kind. As he continues to do this, a greater sense of satisfaction will come to him, his self-respect will be awakened; and the soul that respects itself in this world or the the soul that respect will be awakened; and next cannot fail to win the respect of the high and pure, and he who has the respect of the pure-minded and his own self-respect will not find any deep unhappiness anywhere.

Q.—[By J. B. Angier.] We are told by returning spirits that persons who pass away in advanced age do not appear old in the spirit-realm. Is there no "growing old" there, or is it eternal

A.—That depends upon what you may understand by the term "eternal youth." We have not the appearance of age in the spiritworld that your physical bodies express; and yet the form of the spirit who has lived for many long years in the higher life, who has gained knowledge and understanding, and developed power and energy through the exercise of this knowledge, bears traces of experience and of deep thought which will tell to a careful observer the great age, so to speak, of the intelligence. We have no tottering steps and bent forms in the spirit-world; one is not obliged to lean upon his staff that he may guide his steps along because age has overpowered his strength; on the contrary, as one advances in spiritual knowledge, gains in enlightenment, he seems to be infilled with greater power, he understands more fully the currents of electrical force that play throughout rents of electrical force that play throughout the universe, and is enabled to draw from such the universe, and is enabled to draw from such the elements that he may require for the development of his vigor and the increase of his vitality; thus you will readily see that a spirit who has been centuries in the other life will not appear worn and aged, but that he will present an appearance of activity, of strength and of spiritual power. If you define the term "eternal youth" as an appearance of extreme youthfulness such as you see here among your young, inexperienced people, the spirit advanding on does not possess that; for, as we have said, his countenance will show signs of experience, marks of growth, of deepening

of life for humanity in that spiritual world as you possess here, breaking down the vital forces, exhausting the nervous system, wearing upon the mental structure and depleting the entire man—such are not with us; but you are to understand that the spirit means there is always freshness and vigor, vitality and an exuberance of strength for the souls that go marching on in their search for knowledge and for power. A spirit may be cramped and dwarfed, and present to clairvoyant sight the appearance of decrepttude, of weakness and of ago, who is earth-bound, and has not advanced in spiritual growth and knowledge; who clings to the external things of life, and has no desire to find that which is more exalting for the interior man; but even such must in time come to an understanding of themselves; must learn that they are spirits, subjected to the laws of the spiritual universe; must come under the control, the advice and management of wise, helpful tutors, who will guide them until they are able to guide themselves; and even such will, in time grow, little by little, and stop upare able to guide themselves; and even such will in time grow, little by little, and step up-ward day by day, until they have outgrown the appearance described to you and have gained one more in keeping with and in likeness to that of the spiritual world.

Q.—[By Julia Chase, Hastings, Minn.] As I knew Alexander Campbell in earth-life, of his strong opposition to Spiritualism, his positive belief in the Bible, and never hearing from him since passing away, I would like to know what his views are at this time.

A.-Alexander Campbell is not here to speak for himself, although he is now a progressive

Mr. Campbell was a man of great mental vigor; his opinions were strong, and he believed them on earth to be sound; but being a man of them on earth to be sound; but being a man of positive mind, and anxious to learn the truth and to understand life as it really is, apart from the material world, he has been a progressive spirit since passing out of the form. At first, Campbell continued in contact with those individuals on earth whom he called his followers. The Campbellites were quite a body of people, and perhaps, you might say, they are now, but not as distinctively pronounced at the present time as they have been in the past, because liberal thought has been creeping on present time as they have been in the past, because liberal thought has been creeping on everywhere, entering every denominational edifice, and making its way into the very stronghold of religion; therefore this liberal thought has reached the followers of Alexander Campbell and caused them to modify their views somewhat, many of them, although there are those, of course, at the present time, who still hold the old opinions; they have, many of them, modified their views concerning the interpretation of the Bible; also concerning the future of man. Campbell himself must have progressed equally with those on earth who have gained higher thought, not only of the Scripture, but also of this world and its formation. But we claim that this spirit, whom we at present discuss, has advanced even more fully than have those on earth who have accepted his teachings in times past, so that were he able to stand before you to-day in his old form, and speak earnestly the words which he had to give they would he of past, so that were he able to stand before you to-day in his old form, and speak earnestly the words which he had to give, they would be of different mode from what he expressed in times past. He accepts much of the Bible even now, but he gives it a different interpretation from what he did before; he not only can read between the lines, but he can see the spiritual light of many passages, and know the hidden meaning, so that, at this time, could he appear in your midst, his lessons would be very different from what they have been in the past. We believe that Alexander Campbell has communicated through mediumistic agencies on more than one occasion since his pascies on more than one occasion since his passage to the spirit-world. He has spoken for himself with no uncertain sound, and undoubtedly he may in the future return, when he can find such subjects as are adapted to his use, and give to inquiring minds that care to hear from him such knowledge and such conceptions of truth as he has gained in the other

We thank the friends for the donations of beautiful flowers this afternoon. Lotela wishes particularly to thank Pearlie for the blossoms she has brought.

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

Report of Public Séance held Nov. 1st, 1889. Almeda Fordtram.

Good afternoon, Mr. Chairman. I feel very grateful that I have been invited to speak here to day. I felt attracted to this good place, as I have heard many times of it while dwelling in the form, and always felt, if it were possible, after throwing off the old mantle of flesh, I would come and speak for myself, that my loved friends might have I had not forestrance. friends might know I had not forgotten any of them. I come also for the sake of those who doubt, to add one more link in the chain of proof of the return of the spirit. The dear friends whom I desire to reach are in Industry, Texas—a long distance from here, were we to travel in the form; but how quickly may we

travel in the form; but how quickly may we go spiritually.

I know there are loving friends who will be glad to hear from me. I am not very strong in speaking to day, but they tell me in spirit-life I shall gain a great deal by coming into the meeting and speaking for myself. I have often heard it asked, if our homes in spirit-life are so beautiful why days leave them, and return to neard it asked, it our nomes in spirit-life are so beautiful, why do we leave them, and return to earth. I will answer for myself, others may do the same for themselves. I feel that it would make me very selfish to stay in my spirit-home all the time. Then another reason is, through the law of attraction, or the affection we bear to you, we wish to come into your surroundings and speak of the land of light and love, and also to assure you that we do not forget you. Often it is said: "Well, I hope they are in heaven." Yes, dear friends, heaven is what we make it. You may make a heaven of your own, if you will, and through progression build your home more and more beautiful. Almeda Fordtram.

Edward Willis. Let me just say to you, sir, I shall not be forgotten down at old Onset, neither out in Dorchester, which was my former home. Seventy-seven years were rounded out to me. I have not any fault to find, but I was happy when they bid me step into the boat, and they did row me safely across the river. Oh! it was but a little stream—a ripple and all was over. Do not think I feared it. My dear son was so kind, and everything was done for me that willing hands could do, but the spirits beckoned me up higher. I was satisfied to leave the old earthly home (it was a new home, but that is a common way of speaking among mortals). I had thought, many times, I should enjoy the meetings, enjoy spirit communion there, and in other surroundings, but I find the change does meetings, enjoy spirit communion there, and in other surroundings, but I find the change does not deprive me of those privileges, by any means. I have frequented their meetings, I think, oftener than I could have done if I had dwelt in the old form. I send greetings to the kindred, and then I open my arms wide and say to the whole world do I send greetings to day. I am very greateful for the privilege that day. I am very grateful for the privilege that is extended to me to speak here, for I know there will be some dear friend, aside from kindred, that will be glad to hear from Edward

George D. Eaton.

How anxious I am to reach my children! This is my first thought as I take the control of a spirit in mortal life, hoping, through what I may be able to say, they may know I am not so far away but that I can give out someyour young, inexperienced people, the spirit advancing on does not possess that; for, as we have said, his countenance will show signs of experience, marks of growth, of deepening thought and of intelligence which are altogether foreign to the inexperienced, undeveloped form and expression of youthfulness on earth.

When a spirit comes to you and says: "I have met with intelligences in the other life who have dwelt there many, many years, but they are not old; they are fresh and youthful in appearance," you are to understand that this spirit means to convey to you the idea that there is no such wearing, weakening condition

not so far away but that I can give out something that may in some way afford proof to them of my continued existence. You here in the of my continued existence. You lere in the of my continued existence. You lere in the of my continued existence. You here in fine you have say proofs. I have been over anxious for the last few months that I might in some way reach my children; come into communication with them privately. Not only my children, but some dear friends will be glad to hear from George D. Eaton. Also only my children, but some dear friends will be glad to hear from George D. Eaton. Also have will say: "Why did he not speak before?" As has been explained many times by other spirits, there is always a reason. We understand that this are not called upon to express our feelings to them of my continued existence. You lere in the of my con

I have stood so close to mediums that I felt of a certainty they would call my name if nothing more; but still that is not enough; we would like to send them a message, which satisfies us much more at times than it would to come into conversation privately. It makes a vast difference; dear friends, how you meet us. Suppose it is in this way, saying, "Well, we heard from you, but what do you want?" That is no way to reach a spirit. Come to us with love, asking if there is anything particular that we wish to disclose to you. How different then the feeling you would throw over us! otherwise it is like dashing cold water into our faces. It makes no difference whother it is kindred or not; we come with greetings and love to you all. It is our purpose, our mission upon earth to try, from every source that is presented to us, to give a little light to you dwelling in this world of darkness, as one might say. I do not come here to find fault or to upbraid, by any means; far be it from me to do so; but many times we do see things and hear words spoken that crush our spirits.

