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The Spiritual Rostrum.

Mediumship and Exposures; Their True Relationship to Spiritualism.

A Discourse delivered at Chicago, Ill., Sunday, Oct. 13th, 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 earth.

In human history it comes to be true that the record of tragedies, the horrors of war, the errors 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 conscious 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 Shakespeare 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 those that live in the time and age when these detectives live who can be proven to have ex-

isted. Doubt is thrown upon every page of 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-communication. For it is a most singular inconsistency with those who accept spirit-communication 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 worst first.

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, in fact rather 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. Matthews, 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 these charnel-houses of forms and ceremonials, these creeds and dogmas of the Church, the liv-

ing light, how could they dread anything that was simulated? How could they suppose their 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 Roman 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 Protestant churches, a certain moral authority of some kind has prevailed, more especially as having been handed down to you from the religion of Knox and Calvin, from the severe discipline 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 ministrations. Because under the name of the Roman Catholic church guardian angels and patron saints have been perverted and misinterpreted, the lines of the 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 of spirit and of human consciousness with a 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 spiritual beings who are in human forms must be by intelligent spiritual beings outside of human forms; there is no denying this nor setting it aside. If the modern agnostic says such manifestations do not occur, or relegates them to the domain of dreams and reveries or supernatural visions, or to the realm of imagination or falsehood, it still remains true that

the whole world, independently of this doubting and criticism, independently of cultivating 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 Goliath 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 are human, and that they may be very sensitive, or more sensitive to surroundings, necessarily, than other people; that they may be animated by as great a desire for gain or popularity as other people; admitting that they are not above temptation of being thought wonderful, of going along triumphantly in the 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 in the most arrant imposture, if you are to believe the detective, was yesterday and will be to-morrow the medium for some of the most conclusive manifestations that have been recorded. 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 better one day than another, nor the medium no worse 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 fraud; that people who are ready to doubt (who 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 conspiracy successful. It is not that the power is not sufficient to overcome their doubt, for doubts as high as mountains have been repeatedly removed; it is a fact possibly that this power permits them to doubt, permits them to 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 Spiritualism, attested by the same witnesses that professed to condemn. There is hardly one of 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 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 persecution does not rest with those who are unbelievers nor outside of Spiritualism. For the most part the unbelievers are not so well qualified to doubt, nor are they so persistent, oftentimes, as those who are familiar with the manifestations of Spiritualism; and besides, Spiritualists themselves are being submitted and subjected to the test oftentimes, and are convicted; there is even greater credulity in their

suspicion than in any amount of unquestioning 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 spirit-friends, 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 spirit-world 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 spirit-world; 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 mistake.

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 easily. 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 conjurer could easily imitate, and could easily deceive you, because, having made your fraud-proof 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 because 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 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; 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 discovering a fraud, has a flimsy foundation for his belief; he who comes into a séance with any such idea formulated has a most limited outlook for the observation of experiment or belief or knowledge.

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 overpowering messages from the spirit-world, 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 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 Sinai, or that from rostrum and séance-room a form of manifestation shall appear that shall overwhelm the world with its power physically. There is no manifestation of a physical kind that would over-

whelm the world with the destruction of the world. There is nothing that a doubting man will not doubt; there is nothing that one wedded to the senses will not ascribe to the illusion of the senses. What the world needs to-day is a better standard of observation, and 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 poetry you may as a spectacle for the crowd to see, and you would do what you ask the spirit-world 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 scorn, the spirit-world will see to it that it does not amount to the blood of the martyrs nor the crucifixion of the Christ.

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 them 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 fiftieth year of its existence, is the subject of an interesting article entitled "An Old Connecticut Town," illustrated 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 remembered 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 street.

WIDE AWAKE.—A portrait of Helen Hunt in her earlier days is the frontispiece, accompanied by a sketch of "H. H." 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 illustrate 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. Wheelton, 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 vaccination," writes a clergyman, "I should as soon think of bringing my child to the fangs of a rattlesnake as risking the poison of vaccination; and I have steadfastly 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 PHENOLOGICAL JOURNAL.—The portraits are of Prof. Loomis, Austin Corbin and Ella D. Clymer. Prof. Sizer writes upon "Mental Cultivation," and the "Doings of Women Folk" are set forth by Caroline A. Blodgett. New York: Fowler & Wells Co.

FREETHINKER'S 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 unused 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 odds shimmering 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. Tabladi, 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 constipation, hypochondria, disease of the liver and kidneys, jaundice, adipsia, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an elegant aperient and laxative and diuretic. It clears the complexion, purifies the blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper carton, and has the signature "E. Bauer & Mendelson Co." sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabladi's lectures mailed free upon application. Mention this paper.

Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. IX.—THE ANCIENT NORTHERN.

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

"The German and Sclavie original races, like the primeval Saga of all peoples which are wrapped in the mists of time, speak of seers and seeresses, 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 farthestmost north. Vala is the guardian spirit of the earth, the earliest of all prophetesses. The oldest portion of the Edda is called from her, Voluspá—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 his 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 worshippers of nature, and, like the Greeks, spiritualized everything. The visible sky, with its brilliant galaxies of stars 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," etc.

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 southern 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 of everything in the past, present 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-communication 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 (Tornäus) 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 indicator, which consists of a bundle of metallic rings. With a reindeer's horn the medium begins 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 correct.

The ancient Germans, called Teutons, from their worship of the god Teuton, 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 worshipped in groves of oaks. They are believed by Greek and Roman writers to have been a

very violent order, a branch of the Chaldean Magi or Hindu Brahmins. Several authors claim that they date back to a period soon after Abraham. They are spoken of by Julius Cæsar, who seemed to have been greatly impressed by their austere lives, passed in the solitude 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 decided 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 prominent 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 "Voluspá," 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 Valors, 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 portrayed as descending 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 communes with her upon matters of vast import to the welfare of his subjects.

Another class of gifted women in the Scandinavian mythology are the Valkyries, 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 seeress, says to Gunnlaugr, "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 the ancient northern tribes.

It is the same bright Spiritualism that we found in India, Egypt and Chaldean, and our hearts grow glad as we trace the golden chain of continuity binding together these wonderful spiritual facts of the ages; 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-day?

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 departed 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 with 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 to do; They've forced the door of the broadest creed to let his majesty through. There is a print of his cloven foot, or a fiery dart from his brow. 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 lion now; But whom shall we hold responsible for the everlasting row? To be heard in home, in church and state, to the earth's remotest hum, 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.

'Tis Ignorance, my worthy friend, and Willfulness, twin brother, That scatter blight o'er all the land and friendly feeling smother.

'Tis love of self the devil is, and not a being at all, That brought to man his primal curse, that caused his "Eden-Fall."

'Tis Appetite and Lust, my friend, that rage within the breast, 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.

'Tis Fashion's power and Custom's reign, that prostrate 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.

'Tis Competition's blasting wave that brings us want and woe; When men coöperate they'll have abundance here below.

'Tis Strife-of-Trade and Greed-for-Gold that give the devil form— Antagonizing man with man, creating earth's hell-storm.

'Tis 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.

'Tis 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 triumphant roll!

New Publications.

HORACE SEAVER MEMORIAL. 8vo, 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 BUTLER. By J. Edgar Lockwood. Illustrated by Geo. W. Edwards. 8vo, 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 Eaters," the "Blow Movers," the "Man Hoppers," the "Round Bodies," etc. The pictures are as wonderfully preposterous as the story they illustrate, and whoever reads the one, and dres up his imagination with the other, will advise Baron Munchausen and the Arabian Nights to step down and out, or take a back seat if they prefer to stay.

Spiritual Phenomena.

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 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 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 manufacture their vocal organs, and express 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 be by any possibility having been lodged in her brain. Other senses 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 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 assured me of his identity. To date, I have materialized several times through Mrs. Herne, but can only say a word or two.

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 contour I judged to be my father, and the matter was confirmed by 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. Yeates, 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 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. Yeates there. The whispered sentence was so peculiarly worded that it could only have come from my husband, and certainly was not in my thoughts that evening.

These are some of the direct tests I have received, 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, 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 on 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. Mine is no solitary instance.

I fear, Mr. Editor, that, as one only amongst many contributors, I have somewhat encroached on space, but my anxiety to bear testimony to the truth of the manifestations must be my plea. I am, dear Sir, Yours truly,

—*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.

I. T. RHODES.

21 Merrimac street, Haverhill, Mass., Nov. 10th.

Englishman (to stranger).—Excuse me, sir, but aren't you a foreigner? Foreigner? No, sir, I'm an American pure and simple. Englishman.—Ah? and what tribe do you belong to, please?

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

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THURSDAY, NOV. 22ND, 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. 23d, 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 insertion.

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 unvarying 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 proceeding 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 before 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 in their operation. They cannot be spasmodic 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-

ceives 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 so-called 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 apostolic 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 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 appears to be contradictions; but faith and trust in an immutable God will not let us believe that he ever contravenes or contradicts 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 must 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 untold 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 all phenomena proceeding primarily from one great First Cause.

