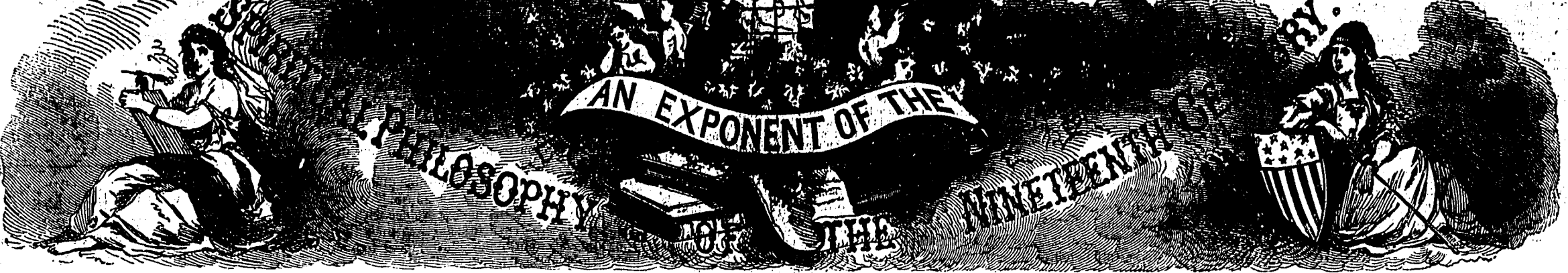


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The Spiritual Rostrum.

(From the Meadville (Pa.) Saturday Night.)

THE DUAL NATURE OF MAN.

A Lecture delivered before the Psychological Society of Meadville, Pa., Nov. 14, 1889, by
HON. A. B. RICHMOND.

"There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another."
"There is a natural body, and there is a spiritual body."
—*Corinthians, etc.* 40-44.

The Apostle Paul, in his First Epistle to the Corinthians, thus stated a spiritual as well as a physical fact when he asserted the dual nature of man. The existence of two distinct organizations in every human personality—the spiritual and physical, or that of mind and matter—is clearly demonstrated by physical and mental phenomena. The communication between the two is through our complex nervous system. In all physical phenomena the body seems to be first affected and then to communicate the fact to the mind through the senses. In all mental phenomena the mind first receives the impression and immediately communicates it to the body. When a member of the physical body is injured, the wounded organs instantly telegraph the fact to the executive office of the mind, situated in the brain, and immediately *Gray Matter*, the officer in command, issues his orders to his obedient servants in the body to hasten to the relief of their suffering brotherhood. Quicker than thought an innumerable host of *Lacteals, Lymphatics, Ganglions and Capillaries* rush to the rescue, and are soon industriously at work collecting material to repair the injury, or conveying the orders of the invisible superintendent to the heart, to restrain or increase the flow of blood, and to the stomach, to be cautious what freight it receives and discharges through the countless viaducts of that wonderful kingdom of mind and matter, the human body.

In the phenomena thus described the physical organism is first affected, and the mind is then informed of the fact through the nerves, whose throbs of pain are but so many "clicks" of a telegraph, which is sending its message of woe along the nerve conductors from the very extremities of the injured body to the sensorium.

But there is another class of phenomena where the action seems to be reversed. The body is uninjured, it feels no pain, all the organs of life and health are moving together as harmoniously as the vibrations of the strings of a well-tuned harp. Somewhere in the depths of our mysterious being is the kingdom of emotion, where reside all our friendships and affections, all our loves and hatreds, all our pleasant and painful mental sensations; we know not the forms of their habitation, the raiment in which they are clothed, nor yet their organs of perception, but we do know that they see, hear and feel apparently independent of the actions of the physical organism. For instance, while the body is in perfect health, we hear of the death or misfortune of one dear to us; first the mind feels the pain, then the nerves thrill in sympathy, the heart palpitates, the features pale, the lips quiver with agony, the eyes close, and for a few moments the whole body lies in the apparent unconsciousness of death. No physical organism has been injured, yet the "spiritual body" has received a shock that apparently threatens its dissolution. It is true that the information that caused this phenomenon has been conveyed to the inner citadel of the soul through the avenues of the senses, yet the message they conveyed might have been one of indifference instead of pain, only that the soul is capable of its true interpretation; and although the words are apparently insignificant or meaningless yet the mind reads independently of the body, and understands that which is not apparent to our physical senses.