I was well known in Boston and vicinity. hear words spoken that crush our spirits.
I was well known in Boston and vicinity.

Mary E. Huckins.

I feel glad, Mr. Chairman, that I have the privilege of speaking, for it will lift the clouds from some dear kindred and friends who were in darkness, mentally speaking, when my spirit took its flight into the world of light. It is partly my purpose to-day, dear friends, to let you know we are interested in you while you dwall how we are

our meeting was a friendly one. We converse together, and also do we visit the home; let me say "our" home, for we both feel an interest in you. I know that you have sensed my presence since I left the home and as the form was ence since I left the home and as the form was borne away, and often have I heard my name spoken. I will say this to the dear loving friends that speak of me so kindly: I was not afraid to go to join the innumerable company that no man can number. How true these words are; and still no fear overshadowed me, I felt it would be well. It was not a dark river, and I was borne to a land of light, where loving friends gathered around me and with happy greetings came close, their faces wreathed in smiles. It was a beautiful meeting. Thirty-one years is rather short, as you dear friends would say, to stay in the mortal form; but I have no fault to find. I was ready. form; but I have no fault to find. I was ready It was spoken from the depth of my soul be twas spoken from the depth of my soul before the Angel of Light came into the home: "I
am ready; it is well." I felt it would be well
when they called me up higher, only the
thought flitted through my mind of the loving
one who would miss me. It is the loss that
you feel, dear friends; but it will be different
when you come to understand more fully that
we have a better home where all is love and we have a better home, where all is love and peace and harmony, where beautiful little children come around us, so happy in their glee. I will not speak long to-day, but some-time, dear ones, will I converse longer. It seems as if I took a seat and was to write a letter home to my friends, for I know my words will be conveyed to them through your good paper. In West Center Harbor they will know who has spoken. Mary E. Huckins.

Nellie Stevens.

Nellie Stevens.

Will you please, Mr. Chairman, to kindly announce me here from South Braintree? I am not going to take up much of your time, for I am not accustomed to speaking in public, but I find many spirits in the same box with myself. There are some dear friends who I know will be glad to hear from Nellie; and not only that, but to know how I found things on entering spirit-life. You, dear friends in the flesh, often surmise that such and such ones do not find it pleasant. I have never met a spirit yet that will acknowledge to me they wish to enter that old body again. No; we have done with what we call the mantle of clay. We have laid it aside, and put on a bright and beautiful garment. I have no remembrance of any change of bodies; it seemed to me just like opening a door and passing out quickly. There was no suffering. The Spirit President here looked at me kindly to-day and asked me if I had anything to say. I replied that I would only be too glad to send out a few words to some loving friends, to let them know that Nellie found her home beautiful, and that all were glad to welcome her. It seemed to me as real as ing friends, to let them know that Nellie found her home beautiful, and that all were glad to welcome her. It seemed to me as real as anything could be in mortal life. Yes, let me say more so, for ours is the real life; yours is but the shadow of ours. We thank you, dear friends, for the flowers. Yes, we thank you for all the kind remembrance of spirits which led you to present the flowers. I know that these flowers are given so freely and that some lovers. flowers are given so freely, and that some lov-ing ones will be attracted much stronger to those who placed them here; and not only that, through them we may leave influences with you which we are only too glad to leave, and also to bestow our thanks. I am so happy to speak here. We often take these channels, thinking perhaps in some way our words may reach some loving one. When they come to understand that Nellie Stevens has made her self manifest, they will say: "I should hardly have thought she would have come in public." Dear friends, the anxiety that springs up in our spirits to communicate with you protects us, and we feel no fear.

John Avery.

Ito the Chairman: They tell me, sir, that all may speak who have the privilege given them by the Spirit President. Is that the term I should use, sir? am I right? [That is right.] Much obliged to you. I hardly knew when I made the attempt—but I do n't suppose anybody does—whether I should succeed or not. It will remain to be seen when I get through. I am very thankful that this life do n't end all, by any means. Why! it seems to me we just begin to live when this change comes to us and gives us a better garment. While I look down into the congregation I see one and another that I know are hoping in comes to us and gives us a better garment. While I look down into the congregation I see one and another that I know are hoping in their own souls they will find it just as we tell you. Now I'll modify that a little; you hope you'll find it a little better, if it can be, than any picture we can draw. We draw it just as well as we possibly can, but we can't find words to describe the spirit-life to you, neither can we tell you of the happiness that is bestowed upon us as we enter there. We find there is something to do; and we find there is something to do; and we find there is something to do both on this side and the other besides what remains in a name. I know out in old Springfield they will know very well, when they see this letter, who has been speaking here. [To a spirit:] What do you say, Amanda? She says, "Don't speak quite so loud." Do I talk tooloud? [No.] I don't intend to. I don't think I'll wake anybody up, for that is n't my purpose; but Amanda, who stands so close to me, says: "John, there's no need of raising your voice, so." I must be myself, and I would like them to know in the hall where they hold their meetings, as they gather there from week to week, that John Avery is one of I would like them to know in the hall where they hold their meetings, as they gather there from week to week, that John Avery is one of their company, and that I intend to be. It is where I love to go. I feel many times when I go in there that perhaps, if I get pretty close to the medium, they may possibly say that I am present; but I don't seem to get power enough. Here come the red men, walking up and down; it is to give out strength to some of you. They are not here for any bad purpose, I'll warrant you that; they come unbidden by you in the flesh, but they have a work to do. I say: God bless the red men! as has been said, we are all of one family. I am very thankful we are all of one family. I am very thankful to call them brothers. When you come to understand on this side how much power they bring and how much strength they give you, you will not look down on the red men, by any means, as you do in earth-life.

Seba Randall.

While the gentleman was speaking I stepped back, for the guides came up so closely beside him I hardly knew whether I should get a chance to speak; but as I turned again, the kind Spirit President asked me if I had anything to say. I said I would only be too glad to add one word here. It may not have a feather's weight with some, but I know with others in the families it will. William stands beside me, who passed so long ago out of mortal sight. I did understand something of spirit-return while on earth, but very little compared to what I have learned since I passed away. what I have learned since I passed away.

and I know I am not forgotten by the neighbors; very kindly do they speak of me at times. Yet you must readily understand I am not here to speak of that. There is one dear one yet waiting on the shores of time who would be only too glad to hear from me. I am grateful that the privilege is given to us, but not of, myself personally do I speak. Lovi, yes, I know, Elife, all, would be glad to hear from me; also the dear one who mourns my absence so much. I am grateful that we can work through sounds. How many times I hear them say: "What was that?" "Did you not hear it?" Yes; but how little do they understand at times that it is from some of the invisibles who come to them. To-day I breathe a message of love for those yet dwelling here. I know they need our influence; I know of the loneliness that creeps over them at times, as they are getting into years, as is naturally spoken of the form, although the spirit never grows old. I would not have thought at one period I possibly could have come on to this platform and spoken in public; but when we cannot reach our loved ones otherwise, as I have been informed, sir, we come here, because this place is especially for those who cannot reach their friends privately.

Seba Randall of Hudson, Mass. vately.
Seba Randall, of Hudson, Mass.

Jeremiah Colton.

[To the Chairman:] How do you do, sir? I guess you'll hear me; I was n't one of those weakly people. I can get in and bring a pretty good power with me. I'm not here to tell you I was a Samson or Goliah—not at all. I know I feel pretty strong, and I feel glad also to say to you I am here; and I think they will understand who has been speaking these words. It is pretty good that we can make ourselves heard, sir.

heard, sir.