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 communicating with their friends. In this connection our thanks are returned to Mrs. Geo. Shephardson, of Marlow, N. H., for a fine display of fall flowers by her forwarded recently to this office.

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 NATURE OF MAN."

Churchmen on Workmen.

There are churchmen, says a writer in the New 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 toilers. 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-earners, 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 a broader basis? We do not see how it is possible. The emancipation of labor from the grip 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 contains 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 situations, 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 unflinching 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 accounted 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 January.

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 Temple, on Back Bay, Boston, on the afternoon 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 time since. He does not go outside the Bible to answer the fiery preacher. He shows, for example, that the woman whom Saul consulted is not called a witch in the Bible. He avers that the Bible does not condemn holding communication with good spirits. He recalls the case of Abraham, when about to sacrifice his 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 Wilbraham, Mass., the trial of which ended Nov. 15th, the accused were acquitted. What proved to be the strongest point in the prisoners' favor—Mrs. Moore and her brother, F. E. Whitcomb—was 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 Kelghley, Eng., Nov. 4th, upon "Home Rule for Ireland." A collection was taken in behalf of the Kelghley Cottage Hospital.

Display in of the Material.

The following question (answer appended) was asked at the Banner of Light Free Circle on Tuesday afternoon, Nov. 12th, by "Observer," give his views from a purely spiritual standpoint concerning the matter of public display 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 deplore 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 as is referred to by your correspondent.

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 to 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, we think, that such a spirit 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 a 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 weight of their own importance and authority much more than any high class of exalted spirits above. Undoubtedly any pageantry in the name of religion would attract many such spirits in the other world—those beings who live in the material plane 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 church body, desire to make a great display of ceremony and ostentation, 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 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 contained 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 philosophy, religion, law, politics and society. In the court room the prosecuting attorney made the prisoner as black as a devil is painted; while the counsel for the defense made him out as white as a saint; and the jury is left to find out which man the two were talking about.

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 hashish, opium and alcohol, to make Hyde where Jekylls ought to be. In connection with opium he said that we were becoming a nation of opium-eaters. Another illustration 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 befallen 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 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 some other of a future generation, work disaster. It is stated that Mr. Smith belonged to a family 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 Vanderwerker 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 endurance remains, but to influence and encourage the much larger number who need to be helped to lead more healthy, useful or virtuous lives.

Life the Outblossoming of Divinity.

At the Church of the Unity, Boston, Sunday forenoon, Nov. 18th, Rev. Minot J. Savage began a series of sermons on "Life," his subject 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.

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 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 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.

Perhaps there 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 excellent trance medium, her special control giving us tests of spirit-presence and facts in connection therewith very satisfactory indeed. This lady informed us that she had been a medial instrument for spirit-world intelligences to communicate through for five years.

Mr. and Mrs. Dr. W. A. Towne, healing mediums, are permanently located at the Hotel Aldrich, 98 Berkeley street, Boston. They had a 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.

It seems almost incredible that an intelligent New England community, particularly one so widely reputed to be such as that of Hanston, in this State, should, by the consent of the committee of a Christian church, open its doors, and where immortality is professed 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 Puritan 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—a 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 at wines and milk and other refreshments came from the remarkably productive bottle, we are informed he had the audacity to say that the exhibit was 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 séances, and when they were 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 said so, but it is stated he will not receive a very cordial welcome in that place again, or in any place adjacent knowing to the facts.

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 jointly—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 removal 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 time—but in the midst of their cogitations the patient passed to spirit life.

So far as to the good which was 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 engines 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 mail with a lock of the patient's hair, and requested to visit some reliable clairvoyant or psychometricist 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 afflicted 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 at 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 tablespoonsful.

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 Allopatic 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 not 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 account is entitled to all the privileges granted to such bodies.

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 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 in the frontispiece), who writes upon "Agencies Working a Revolution in Theology"; W. H. Murray, who considers "The Religious Question"; Mary A. Livermore, who writes of "Centuries of Dishonor"; Rabbi Schneider, J. R. Buchanan, Hudson Tuttle, and Helen Campbell. In the second number (January) articles are to appear from Col. Ingerson, Henry George and Dion Boucicault. The *Arena* is published in this city, Prince Building, Copley Square, at \$5.00 per annum. B. O. Flower, Editor.

Donations

IN AID OF THE BANNER OF LIGHT FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:

From Worcester, \$2.25; H. Sanders, \$2.00; L. R. Eames, \$1.00; Hiram Thomas, \$2.00. Thanks, friends.

Mrs. R. S. Little 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 American who visited that country testifies to having communicated with a friend through two distant temples through one of the ancient underground instruments.

NEWSY NOTES AND PITHY POINTS.