We hear uttered the sentence, "John is dead." It is only a certain number of vibrations imparted to the tympanum of our ear. We do not know John; we have no personal interest in him, and we feel only the sensation of hearing, which passes away with the vibrations that caused it. But if it is our John, a loved husband, son or brother, how different is the mental phenomena? The number of vibra-

tions are the same, the physical effect on our organism is alike, but the soul has nerves that vibrate independently of those of the ear, and these are touched by the knowledge that it is one we dearly love who is dead. Of this fact the soul instantly informs the body, and a shock of mental pain lays it prostrate in the very semblance of death.

In the instance of the wounded organism, the body suffers first, and its pain is recognized by the sensorium, which informs the mind or soul, and the whole being is affected. In the other it is the mind which first receives the message that has passed through the avenues of the senses as harmlessly as passes the breath of a summer zephyr; yet when it reaches the nerves of sensation of the soul or spirit-body, they thrill with anguish most intense, and the physical body, by a reflex action of the mind, suffers only because the soul is in pain, and not because of an injury to its organism.

When Locke asserted as an axiomatic proposition that "There is nothing in the mind that has not come to it through the senses," how well and tersely was he answered by Leibnitz, who replied—"Except the mind itself." Even the proposition of Locke admits the existence of the mind as an organization susceptible of receiving impressions through the senses, and so far recognizes the dual existence of the mind as a receiver, and the senses as common carriers. But the mind appears to have a nervous organization of its own that acts independently of the senses. When the announcement is made that "John is dead," a number of persons are present. The physical phenomena are the same with all; a like number of vibrations is produced in every ear that hears. Yet to one soul alone it causes inconsolable grief, while to the others it is received with indifference. May we not reason, then, that the spiritual body has a nervous organization peculiar to itself; a soul that preserves its individual identity, has its own storehouses of sympathies and affections, and acts from its own inner consciousness independent of the senses only as they bring it in contact with the outer world?

Observe that if a number of persons were to thrust their hands into a fire, the senses of all would carry the same impression to the sensorium, and all would feel pain. But each soul having its own individuality, possessing its own hopes and affections, might not feel alike the mental effects of a physical phenomenon common to all; for while all may hear, to one alone would the vibrations of the ear bring sorrow and grief.

If the dual existence of a physical and a spiritual body is proven in our personality, the question naturally arises can either of them exist in the absence of the other? In a cataleptic condition the physical body seems to remain nearly in its normal condition, while the senses and volition are apparently absent. The heart continues to beat feebly, the lungs are slowly inflated and exhausted; all the internal organs continue to perform their functions. It is the mentality alone that seems to be sleeping or to have gone on a journey. When it awakens or returns, and by its volition again animates the senseless body, what strange stories and weird tales does it relate of what it has seen and heard in its wanderings. But it did not see with the closed eyes of the physical body or hear with its palsied ear; yet was the impression of both sight and sound made upon the organism of the spiritual body, and memory relates the adventures of its mysterious journey. The spiritual body may slumber in unconsciousness while the physical body walks abroad with the footsteps of a somnambulist. The physical body may also sleep while the spiritual body is wandering away into the fairy-land of dreams and visions. "Verily there is a natural body and a spiritual body, and the glory of the one is not the glory of the other."

Chemists have by analysis discovered that our natural body is composed of but sixteen or eighteen elements; yet have they not discovered that a combination of these elements will produce life and intellect. Science can easily determine the elementary ingredients that enter into the gray matter of the brain, but it has never yet analyzed a thought. It can by its combinations produce a crystal, but it has never constructed a leaf or evolved intelligence. The offspring of the alembic and retort it can safely predict, measure and calculate, but never the process of life-development in the egg warmed by a mother's breast. It can analyze the most obdurate rocks, separate their ingredients and weigh them with accuracy; yet it cannot name the soft and tinted elements of love or the poisonous ingredients of hatred or revenge.

The "spiritual body" is but a tenant of the "natural body." It resides there for a brief period only, and if its existence is limited to the duration of its habitation, then is human life a failure, and divine love a cruel deception. Far better would it have been for us if these throbbing hearts and teeming brains of ours had remained inanimate dust than that their affections and aspirations should not live beyond the grave. When in answer to the longings of the soul, the Creator whispered to man through the telephone of the human brain visions and promises of a future life, and when those promises were reiterated in the teachings of the wonderful Nazarene, and their fulfillment demonstrated as recorded in sacred history by spirit visitations during all past ages, what thinking mind can doubt the fact of a future life or reject the evidence of its existence?