Now, I'd like to have you go with me to Chirago, down on Lake street, if you will; if you have n't anything to do, why can't you give me a little while? I want you to go down by the lake, and I think then I can make you know lake, and I think then I can make you know something of what my object is in coming here. Now, I went out in a hurry. You know what that means: I was sent out. But I think that fellow did me a kind act. He thought he was getting a pretty good revenge on me; instead of that he sent me into a splendid country. I'm a good deal better off than he is. The time is coming when we'll meet again, but not with a revengeful feeling by any means. The feelis coming when we'll meet again, but not with a revengeful feeling, by any means. The feeling comes over me of going out so quickly; it will leave me pretty soon. I shan't feel anything of it after a little time, so these guides tell me. I feel just as natural as I ever did when I was here in the form. That was, I should say now, quite a good many years ago. I could n't tell you, sir, to save your life, what year we are in now. It do n't make any difference with me; It may with you. However, I want them to know, not only that I've got back here, but that I have been here a good many times, and have learned a great deal many times, and have learned a great deal from what others have spoken. It has helped me to get control. Is that it? I don't know how to say it; I suppose that is right.

I feel happy to think there is no respect of persons here; it is free for all that come in and have anything to any if they may take goated.

have anything to say, if they can take control. A number of years ago I got into a little fracas with another one, a chap I call him, and in that fracas he rather got the best of me; but I would n't have owned it if I had been in the body. No, sir, I would n't have owned it; but as long as I went out and he stayed in I 've got as long as I went out and he stayed in I ve got to say it. You know there's a place right over the line where they go who have got so much money they don't know what to do with it— when they 've cut up shines and have to take long bail

leg bail.

Well, he got out after a little time and came to our side. We haven't come in contact yet, but I think we shall after a time. I don't know when it will be—no set time about it. I know there are two people yet dwelling in the form—one in Chicago and one in Toledo—that would like to hear from me. When they do it will help them a little to get an insight into these mysteries that are spoken of by you in the form; to judge whether there is any truth in our being wide awake and active after we are taken out of the old material body. In Toledo they will know a little more about me than in Chicago. You may put my name down as Jeremiah Colton, or as Jerry; for I guess they will know me better by that. It is so nice, sir, to think we can speak for ourselves. God bless you! You need it, all of you.

Lena E. Clement Chase.

Good afternoon, friends. It gives me great satisfaction to speak here to-day. Twenty-four years was a very short period for one to dwell in the flesh, but I have no regrets. I do not come here to speak of that, only my mortal life seems so short. I am happy in my spirithome. How hard it was for my darling mother when she felt assured that I must leave her! when she left assured that I must leave her whan y times the desire has come to her to know if I have found the spirit-life beautiful. The fever! Oh! the dreadful fever. I realize a little of the sensation, kind friends, to-day as I speak, but no suffering; the sensation runs over me as I come in contact with earth and vith mortals.

How sweet it is to feel that we shall all be reunited in that land of light, where no fevers assail us, where no aches or ills can reach us, assall us, where no aches or ills can reach us, from whence we are permitted to return to our loved ones and to accomplish many purposes we have in view. My purpose to-day, in one respect, is to reach some in need of my influence, and of kind advice that I would leave with them. Then I say, when there is a privilege granted you of hearing from us do not fail to improve it. You know not, dear friends, how much happiness you can bestow upon us by listening to the few words that might be given. At 37 Kendall street, in your good city, I know they will remember Lena E. Clement Chase.

Ephraim Irish.

For forty years, Mr. Chairman, I kept well, I guess it was what you call now a drug store, as roots and herbs make up a part of the stock, but I suppose in these latter days you would as roots and herbs make up a part of the stock, but I suppose in these latter days you would not like your drug stores, your apothecaries, to be called root and herb stores. It makes very little difference what you call it. I'd give more to-day for the roots and herbs than I would for all the rest you've got. I know every one is planted by the hand of God, and for a wise purpose. Then I say, despise not the roots and herbs, but let your mineral matters go. I tell you the truth—I am not here for anything else—it would be a great deal better for you, here in the form, if you did n't touch one particle of mineral matter. [To the Chairman:] I suppose you will say, "no roots and herbs either," for I feel the magnetism as it comes from you to me. I will change a little, and say get along without 'em if you can; but there are periods in your life when I know it is right that you should stir up the old organs, and get the wheels oiled up a little. I understand full well that you would tell me it is a great deal better to get along without any kind of medicine, if you can. I am not here to preach you a sermon. I want them to know I have n't been a listener to the "Doctors' Plot" without feeling sure that in time I should have a privilege of speaking for myself. How many times have I heard 'em say: "Well. well. I without feeling sure that in time I should have a privilege of speaking for myself. How many times have I heard 'em say: "Well, well, I do n't think this amounts to much, only a few roots and herbs." Stop. Here are your clerks standing back of the counter to-day, dealing out deadly poison. Why? Because the doctors and so. Do n't misunderstand me, friends, and think that there are never periods when it is essential to call doctors. But I will say it, and I emphasize it, you call 'em too much. I know in reason you'll agree with me. Down in Rhode Island, in Providence, they have n't forgotten me: Dr. Ephraim Irish. I had considerable positiveness when, I was here, but I did n't show much of it unless I got aroused. I feel pretty well warmed up to-day. I think somebody will know about that old shop that I kept; we can't get the exact time; I guess it will come pretty well over the line of forty-five vars or more. I guess they do n't forget me. Now there 's just a single word I want to add; if anybody knows me I want them to say so, and not say that Dr. Irish never lived. If I live to-day, I lived then.

The Reporter: I remember you.]. This lady, knows me, and is n't afraid to say so. Now you know me, and is n't afraid to say so. Now you know they won't forget who I was down in know they won't forget who I was down in know they won't forget who I was down in know they won't forget who I was down in know they won't forget who I was down in know they won't forget who I was down in know they won't forget who I was down in know they won't forget who I was down in know they won't forget who I was down in know they won't forget who I was down in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

Unit and I emphasize it, you call im to much tests of law:

I give to do whit forget in the materialism white such a bequest should be worded in order to stand the test of law:

I whit some pretty well over the line of forty-five to be willed strength to stand the test of

As I look into the audience I see two that I Rhode Island. Forty years ago they made a think will readily understand who is speaking; thus with me, and shut up my shop. But they and I know I am not forgotten by the neighbors, very kindly do they speak of me at times. thode Island. Forty years up they made a class with me, and shut up my shop. But they had to let me open it again. I got the best of 'em. I thank the great God, I got the best of 'em. I had to close it up for a little while, but you know the herbs were getting seasoned all that time. Good afternoon, kind sir.

George Shackford.

While I stood so near, listening to the gentleman, I wished in my own soul there was a little more of that feeling among the people today. I do not come here to speak one discourday. I do not come here to speak one discouraging word of any doctor or any mortal. No, no; far be it from me. As I have looked into the audience, the feeling has run through my spirit: How I wish I might speak for myself. Not one twelvementh has passed since I laid off the garment of flesh and put on the bright and beautiful one that needs no more patches. My dear wife and children, these words are particularly for you to day. While I speak to you thus the tears will well up a little, but it is only for joy. I could not speak with the strength I do only for the help of the guides that stand by me. Yes, I say, God bless the red men! When we say to you, each one, that we realize all that is passing, all that is done for us, you must know that we sense everywe realize all that is passing, all that is done for us, you must know that we sense everything. The five senses, I find, are with the spirit, not the body. How grateful I am that it is thus that we are permitted to return and speak kind, loving words to those yet dwelling here. Loneliness creeps over them at home as they say: "There is a vacant chair. Father is gone." But only a step. Oh! how strange it is to us as we look into the faces of you here to-day. Once I would not have thought for a moment I would ever have come on to this platform and have spoken. As Brother Cudworth has said to me many times, as we have met and conversed together, we little know ourselves, while we are in the form, what we will be called to do after the change comes to vill be called to do after the change comes to

Dear angel wife, I know you will be patient. In a little time we shall clasp hands on that shore that knows no separations, where no partings come. I have readily understood all that has been passing; that is, when I have been in the homes, for there is more than one, and I have been interested in what has been and I have been interested in what has been taking place and is to take place, which I am not here to speak of in public. It is my purpose to day to bring you greetings. The strongest expression I can leave with you is, that I hold the same love and interest in you and my children to day that I did when I was with you in the form. Would, oh! would it could be that all might be as interested regarding their spirit-friends as one or two! I single out none, but I know the families will understand. Lizzie, oh! that you would learn something of the bright beyond, and know that your father to-day would not utter a that your father to-day would not utter a falsehood. No; far be it from me. I send greetings to all the old neighbors and to the whole world; that takes them all in. In East Boston I am not forgotten. George Shackford.

Mabel, to William.

I noticed very plainly that the guides, the

I noticed very plainly that the guides, the red men, came very close around the spirit who just spoke to give him magnetic power. Those who have not been gone long require more help than those who have passed many years in spirit life.