BRASIL, 1889.

Up from the Southland comes a sudden heat! The laws are dumb, the soldiers will not fight; The little boys begin to shoot and stab; An Empire topples over with a shriek 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 have 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 unredeemed prosperity through emancipation. So America, instead of paralyzing her industry by free trade, will multiply her stocks and factories and become the workshop of the world, says a writer on political economy.

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 Statehood, 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 chemists. Here it is: "Mettanidomethyldimethylmethyldiamidophenylcarbolol."

In every matter think of the end.

France had 82,779 public schools and 2,700,000 pupils fifty years ago. The number at present is 81,130 schools and 5,000,000 pupils.

All fly On wings of light, And leave a dismal trail, While truth, Forsooth, Would lose the fight In racing with a snail.—*Rural World*.

The world has learned to look with suspicion upon 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 at Baltimore has been, it is reported, that the ban has been removed against secret societies, so that Catholics 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 not 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 Pictorial* moralizes as 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 cellars 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 coeducation 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 representatives. Three thousand families have been supplied with the articles necessary for the reestablishment 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 care.

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

Our part is to conspire with the new works of new days.—*Christian Union*.

The *Sower*, of Detroit, Mich., which has been published 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. Deodoro 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 Vocal, Smith & Co., 538 Washington street, Boston: "White," "Stay Then 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 send No More Drink to My Father," words by Mrs. Frank B. Pratt, music by C. A. White. Instrumental—"Marquise Quadrille," by C. A. White; "Peep o' Day Polka," by George Fox.—*The Fatio* for 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 fisheries.

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, don'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."—*Texas Sittings*.

"Edison has a new invention, whereby you can see a 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 calamity"—hence the doctrine of Original Sin.

That lively press correspondent Nellie Dly—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 girder round the earth in less time than Pinocchio did. William Shakespeare's Puck having, however, accomplished this in forty minutes, is probably destined to hold the championship.

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 does not 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 \$1.00 for this large and valuable book, delivered postpaid to any address in the United States or Canada, or 4s. 6d. 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 \$1.00 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 perfect harmony, when rightly understood, with the highest incantations 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 name 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-West Union Mission. Friends and patrons invited to attend and contribute. Donations of cash, food, fuel, clothing, etc., directed "Philip Davies, Mission Hall, 209 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 that Mrs. Carrie E. S. Twing is filling an engagement for the month of November for the Spiritual Society of Buffalo, N. Y., and is drawing 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.

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 been informed, awakened great interest in Spiritualism, so that he has been reengaged there for the third month.

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

Dr. J. L. Stansbury, the medium for independent spirit-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. Address 9 Bosworth street, Boston.

Mr. J. Frank Baxter concludes his Portland engagements with Friday, Nov. 22nd and Sunday, Nov. 24th. On Monday evening, Nov. 19th, 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, Me. The Sundays of December he will lecture in Worcester, Mass.

Frank A. Wagon lectures, with Mrs. 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.

W. 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 Meadon Hall, Augusta, Me., to the entire satisfaction of his hearers. The Augusta paper, *The Kennebec 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 clear and astonishing" descriptions of the 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 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 felt gratified that they manifested so much pleasure in his exercises proceeded. The tests were particularly clear and astonishing. The descriptions of the past life were much ground, and brought to recollection many old-time and long departed friends, relatives and children. This active worker continues in Maine another week.

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 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 foundation stones, and the pillars, that uphold the temple of Spiritualism.—*Golden Gate*.

Never fear; they are coming.

The message of LUTHER THOMAS, of Gardiner, Me., which appeared in a recent number of the BANNER OF LIGHT, has awakened great deal of interest in Pittston, Randolph and Gardiner. A son of Mr. Thomas pronounces the message as very characteristic of him. 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.*

HONSFORD'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, Loss of Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Night sweats 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 *Floratopion*, which is a sure cure. Send to-day.

We have recently received a number of Prof. O. 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 mainly 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 or LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

To Correspondents.

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

WM. L. C. BOSTON.—The subjects you mention cannot be presented to mortals as *verified facts*, as there is no physical proof of such to be obtained. Our spirit-friends assure us that 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 assert that they have met and associated with human souls who have undergone this experience.

Your spirit parents will be welcomed at our circle should they have power to deliver a message through either of our mediums.

We are assured that the good spirits whom you call upon for protection will do all they can to help you.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly. Single copy, 5 cents. The NEW TRUTHFUL. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. BUCHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copy, 20 cents. THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents. THE NEW TRUTHFUL. Published weekly in Chicago, Ill. Single copy, 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copy, 10 cents. THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents. THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE THEOPHIST. Monthly. Published in India. Single copy, 60 cents. THE HOLDS THE GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

ADVERTISING RATES.