But what is the evidence of the existence of a future life, and what are its demonstrations? Inquires the doubting materialist.

First the faith and hope of the Christian, which, as Cato said to Plato:
"Is the divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man."

Second, the demonstrated presence of an intelligent force around us, that possesses all the characteristics of the human mind: that manifests itself to us by acts and sounds that, like the human voice, are symbols of thought, intellect, memory and affection.

Third, the concurrence of so-called spirit-phenomena all over the world, with the uniform story they tell, in every land and in every tongue, "that they are spirit forces, exercised by visitants from the other world."

This testimony is as conclusive in its nature as any upon which men and nations act in the most momentous affairs of human life, and it is so abundant that none can deny its existence save those whose bigotry would not permit them to reason if they could, or whose feeble mentality could not if they would. Between these two classes is yet another who take refuge in senseless obstinate denial of well authenticated phenomena. They forget that such denial is "disloyalty to truth, and treason to science." They mistake obstinacy for firmness of principle, and obtuseness of intellect for scintillations of genius. They never candidly investigate, yet they vociferously deny the facts that investigation has discovered. Verily they are wise in their own conceit, and truthfully hath the proverb depicted their hopeless condition.

To my mind the denial of a well established fact is fully as reprehensible as the utterance of a falsehood. Fiction hath its mission of good as well as evil to perform in this world. It glows on the canvas of the artist, sparkles on the pages of literature, gives interest to the songs of the minstrel, and is carved in imperishable bronze and marble. It teaches in the parables of the Nazarene, and impresses moral lessons in the fables of Æsop, and the adventures of the pilgrim of Bunyan. Clothed in the garb of fiction many a moral lesson is taught to mankind, while stupid, obstinate, ignorant denial of truth has no merit to justify it, no mission to perform, and no monument to perpetuate its memory, save the crimes bigotry has perpetrated through its influence. Even the folly of a fool can deny a well authenticated fact. It requires but little mental effort to say, "I do not believe what intelligent and truthful men of learning have said, while intellect is necessary in scientific investigation, and a moral sense is indispensable in relating its results."

Many centuries ago the world's wisest man said: "He that answereth a matter before he heareth it, it is a folly and shame unto him." For thousands of years this proverb has been accepted as axiomatic; yet it is certain that to-day there are very many educated men, and even ministers, who have never witnessed spiritual phenomena, neither heard the teachings of its beautiful philosophy, yet who think they are qualified to deny the facts and confute its theories from the knowledge they have derived in attending the performance of itinerating fakirs, magicians, and ignorant, vulgar showmen—stars—in the arena of saw-dust and tankard. Verily it does not require the wisdom of Solomon to make a proper application of the recited proverb.

But there are some facts known to the world at large and to science that even the most obstinate and mentally obtuse cannot deny. No one can doubt the existence of the mysterious *Ego*, or inner consciousness of our individual personality. We all know that there is residing in that "house of many mansions" our material body—an incomprehensible something that thinks and loves and hates, that feels sorrow and grief, pleasure and pain, that fears and fears not, that has longings and aspirations and ambitions, that directs the voluntary motions of the body in its waking hours, and that sleeps in unconsciousness, while all the vital organs move on in the routine of their daily functions. We also know that these emotions are not a part of our physical system, but belong to an invisible spirit organization, as distinct from our body as the mollusk is from the shell that environs it. We cannot weigh or measure the spirit except by those subtle rules of moral ethics formulated by the soul itself.

If the body is wounded, or sickened unto death, science can assist in healing the wound, and prescribe that which will alleviate the pain.

"But who can minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?"

We can see, and feel, and weigh the body—but we can only perceive the soul through the faculties of the soul itself.

Science has also discovered a world of ether so vast in its dimensions that it encompasses within its environments all suns, and stars, and planetary systems; whose diameter is space, and whose circumference is the boundless universe; as invisible as the soul; as intangible as the spirit; the medium by which the light of the billion suns in stellar space is transmitted to their satellites; incomprehensible by the most powerful force of man or mechanism; that penetrates solid substance as easily as passes the viewless winds through uninterrupted space, unknown to our senses, and knowable only by its effects, yet a demonstrated existence around us; a fitting world for spirit forms, and the future home of the human soul.