Death! where is it? We have not found it; it must be on your side; it is life with us, not death. Many place us so far away that really it would seem impossible for us to come into their surroundings. They hope we may be in heaven. But where is heaven? Is it far away? Oh! no, dear friends, heaven is a condition that you make for yourselves. But it is so close On: no, dear friends, heaven is a condition that you make for yourselves. But it is so close that it seems to me, as we stand near, that only a very thin veil comes between you and us. And I wonder, when I see the veil is so thin, that you here, dwelling in the form, many of you, place such a barrier between us.

I account for it many times on the score of ignorance that you do not understand and do not you.

I account for it many times on the score of ignorance, that you do not understand, and do not try to learn that we are so near you. How many times we walk beside you, very close indeed, still you do not realize it. How happy it makes us when you sense our presence, and how sadness overshadows us and disappointment comes when you do not. I have felt a great many times, as I have entered this room, I would much rather listen than to speak; but as I see to-day that I may accomplish some good by speaking here, it is my purpose to give out something for the loved ones, of whom many have crossed the portal termed death. Oh! dear friends, I do feel the time is not far in the distance when you are going to realize our presdear friends, I do feel the time is not far in the distance when you are going to realize our presence a great deal more than you do to-day. It has been predicted by some that you will not be dependent upon mediums as much as you are now, for every one has mediumistic power laying in what is termed a dormant state, and this will be brought out into more full development when you will learn to know it is of spiritual use.

I do not like the term Spiritualist, for these I do not like the term Spiritualist, for these powers of the spirit belong to all; they should not be confined to any class. If you come to us with good motives, with good feeling, if you will meet us half way, so much easier will you make the pathway for us; but not understanding of spirit-control or spirit-return either, how many have to learn as they enter spirit-life everything; while it is your privilege to learn something here, and it would be a great deal better for you if you would, we will not urge the matter upon you, as some spirits have urge the matter upon you, as some spirits have done, but if we did not see differently and clearer than you can we should not say as much as we do.

I hear these questions asked: "Why do you

not tell us more of your spirit-homes, and of what your occupations are?" Our work is as varied in spirit-life as yours can be here. We feel an interest in you, not wholly in our kindred but in others. dred, but in others; not in the friends alone dred, but in others; not in the friends alone that we used to know, but in all we see we can benefit by approaching them. Then you ask us why we do not make it plainer and say more to you of our spirit-homes. Dear friends, I answer this question in a few words: You may not be in a condition to receive more than we bring to you.

I would say to one dear one that I know he realizes that I am around him a great deal, and also feels that I come as one of the guides, one of the band that come to him daily, yes, often, and he will not for one moment distrust me. We will bring, through your powers, to mortals here that you come in contact with, what they need.

they need.

If you will announce this message as from Mabel to William it will be understood. When he says: "I am not for the public," I say: You are for the whole world, dear one.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Not. 8.—John L. Colby: Sarah Omrod; Michael Zeigler;
Gracie E. Boozer; Amelia Wright; Freeman Persons; Do George B. Davis; Belle Kenrick; Josie Lane; Johnnie Crosby; Mamie L. Brockway; Mrs. Nathaniel Randali; William Billings.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

The Reviewer.

"The Discovered Country,"

Elizaboth Stuart Phoips in "The Gates Between," in which she illustrates her views of a future life has this passage: "In the times to be, it is my belief that there shall yet arise a soul, worthler of the sacred trust than I, to which shall be given the pertious and precious commission of interpreter between the visible life and the life invisible. On this soul high privilege will be bestowed, and awful oppor-

This quotation is placed as a preface to a somewhat remarkable romance that has recently been published, written by Ernst von Himmel and entitled "The Discovered Country." [*] From the position that is given this quotation from Miss Phelps in his book, it is fair to assume that the author claims that his is the soul to which has been given the great "commission"; at least it is the foundation on which he proceeds to construct his highly imaginative and curiously interest-

His "Discovered Country," while suggestive of a combination of the Swedenborgian heaven, the paradisc of the Mohammedan houries, the Happy Hunting-Ground of the Indian, and the spirit abode believed in by some of the native races of the Pacific Coast as so graphically described by Hubert Howe Bancroft, is yet an original conception, and is infinitely above all the beliefs referred to, save, perhaps, that of Swedenborg, in its spiritual beauty.

The idea that there exists for every spirit of man an eternal counterpart-or other half," and that these halves will be united in marriage in the "Discovered Country," regardless of all former earthly ties, and that this unit forms one perfect angel-with two forms—whose eternal destiny is progress in Wisdom, Love and Truth, and unalloyed happiness—this idea will strike poor mortals in different ways. Many husbands and wives will look forward to it as a blessed release from and recompense for their earthly infelicity, while others will regard it with jealous and apprehensive solicitude. We will state the plan of this remarkable book very briefly:

When about sixty years of age he who is known as Herfronzo died. His life had not been a success. He had been married twice, but never understood the meaning of conjugal love. Early in life he studied for the ministry, but gave this up because he could not believe in any of the creeds, and turned his attention to music, in which profession he won fame. He was drifting into infidelity, when death released him from his unhappy state. Immediately after he--that is, his spirit—was wafted above by the two forms of an angel, one on each side of him, and soon he saw in the distance a sparkling city which they were rapidly approaching; and immediately after a great extent of country burst upon his sight, and it was a glorious world of heavenly beauty. "Cities, towns, villages, scattered houses, trees, forests, shrubs, flowers, rivers, lakes, seas and an ocean. Rivulets, ponds, mountains, hills, valleys, glens, meadows, green lawns; but no fences, no manufactories, no death or decay of

The angel guided him through a magnificent archway, symbolic of Wisdom, Love and Truth, and he felt that his spiritual life had commenced in earnest. He became a guest in the lovely spiritual villa of the angel who had attended him, where all was perfect love and happiness. As yet he was only a spirit, and could not become an angel, and advance higher, until he had found his "eternal counterpart," which very soon he did in the beautiful spirit of a woman whom he had loved on earth, but it was neither of those who had been his wives here. Then they two became an angel and advanced into the glories and perfect happiness of the angelic spheres.

He was surprised to find in the "Discovered Country" all the animals and birds of earth, and to learn that these were all spiritualized, also organs, planos, and all other musical instruments, as well as a musical work of his own—all spiritualized. In fact the whole country was made up of spiritualized earth! He meets Aristotle, Socrates, the Nazarene, and many other distinguished angels, and has with them very interesting conversations. By the way, Xanthippe was not Socrates's "eternal counterpart!"

But we must refer the reader to this interesting book for all the glories and magnificence that it reveals as existing in the "Discovered Country," believing that he will agree with us that such a country would be a perfectly saltifactory place for the spirit's eternal home; where all the grand and beautiful physical features of earth exist in a spiritualized form; where the lion and the lamb literally lie down together, and where Wisdom, Love and Truth triumphantly reign. Published by the Ernst von Himmel Publishing Co., Boston.—Hoston Home Journal. He was surprised to find in the "Discovered Coun-

*THE DISCOVERED COUNTRY. By Ernst von Himmel For sale by Cotby & Rich.

Spiritualist Meetings.

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

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

BRIDGEPORT, CONN.—The Spiritualist Union.

BUFFALO, N. Y.—First Society of Spiritualists— A.O. U. W. Hall, corner Main and Court streets. Regular locture session Sunday at 7 g. p. M. Willard J. Hull, President

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

CHICAGO, ILL.—Mrs. Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Adastreet) Hall every Sunday morning and evening.

street) Hall every Sunday morning and evening.

(NHICAGO, ILL..—The Spiritualist Mediums' Society meets in Martine's Hall, 104 22d street, Sundays, at 2:46 P. M.

(NHICAGO, ILL..—The Harmonial Society of Spirit ualists holds public meetings every Sunday evening at 7½, at Bannor Hall, 93 South Peoria street.

(LEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in C. A. R. Hall, 170 Superior street, commencing at 10¼ A. M. E. W. Gaylord, Conductor.

ord, Conductor.

OHATTANOOGA, TENN.—Meetings are held reg-ciarly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Sunday
ut 3 p. M. in Cooperative Hall, Hilsendegen Block, Monroe
Avonue. Fred A. Henth, regular speaker. Dr. C. B. Marsh,
Chairman. Seats free.

Chairman. Seats free.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1843 Champa street. P. A. Simmons, President.

EAST PORTLAND, ORE—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and G streets, each Sunday at Jo'clock. Miss Welda Buckman, Secretary.

LOWELL, MASS.—The First Spiritualist Society neets in Grand Army Hall. Thomas T. Shurtleff, Clerk.

LAWRENCE, KAN.—Meetings are hold by the spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA.—Meetings are held in the hall of the Religio-Philosophical Society, 2458 St. Catherine street. George W. Walrond, speaker. NEW HAVEN, OT.—First Spiritualist Society; hall 148 Orangostreet. Dr. Geo. Barrett, President; Jessie Schoep-

M. Swottary.

NEWARK, N. J.—Association of Spiritualists holds
neotings Sunday evenings at 171 Halsey street. Mrs. Dr. S.