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

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

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

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

THE BANNER OF LIGHT cannot well undertake to couch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and it is not our duty to question the honesty of persons using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisement of parties whom they have proved to be dishonest or unworthy of confidence.

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, etc., send to his office, 63 Warren Ave., Boston, Mass. Oct. 5. 13w*

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.

ADVERTISEMENTS.

STOUT PEOPLE.

QUESTI safely cured by one who has been a fellow-sufferer. Send stamp for particulars. DR. EDITH BERDAN, 115 Ellison street, Paterson, New Jersey. Oct. 19.

Frank C. Algerton,

THE BOY MEDIUM. Sittings for Business and Tests; also Clairvoyant Physician. 14 Ashburton Place, Boston Hill, Boston. Home Wednesday, Thursday, Friday and Saturday of each week. Hours 9 to 12, 1 to 5, 7 to 11. Nov. 22.

Miss J. Rhind, Seer,

31 COMMON STREET, BOSTON. Private sittings on 31 business. Mental Healing by soul-harmonizing. Sittings Monday 7 P. M., Thursday 3 P. M., 1w Nov. 22.

Dr. and Mrs. W. A. Towne,

MAGNETIC Mind and Massage Treatment, also Remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 9 to 7. 1s Nov. 16.

Mrs. M. F. Hancock,

TEST MEDIUM. Private Sittings every day but Wednesday and Saturday. Hours 10 to 5. 31 Common st., Boston. Nov. 22.

REDUCED English Editor, 40 years of age,

would like to become a companion to a gentleman as Reader, etc., etc., having under the Queen's Club, London. All letters will be kindly forwarded, if addressed "F. H. S." care of Colby & Rich, 9 Bosworth street, Boston. Nov. 22.

WANTED—A few smart Agents, Men and

Women, for a splendid paying business. Call Monday and Tuesday, from 9 A. M. to 2 P. M., at 35 Chestnut street, Chelsea, Mass. H. V. CHAPIN. 2w Nov. 22.

MRS. MARTIN, Test and Developing Medi-

um. Also Magnetic Healing. 23 Cobb street, Boston. Nov. 22. 1w*

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

PSYCHO-HYGIENIC PILLS.—These Pills regulate the Liver and Bowels, aid Digestion, act on the Kidneys, purify the Blood, cure many Chronic and Nervous Complaints, favor all the conditions necessary to a high degree of development, and are valuable in all phases of melancholy. Sent by mail on receipt of \$1.00. Send also a brief description of your present state of health or phase of development. If you need any special directions or advice.

ELIXIR OF LIFE TONIC AND NERVEINE.—A newly-discovered positive remedy for Nervous Debility in its various forms: Impotency, Paralysis, Dyspepsia, Insomnia, Neuralgia, Nervous Headache, Mental Strain, Loss of Vitality from any cause in either sex. Warranted a true Elixir. Price \$1.00 per bottle—sent free.

THROAT AND LUNG HEALER.—This wonderful remedy will cure any Cough, no matter how long standing. It cures Bronchitis in all stages, Asthma, however complicated, and all Acute or Chronic Diseases of the Throat, Chest and Lungs. A complete Consumption Cure, if taken in time. Price \$1.00 per bottle—sent free.

DYSPEPSIA TABLETS.—One Tablet gives immediate relief in all cases of distressed feeling after eating. They stimulate and give strength to the organs of digestion, and keep the bowels in an active and healthy condition. By mail, 50 cents per box.

PILE REMEDY.—A sovereign remedy in all cases of hemorrhoids and bleeding Piles, external and internal; cures by relieving constipation and removing the cause. By mail, \$1.00.

COLICATA CATARRH CURE.—This preparation permanently cures all forms of Catarrh, Influenza, Colds in the Head, etc. By mail, 50 cents.

WHITE ROSE EYE WATER.—A new discovery for relief and cure of all conjunctivitis, Granular Lid, Weak, sore and inflamed Eyes. This marvelous remedy will prove a boon to thousands of sufferers. Acts like magic, relieving the vision and strengthening the optic nerves. No pain; no danger. Price \$1.00 per bottle—sent free.

SEA-MOSS HAIR TONIC.—Warranted to promote the rapid growth of the Hair and Beard; cures Dandruff, and prevents the hair from falling out or turning prematurely gray. Free from all injurious ingredients. Price \$1.00—sent free.

SALVATION SACHETS.—This remedy is used as a specific in Protrusion, Back Ache, Ulcerations, In