"Martin, President; Frank'W. Wilson, Vice-President; C.
tough, Secretary.

NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clio street. H. L. Sei-

over, Secretary.

FIFTSH URGH, PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lycoum meets at 2 P. M., in the hall, 6 Sixth Street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretar).

FORTHAND, ME.—"The First Spiritual Society" meets every Sunday in the "Red Men's Hall," corner of Brown and Congress streets. H. C. Berry, Chairman, No. 70 Lincoln street.—"The Portand Spiritual Temple, holds regular meetings on Sunday in Mystic Hall.

regular meetings on Sunday in Mystic Hall.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. O. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Nowell can be addressed for particulars.

APPINGFIELD, MASS.—First Spiritual Society. Services are held every Sunday at 2 and 7 P. M. in Graves Hall, 222 Main street. C. I. Leonard, President; J. P. Smith,

Secretary.

SARATOGA SPRINGS, N. Y.—The First Society
of Spiritualists holds services overy Sunday in the Court of
Appenis Room, Town Hall, at 10½ A. M. and 7½ P. M. E. J.

ST. LOUIS, MO.—Meetings are held Sundays, 5 P. M., by First Spiritual Association, in Brant's Hall, 9th and Frank in Avenue. Samuel Penberthy (at Hotel Westerau), Secotary.

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"POPPHA, ICAN.—Sunday meetings are regularly the in Misic Hall. 'F. P. Baker, Conductor. WATERTOWN, N. X.—Sunday meetings are requiriy held by the First Progressive Spiritual Society. Katle i. Mattison, Secretary, No. 8 Pearl street.

WORDESTER, MASS.—Meetings held every Sunday 2 and 7 P. M. in Continental Hall, corner Main and Poster streets.

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Mrs. A. E. Cunningham, M EDICAL, BUSINESS AND TEST MEDIUM, 459 Tro-mont street, Boston. Private Sittings daily. Will an-swer calls for Platform Tests. 4v* Nov. 9

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Mrs. K. R. Stiles.

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"Your Darling is Not Sleeping."

"Nack from the Slient Land."

"Nack from the Slient Land."

"Nath Shall Be My Angel Name?"

"Glad That Wo're Living Hore To-day."

"Ever I "Il Remember Thee."

"Love's Golden Chain," refirranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They 'll Wolcome Us Home To morrow."

"Mother's Love Purest and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Me."

"I Love's to Think of Old Times."

"We'll All Be Gathered Home."

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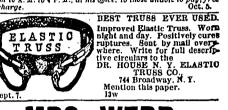
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1 1 WEST 330 STREET, NEW YORK CITY, is a Practical Physician, Author, and powerful Mag-Oct. 18. MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New Nov. 16. A NSWERS to sealed letters by R. W. FLINT,
for West 23d street, New York.
Nov. 2.

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RUPTURES URED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS. Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w* Nov. 2.

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"Glad Tidings of Immortality." TINELY executed lithographs bearing the above title have been received by us. The size is 225x284. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words. "Message of Love." Over her head are three stars. The drapery on each side appears to be the centains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line. "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette lixenesses of Mrs. Brithenam, Mrs. Richmond, Mrs. Lillie and Mrs. Briten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings libistrative of the Spiritual Philosophy.

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THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious Reason and Philosophy—in His unchangeable and glorious attributes.

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Paper, 5 cents, postage free. For sale by COLBY & RICH.

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 23, 1680.

Meetings in Boston.

Free Spiritual Meetings are held in the Bannen of Light Hall, No. 9 Bosworth street, regularly twice a week on Tuesday and Philday Aftennoons. J. A. Shelha-mer, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. 4
Berkeley Street, corner of Tremont. — Sunday
Services at 10% A. M. and 7½ P. M. Speaker for November, Mrs. R. S. Lillie. R. Holmes, President George S.
McUrillis, Treasurer.

McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays, 2% r. N.—Mrs. H. S. Lake, speaker; Il A. M. Fraternity School for Children; Wednesday eyening meeting at 7%.

M. D. Wellington, Secretary.

Children's Progressive Lyceum No. 1.—Sunday at 10% A. M. in Paine Memorial Hall, Appleton street, near Tremont. Ernst R. Wendemuth, Secretary; L. L. Whitlock, Conductor.

1021, Conductor.

1031 Washington Street.—The First Spiritualist Ladies! Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Public meetings every Friday evening at 7%.

America. Wall 204 Washington Street.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10½ A.M., 2½ and 7½ P.M.; also Thursdays at 3 P.M. Dr. W. A. Hale, Chairman. Twilight Hall, 769 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

W. Mathews, Conductor.

Odd Fellows Building, Room 2.—Conference Meetings every Thursday evening. L. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 3; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Secretary.

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

First Spiritual Temple, corner Exeter and Newbury Streets .- Sunday afternoon, Nov. 17th, a large audience listened with the profoundest atten-tion to Dr. Willis's third lecture on "The Infinite

One beautiful law, he said, pervades or infills all matter - the law of attraction, or sympathy; the

matter — the law of attraction, or sympathy; the terms are synonymous, and mean the law or principle of love. We affirm love to be infinite and eternal. "God is love," said a reformer ages ago, but the world forgot to repeat the words, and to declare that Love is God.

The sublime revelation of God in matter as the power of life is not sufficient to satisfy the cravings of the human spirit. The higher laws of God in the intellect, God in the heart, God in the soul—these alone prove to man his immortality and eternal destiny.

In the beautiful realms of spirit-life the law of attraction guides every philanthropic, benevolent act. To love, means there to bless; to sympathize with, means there to give of the best and truest gifts of the spirit.

traction guides every philanthropic, benevolent act. To love, means there to bless; to sympathize with, means there to give of the best and truest gifts of the spirit.

The earth is but just beginning to perceive the beauty and truth of the first principles of life, because it has stood, hitherto, midway between matter and spirit, and in the struggle to subdue matter and bring it up to meet the conditions of spirit, it has learned only the lessons of material force. But the world pauses not in its majestic march through time and space, and already has mind placed its lever at the wheel of progress and is rapidly proving that matter is wholly and altogether subject to the control of mind. It will not be long before the various inventions of the human brain will prove how directly matter can be united with will, until the mechanism of the world shall seem like a spirit power investing all substance with motion and action.

As time moves on the higher laws of all life also begin to be revealed, and it is lound that the earth never stood so near to the immortal realm as it does to-day; there was never so much looking out toward the Infinite, never such longing for light, life and immortality as there is to-day, for the veil of the inner temple in man's nature has been rent, and the glory of the immortal power of love stands revealed.

Human ignorance and misconception concerning the nature and laws of spiritual existence is very great. Matter encloses spirit, and bounds and limits it, so that the human spirit is in a measure confined to space, limited by time, and subject to the laws of spirit, and one of these laws is: Distance is no barrier to feeling!

Thus Heaven knows no limit, and the electric life of its love flows forth as the bond of sympathy between soul and soul and the means of perpetual union.

If you desire a knowledge of any particular sphere of life you have only to come into perfect sympathy with it; and then you age at one with it. It becomes a part of yourrself. To remain ignorant of spiritual th

From the realm of spirit-life has been flowing for ages the immortal life; but men only knew of it as a sense of blessing, of grace, of inward illumination. They dreamed not that it came from individual spirits. All the sects that divide up Christendom sprang into life from the thought of some individual, and each and all of them have grown and strengthened because of Aft the sects that divide up Christendom sprang into life from the thought of some individual, and each and all of them have grown and strengthened because of an influx of spirit-power. Exalted spirits pay no regard to the puerile, sectarian-divisions that men create. They ask only: "Can we increase the spiritual life of the world?" "Can we through any men, or set of men, through any sect or organization, cause a degree of influence to be felt, so that the inner, spiritual nature of individuals within the sect or organization, can be warmed into true spiritual life?"

By the far-sighted power of their love they seek those who can be acted upon. Hence many leaders of religion, many benevolent men who have sought to reform evils, many men in govermental power have been made direct agents to bring about certain ends that a higher wisdom and power beheld as necessary. But all this has been accomplished through love.

Throughout the ages it has been men of strong affection, those who loved much, who could feel the impulses of life from the spirit-realm and act as those impulses demanded: These have been the Christ-souls of the race, the mediatorial ones, the light-bearers, the illuminati—those who loved humanity so much they could do anything, brave anything, suffer anything, and, easiest of all, die for it. Oh, the eternal power of such love!

Dr. Willis closes his engagement next Sunday after-

Dr. Willis closes his engagement next Sunday after-

noon.
The children's lesson next Sunday at 11 A. M.
Social each Wednesday evening at 7:30. Women's
meeting Thursday afternoon at 2:30.

Berkeley Hall - Boston Spiritual Temple Seciety.- Last Sunday morning the guides of Mrs. R. S. Lillie took for the subject of their discourse: "The S. Lillie took for the subject of their discourse: "The Import of the Catholic Congress." The American people to-day seem exercised concerning all they hold dear: The freedom for which our forefathers suffered; for which their pathway was strewn with blood—the path of progress. There never has been a time when there is more necessity for that vigilance which is the price of liberty than there is to-day. She earnestly sought to impress upon the minds of her hearers the need of arousing themselves to a recognition of these facts. The lecture was replete with wise admonition and food for thought.

The evening discourse consisted of a review of Rev. Mr. Talmage's sermon in Rome. This very able discourse was, like that of the morning, listened to by one of the largest audiences of the season.

Mrs. Lillie will speak next Sunday morning and evening.

America Hall, 724 Washington Street .-The morning services in this hall have of late been devoted to tests, and are very much appreciated. Last Sunday the service opened with interesting remarks by the chairman, followed by Miss Nettle M. Holt and Mrs. Wilson with remarks and tests, the chairman closing with tests. The afternoon services were opened with remarks by the chairman, under control, and an inspirational poem, which was highly appreciated. Interesting and instructive remarks were made by Mrs. M. E. Pierce, Mrs. Kate R. Stiles, Miss Nettle M. Holt, Mrs. A. Wilkins, Mrs. Ida P. A. Whitlock and Dr. C. H. Harding. A large number of tests were given through the organisms of Mrs. Pierce, Mrs. Stiles, Miss Holt, Mrs. Wilkins, Mrs. Stratton and Dr. Harding. The speakers at the evening service were Dr. W. A. Hale (the chairman), Mrs. A. E. King, Dr. W. S. Eldridge, Dr.. Harding, Mrs. I. E. Downing, and "Pat," through Mr. C. D. Fulier. Tests were given through Mrs. King, Drs. Eldridge and Harding, Mrs. Downing and Dr. Hale.

The Thursday meeting was well attended, the usual test and speaking mediums participating. Thursday, Nov. 21st, 43 P. M., Frank C. Algorton will hold a scance for tests, and, conditions favorable, independent state-writing. A small admission fee will be charged. Usual services next Sunday at 10:30, 2:30 and 7:30.

M. M. Holl, Sect. Last. devoted to tests, and are very much appreciated. Last

Engle Hall, 616 Washington Street.-Last Sunday the morning conference was opened with a song by Mrs. M. F. Lovering, and an invocation by Mrs. Dr. Crosby. The subject considered was, "What. Condition of the Intellect is Necessary to Attract the Higher Unseen Influences?" Able remarks by Dr.

Enmes, Mr. Ridell, Miss Jennie Rhind, Dr. Coombs, Mrs. M. W. Leslie, Mr. Burnham.

Afterneon service: Opening song by the planist; tests and delineations by Mrs. T. J. Lewis (of Chelsea), Mrs. Jonnie K. D. Connat, Mrs. Downing, David Brown, Miss Jennie Rhind, Dr. Coombs—all of which were recognized by the large audience present.

Evening service: Song by Mrs. Lovering; opening remarks by the Chairman, and psychometric readings which were pronounced very correct; Mrs. M. W. Leslie followed him with excellent remarks, and tests that were fully recognized.

The subject for Sunday (Nov. 24th) morning's conference will be the same as that of last Sabbath. Meetings are held in this hall every Wednesday at 3 P. M.

Twilight Hall .- The meeting of the " Independent Club" Nov. 12th opened with a song by Mrs. Huntly. Dr. Gustav P. Wicksell, whose liberal views were listened to with the closest attention, made the opening address. Miss Hamlett favored the audience with a piano solo. Mrs. K. R. Stiles delivered a spiritual address, in which she gave an inspirational poem entitled "The Spirit." Mrs. Nettle Wentworth followed with a song, prefaced with an account of a "test"—of the spirit presence of one who used to sing the song—which was given her at the supper table by Mrs. Stiles. Miss Yeaton gave excellent rendering of Edwin Arnold's "He and She." Misses Hamlet and Greenough played a "duet" on the piano, which was finely executed. Mrs. M. A. Chandler, in a short address, paid a high compliment to the harmony existing among the members of the Club, also gave several test communications to persons in the audience. Miss Lizzie Fay played a plano solo very acceptably. Mr. H. B. Stratton with a song, and Mrs. Stratton in a short address and communications, were, as usual, very fine. Mr. F. W. Ridell followed with an address on "The Care of the Physical Body," which closed the exercises. Huntly. Dr. Gustav P. Wicksell, whose liberal views

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, M Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P.M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to tend atharked copy of the paper to either of the officers of The Alliance. Prof. Henry Kiddle, President, 7 East 180th street; Mrs. M.E. Wallace, Recording Socretary, 219 West 42d street; John Franklin Clark, Corresponding Socretary, 39 Cedar street.

Adelph Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 24 and 74 P.M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday evening at 80 clock at residence of Mrs. M. C. Morrell, 230 West 56th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

A General Conference will be held Wednesday even-ing of each week at 200 West 36th street, at the residence of Mrs. M. C. Morrell. The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

The Ladice' Society of Mercy meets at Spencer Hall, 114 West 14th street (removed from Columbus Hall), every Sunday at 2½ P. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The First Society of Spiritualists.-Last Sunthe First Society of Spiritualists.—Last Sunday morning Mr. J. Clegg Wright announced as his subject "Wonder." He said: "Intellectual conditions are never correctly stated when the sentiment of wonder is left out, for this sentiment has been more prominently a factor in intellectual work than any other. Sentiment is an attribute of my conscious and unconscious self, and the result of circumstances. Wonder is a tendency influencing the machinery of thought-producing power, and plays its part in the realm of religion or in the realm of imagination. Hence there will always be religion. But as man advances his wonder changes. In his primitive days he had a polytheistic divinity. As monarchical governments came into power monothelsm was involved in the imagination—a providential God. But the scientific mind must reject all these and use wonder as an incentive in its search after new truths."

Mrs. M. E. Williams presided at the afternoon meeting. In her opening remarks she criticised the views expressed during the recent centennial of the Catholic church at Baltimore, which she considered as one of the "signs of the times" to be of incalculable importance to the human family. The new avenue followed by this church is an evidence of the change of feeling on its part; now that this barrier has been broken a better outlook looms up before us.

Dr. Roscoe referred to the time a year ago when it was said there was a "death blow" being dealt to Spiritualism, but the present time proves that the blow has not fallen. Spiritualism is not dead in the East, where there were hundreds interested in it before the attack of the secular press. Mr. J. Clegg Wright said that Spiritualism depends upon its mediumship. Sometimes men say, "I like Spiritualism because of its philosophy"; but there is no philosophy of Spiritualism without the facts adduced by its benenomen. The philosophy is the explanation of Spiritualism, and that is all the philosophy we can possibly have—the explanation of the constitution of spiritual nature; and the day morning Mr. J. Clegg Wright announced as his subject "Wonder." He said: "Intellectual condi-

gagement with the Society. He will speak next Sunday morning and evening, and this will close his present engagement here until next May.

Next Saturday evening, the 23d, a reception will be given Mr. Wright at the residence of Mr. and Mrs. Henry J. Newton, 128 West 43d street. All who desire to meet him socially are invited to attend.

S. New York, Nov. 17th, 1889.

Albany, N. Y .- We are progressing as rapidly as our limited finances will permit, and have cause to be

our limited finances will permit, and have cause to be thankful that our Society has been served by such eloquent, logical speakers as Prof. J. W. Kenyon, Prof. W. F. Peck and Mrs. H. S. Lake.

Prof. Kenyon spoke most acceptably to good audiences during the month of September. He is now speaking in Troy, six miles distant. He will be with the Albany people next February, and probably through March and April.

Prof. W. F. Peck occupied the platform during October, and the appreciation of his lectures by the public was proven by the constantly increasing audiences. He is a fluent and logical speaker, and has a power of so illustrating his remarks that a child may comprehend him. Prof. Peck is one of the most faithful workers who comes here as a speaker; and he gives his entire time to interest and benefit the society financially as well as spiritually. A musical and dramatic club, named after him, has been formed under his personal supervision, and gives monthly entertainments for the benefit of the society. Taken all in all, Brother Peck is held in high esteem by the Spiritualists of this city. The officers are negotiating with him to romain here permanently the year round. He will be with us during December and January.

Mrs. H. S. Lake, well known to Boston people, began a month's engagement the first Sunday of November, and has increased the audience from the hall being about half filled to its being packed full. Last Sunday evening many who desired admission falled to obtain it for want of room, many more standing through a service one and three-quarters of an hour long. Mrs. Lake is also doing a grand work for Nationalism in behalf of the club which she has aided in organizing.

Taken all in all, Spiritualism is increasing very rapidly in this city, and I think I can say without fear of exaggerating, that if each Spiritualist of Albany would give five dollars yearly to aid the Cause, we could build and maintain the finest edifice in Albany outside of the city and State buildings.

J. D. CHISM, JR., Sec'y.

Mayerhill and Bradford, Brittan Hall .-Last Sunday, the first fair one for many weeks, was favorable for large audiences, and Mr. Frank C. Algerfavorable for large audiences, and Mr. Frank C. Algerton being the speaker, many were anxious to listen to him. There was a fine audience in the afternoon, and in the evening the hall was thoroughly packed, and extra seats were obliged to be supplied. The audience was far the largest that has been gathered this season; and with the excellent and powerful inspiration giving direction to the voice from the platform, to which was added excellent orchestral music, combined to make the services of the day of much interest and importance.

importance.
The afternoon was given chiefly to answering ques-The atternoon was given chiefly to answering questions proposed by the audience, and in the evening a brief address was followed by descriptions of spirits purporting to be present and giving messages. Among these were the late Capt. Wm. Caldwell, of this city; James Leighton, of Tangler, New Brunswick; also Joseph How and W. D. Archibald from the Provinces; Mrs. Bean, of Kingston, N. H., and Mrs. Charlotte Boynton, of Groveland, and others, were represented as present. There was a recognition of nearly all whose names were announced.

Next Sunday Mr. Algerton will speak before the Fraternity once mere. There were representative Spiritualists present last Sunday from Merrimac, Merrimacport, Groveland, West Newbury, and other neighboring localities.

Clinton, Mass.—Mr. William Evander Leathers lectured in Clinton, Nov. 17th, on "The Science of Life." These lectures should be heard in every community. They are given with a clearness and earnestness which does not permit the hearer to doubt his sincerty in his efforts to promote the public good. We hope all societies will give Mr. Leathers an opportunity to extend this work.

Leathers an opportunity to extend this work.

E. P. H. Son, of Now Bedford, Mass., was the speaker there on the 10th and 17th; Dr. F. H. Hosoco of Providence, R. I., is expected there Nov. 24th and Dec. 1st.

Spiritual Convention.

A Quarterly Convention of advanced thinkers of South-Haven, The Harris Twin Sisters have been invited to further the support of her guides Mrs. Los Woodruff, of South-Haven, The Harris Twin Sisters have been invited to further to doubt his sincerty in his efforts to promote the public good. We hope all societies will give Mr. Leathers an opportunity to extend this work.

E. M. Mass., was the speaker there on the 10th and 17th; Dr. F. H. Hosoco of Providence, R. I., is expected there Nov. 24th and Dec. 1st.

Fitchburg, Mass.—The First Spiritualist Society was again gratified, Nov. 17th, by the services of that noble woman (with the support of her guides Mrs. L. J. Davis, of Hartford, will on international music. The harris Twin Sisters have been invited to further to doubt his sincerty in his efforts to promote the public good. We hope all societies will give Mr. Leathers an opportunity to extend this work.

E. M. King. A Shofter, Sec'y.

E. M. King. A Shofter, Sec'y.

E. B. Loring, Sec'y.

It is 10th and 17th; Dr. F. H. Hosoco of Providence, Providence, R. I., is of South-Haven, Mich.; Dr. E. C. Kimball. It really seems as if the angel world with the support of her guides Mrs. L. C. Kimball. It really seems as if the angel world with the support of her guides Mrs.

E. C. Kimball. It. Feally seems as if the angel world with the support of her guides Mrs.

The Hardinga Willon and Mrs. E. C. Woodruf, of South-Hav

Car.

Medical Laws in the United States.

To the Editor of the Banner of Light: There are not wanting States and Territories in beasted free America, the inhabitants of which have allowed themselves-by listlessness, inaction or unpreparedness-to become enslaved through the pas-

allowed themselves—by listlessicss, inaction of the passage by their law-makers of stringent statutes in the interests of the "regulars" in medicine, and for the suppression of all "irregular" systems of treatment for the removal or alleviation of human ills consequent upon bodily disease. The censors of a county medical society in a certain sovereign State have even gone so far in their interpretation of the doctors' law within its borders, as to declare that the practice of physic includes all modes of eradicating disease, even to that of praying for the sick, providing it is done as a profession.

To such an extent has this terrorism in regard to medical practice been carried in some localities that the report is current that last summer, when a man was injured in a railroad accident occurring in a certain State, and a bystander (no surgeon being at hand) dressed his wound to stay the flow of blood, this good Samaritan was arrested for the act, and gave ball for trial under the State medical law. The result of this episode was that subsequently, when another accident occurred, those who could have assisted the wounded dared not do so for fear of arrest, fine and imprisonment. This one instance is of itself an unanswerable argument against, as well as an object-lesson demonstrating, the working of these doctors' trust laws.

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swerable argument against, as well as an object-lesson demonstrating, the working of these doctors' trust laws.

Members of the General Court in Massachusetts as a rule have not thus far proposed to enslave their citizens by the passage of any such law, although the friends of freedom in medical practice have from year to year been forced to confront petitions for such a statuto. These requests have been proffered by different sponsors and under varying pretexts – but all, no doubt, have found their real origin with and among the disciples of the Allopathic school.

In the State of Maine last year there were no steps taken, as has been reported, for new enactments. Two years previous a law was enacted and vetoed by Gov. Bodwell, and this act being brought before the judges of the Supreme Court for decision on the validity of the veto, may have given currency to the report. The judges sustained the veto of Gov. Bodwell.

A movement should be made by the citizens of each State where these medical trust laws exist to have them repealed, on the ground that the rights of the people have been infringed upon in a manner directly contrary to the spirit-of the United States Constitution. The late decision in a case before the Supreme Court of New Hampshire warrants this assertion.

It seems to me that any unprejudiced member of a Legislature where such stringent medical laws are in force, would see the injustice of these measures to his constituency, if approached by some citizen of his State, so as rightly to understand that for the personal profit of a certain class of interested (and by no means infallible) practitioners, all the people of that Commonwealth are deprived of their right of choice in selecting their own practitioner, or mode of practice for themselves and families, and are forced to take the medicine ordered by the State—although said State does not assume the responsibility waiting on failure to cure. All friends of equality in medical monopoly laws—be passed which the people do not desire? and if, in

law" is engineered by particle State.

Work is necessary in each State where doctors' plot

Work is necessary in each State where doctors' plot

are a constant of the state where doctors are the state where the state w Work is necessary in each State where doctors' plot laws are in force—earnest work, by bringing out facts, arguments and evidence before the people, so that thought may be awakened, and they may realize that they are under medical guardianship. The public conscience in each case must be aroused to see that the deepest injustice is being allowed to be exercised for the benefit of the titled few and against the interests of the many. This service will, of necessity, be discharged with the best grace by the citizens of each State, within their own borders; if they fall to appreciate the necessity of work in this direction, then the efforts of outsiders—however painstaking and self-sacrificing—must fall of any lasting benefit.

A feasible way to settle the status of these doctors' trust laws is, in my opinion, that certain citizens of the States where they exist have them tested (as was so satisfactorily done in New Hampshire) before the Supreme Courts as to their constitutionality. This is practical work, and it would seem that a few individuals might be found in each case who are sufficiently interested in medical freedom to make the effort.

1] -Eleanor Kirk's Letter.

I read in the Malden, Mass., daily paper of Nov 12th what Eleanor Kirk had to say concerning the conditions for communion with "the dead"; also her opinion of mediums in general and Christian Science in particular.

To the Editor of the Banner of Light :

I sat down the next day and wrote to the lady, describing some occurrences which took place in the city of Brook lyn, N. Y., about twenty-one years agoa case where spirit intelligence was quite prominent; and where without question angel or spirit guidance and care were exhibited to an extent that few realize in the mundanc sphere. In writing I said to her that I had felt impressed for the past few years to ask if she knew of the case portrayed in my letter. Her reply, dated Nov. 16th, gives me to understand that she knew the lady and all the particulars. I wish the facts in this conclusive case could be made public for the good of Spiritualism, and I know of no one so well informed as to the details, and so capable of setting them forth in a readpible manner, as Eleanor Kirk. I would not ask this of her, under the circumstances, had she not, in her letter that is now going the rounds of the secular papers, given the public the impression that Spiritualism, to her, was not advisable to be sought after or encouraged. Will she please write out this case, with details referred to in my letter to her? It would be but an act of justice, and would create a deep and lasting impression for the good of Spiritual ism—as well as for the Church, providing it seeks the truth in relation to spiritual gifts and spirit manifestations as known to this nineteenth century.

A. S. HAYWARD, Magnetic Physician.

156 West Brookline street, Boston, Nov. 16th. I sat down the next day and wrote to the lady, de-

Lynn. Mass. - The Children's Progressive Lyceum met at Exchange Hall, Market street, at 12 o'clock, Nov. 17th, Conductor Merrill in the chair. Opening Nov. 17th, Conductor Merrin in the chair. Opening exercises, singing and Silver Chain recitations, music by the orchestra; fifteen minutes devoted to the Groups. Entertainment by the following: Recitations by Amy Adams, Jessle Hutchings; Harmonica solo by Harry Cheever; Readings by Celia Goodwin, Lilla Hurd, Mabel Cheever, Flora Howe, Mrs. Durgin, Mrs. Atherton; Remarks by Dr. Berry, After the Grand March and removal of badges, closed in form.

SADIE S. COLLYER, Lyceum Secty.

The Sectional Recognity held interacting according form.

SADIE S. COLLYER, Lyceum sec y.

The Spiritual Fraternity held interesting sessions
Nov. 17th. Speaking, tests and psychometric readings were participated in by Messrs. Barry and Milliken, Mrs. Hare, Mrs. Lamphier, Mrs. Hurd (of Lynn),
Mrs. Shackley (of Boston), and others.

E. B. M., Sec'y.

Chicago, Ill.-Edwin' Jones writes: "Our cause is progressing favorably in Chicago; the various meetings are well attended, and the number of earnest inings are well attended, and the number of earnest investigators is rapidly increasing. Several good mediums have recently come to the city from other parts of the United States, and we trust many more will follow their example, as there is a good field for labor for reliable mediums who really have the interest of the cause at heart. The Spiritualist Mediums' Society (with which the writer is connected) meets in Martine's Hall, 104 22d street, Sundays, at 2:45 r. M., and will be pleased to receive a call from any friend who may visit our city."

Cambridgeport, Mass .- An intelligent and appreclative audience greeted Dr. F. L. H. Willis on the evening of the 17th inst., at Odd Fellows Hall. The evening of the 17th Inst., at Odd Fellows Hall. The subject chosen for his lecture was: "The Source our Knowledge of Spirit." The address was full of wisdom and instruction. The poem improvised at the close, was finely rendered.

We regret to say that next Sunday evening Dr. Willis's services with us will close for the present. The subject announced for that occasion is: "The Wonderful Laws of Spirit Control."

H. D. Simons, Seo'y.

Haverhill, Mass., Unity Hall.—By reason of non-receipt of reports in time for use we are only able to say that Hattie C. Mason, of Boston, spoke and gave many tests and communications very accoptably at this place Sunday, Nov. 3d; Mrs. Cella M. Nickerson, of New Bedford, Mass., was the speaker there on the 10ft and 17th; Dr. F. H. Roscoe of Providence, R. I., is expected there Nov. 24th and Dec. 1st.

Fortland, Me.—On Sunday, 17th inst., J. Frank Baxter continued his successful labors for the First Spiritual Society in Portland, giving two excellent and valuable lectures. The attendance was good in the afternoon, but in the evening extra seats were required to accommodate the large company that convened. The atternoon lecture considered the naturalness and necessity of physical pain and death, and was instructive and beneficial. The evening discourse related to death as it pertains to the spirit, and was decidedly interesting. It dealt with the proof of the existence of a spiritual body, and sought to show how the same was emancipated at the time of physical death. It was considered the finest lecture Mr. Baxter has ever given in the city. His musical selections and poems were gems, and, as usual, most appropriate.

On Friday evening, the 15th, a social entertainment, under the auspices of the Ladies' Circle connected with the Society, was given. Recitations and selections in music by local talent constituted the first part; lec-cream and cake were served at intermission; and an amusing exercise in Mesmerism by Mr. H. C. Berry concluded the programme. A good audience attended.

On Friday evening, 22d inst., Mr. Baxter will give the Society a heaftly by one of this Heaver wayd purely Spiritual Society in Portland, giving two excellent

attended.

On Friday evening, 22d inst., Mr. Baxter will give the Society a benefit by one of his literary and musical entertainments, assisted by local instrumentalists.

Mr. Baxter will lecture again in Portland for the same Society on Sunday, Nov. 24th. This will close his present engagement in the city.

Com.

Providence, R. I., Blackstone Hall .- The two excellent discourses of Hon. Sidney Dean before the Spiritual Alliance last Sunday, made a deep im

pression upon the large number of people who gathered to listen and learn.

The morning lecture, preliminary in its character, treated upon the free moral agency of the individual will in choosing the right or the wrong in thought and deed, and its effects upon the spirit both in this world and the life beyond; and was supplemented by the reading of a written communication given through the speaker's mediumship by the spirit of John Wickliffe—interesting and instructive beyond anything of mortal teaching.

the speaker's incereasing and instructive beyond anything of inferesting and instructive beyond anything of inferesting and instructive beyond anything of inferesting and instructive beyond anything of athelsts, agnostics, and those would-be reformers who think they could have given the Almighty valuable information touching the method of constructive worlds and establishing laws to govern them. Software very sharp thrusts were given that class, both in the church and out, who are continually saddling Spiritualism with the responsibility for all the dishonesty, impurity and crankiness that is rampant in the world. Interest in these lectures is on the increase, and a desire is being expressed to have them published in pamphlet form, which may be possible, as the society is having them stenographically reported.

E. H. DUNHAM, Sec'y.

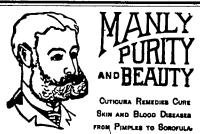
World, and others.

We opened our meetings here Sunday, Nov. 3d, with Mrs. A. E. Cunningham. She is a fine test medium. Mrs. A. E. Cunningham. She is a fine test medium. There is a great demand for her here. Sunday, Nov. 10th, we had the glifted young medium, Miss Nettie M. Holt, of Charlestown, Mass. Sunday Nov. 18th, we had Mrs. Cunningham again. Nov 24th we shall have with us the soldiers' friend, Father Locke, the glifted speaker and singer. Later on we shall have Prof. Kenyon. Mrs. Emma Jackson, of Acushnet, held a parlor circle for us recently. She spoke for some time under control, and gave a number of very good tests. We shall have her again soon; societies in need of a good speaker on reasonable terms will do well to correspond with her."

Providence, R. I., Slade's Hall.—The Ladies Spiritual Aid Society met at this hall as usual, and there was a full attendance; the supper was unusually good, and was appreciated by all. Several mediums were present and took part in the exercises; there was also with us Mrs. Cole-Parker, who was as interesting on this occasion as she always is. Everything passed off very pleasant.

A. C. C.

Newburyport, Mass.-Sunday, Nov. 17th, we had with us again Mrs. Addie M. Stevens, of Claremont. N. H., who gave an interesting and instructive lecture which was listened to by a large audience. She has made a host of friends while here, and leaves with our best wishes for her future success.—Next Sunday F. A. Wiggin, of Salem, is to be with us. F. H. F.



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Meetings in Philadelphia.

The First Association holds meetings every Sundar at 10½ A. M. and 7½ P. M. in the hall 810 Spring Garder street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street Harry Huber, Jr., Secretary. The Second Association meets every Sunday after noon at 2½ in the Church, Thompson street, below Front T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 21/2, M., northeast corner 8th and Callowhill streets. Mr. Rowottom, Chairman. The Fourth Association holds meetings every Sunday at 7½ P. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

Meetings in Brooklyn.

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

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 F.M. W.J. Rand, Secretary.

Spiritual Union, Fraternity Rooms, cofner Bedford Avenue and South Second street, meets Sunday evening at 7½ o'clock. Good speakers and mediums always present, Porter E. Ffeld (39 Powors street), Secretary.

Spiritual Convention.

Have You Read the December

THE BEST THOUGHTS of LEADING THINKERS.

W. H. H. 'ADIRONDACK' MURRAY contributes an article on The Religious Question; or, The Christianity of Christ; What Is It, and Where Found? That is, unquestionably, the effort of his life, and is one of the most valuable contributions to the theological literature of this country.

REV. MINOT J. SAVAGE, Paster of the Church of the Unity, Boston, contributes an article on Agencies that are Working a Revolution in Theology, which should be read by all having faith in the ultimate triumph of Christianity.

RABBI SOLOMON SCHINDLER, claimed by the Boston Herald to be one of the brainiest and most original thinkers on the continent, contributes an original article on the Use of History in the Public Schools. MARY A. LIVERMORE writes a noteworthy paper

entitled Centuries of Dishonor. GEORGE E. McNEILL, the eminent labor advocate, replies to Austin Corbin's strictures on labor organizations

in the September North American Review; a powerful argument which all laboring men should read. Among other leading thinkers who contribute to this issue

Development of Genius

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