We live in a material world, yet is there invisible life all around us. From the density of Platinum to the attenuated Hydrogen gas, from

the comparative density of Hydrogen to the subtle imperceptible Ether there is a constant series of attenuation of matter whose end is unknown to science. From the mammoth structure of the animal organization to the insect that floats in the sunbeam; from the fragile form of the ephemera to the animalcule seen only through the microscope there is the same series of attenuation, and the step from microscopic organisms to spirit forms is not greater than from Hydrogen to Ether, or from the mammoth to the ephemeride; and who can say where life ends in its ethereal formations, who shall say of creative power thus far canst thou go but no farther? It is no stretch of scientific credulity to see in its future revelations a spirit-world now as impalpable to human senses as was the palace of Drake's Sylphide Queen—

"Whose spiral columns gleaming bright,
Were streamers of the northern light;
Its curtain's light and lovely flush
Was of the morning's rosy blush,
And the ceiling fair that rose above
The white and feathery fleece of noon."

And it is such a world, impalpable to human senses, yet thronging with spirit-life, that the religion of Spiritualism promises to its votaries: a world and life as tangible to the disenchanted spirit as is ours to us, and its existence is demonstrated by the intelligent acts of unseen forces that manifest their presence through so-called spirit phenomena. Where human intelligence, memory and love manifest themselves, there must be a human soul back of the force that causes the phenomena. It matters not by what means its presence is made known; if human intelligence aside from and other than that of incarnate human personality is made manifest to us, either by sound or motion, then it is as absolutely certain that exanimate spirit-force and life are present. That this phenomenon actually exists none can doubt who have carefully investigated and witnessed its action save those whose bigotry is above their reason, who doubt the evidence of their senses, ignore the recorded facts of sacred history, deny the immutability of the Creator, and disbelieve the incidents that attended the life of the Nazarene and his disciples. Such an one is an infidel to his own reason, to his own senses, to sacred history, as well as to the teachings of modern Christianity, and the avowed opinions of the founders of the Orthodox churches of to-day. Martin Luther was a believer in spirit visitations, while the great John Wesley and his mother were mediums, in whose presence occurred phenomena as wonderful as any that now excite the sneers and contemptuous smiles of his devoted followers. The great pioneer of modern Christianity, and the founder of Methodism, speaking of apparitions, said:

"What pretence have I to deny well attested facts because I cannot comprehend them? It is true most of the men of learning in Europe have given up all accounts of apparitions; I am sorry for it, and willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. They will know that giving up these apparitions is in effect giving up the Bible."

This is the positive declaration of John Wesley, as recorded by his biographers. The church founded by this pioneer Spiritualist now claims a population of sixteen millions, with four million communicants, and to-day the wisdom of the children so much exceeds that of the fathers that they look upon his beliefs as evidence of mental imbecility. Yet if the biographers of that truly great and good man are truthful, it was the spirit manifestations that occurred at Epworth parsonage that first ordained him to the mission he so successfully accomplished.

Dr. Adam Clark, one of the most learned of the Bible commentators, said: "I believe there is a supernatural and a spiritual world, in which human spirits, both good and bad, live in a state of consciousness."

"I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

Poor imbecile old man!! How deservedly is he an object of commiseration to the many sensational evangelists and street theologians of to-day.

A prominent Orthodox Christian gentleman recently asked me "why it was, if Spiritualism was true, that the spirits did not give us some useful scientific information?" why they did not reveal to us some great scientific discovery or invention for the benefit of mankind? Why they did not tell us years ago about the electric light, describe the telegraph and telephone, or any other of the wonderful inventions of man? Why did the spirits wait for man to discover what they might have told him if the knowledge would have benefited our race? And oh! the look of profound wisdom that accompanied this interrogatory. The ponderous implied logic of the question was almost paralyzing. After I had partially recovered from its effects, I answered that I did not know! But that nearly nineteen hundred years ago mankind was very ignorant, not only of the facts that science has lately revealed, but of the geography of the earth; that on his holy mission of redemption a God visited the world and gathered around Him a band of disciples, and He taught them in sermons, by parables and by prophecy; that at that time astronomers bled in the theories of Hipparchus, afterward modified by the errors of the crystalline spheres of Ptolemy; that this God had descended to the earth through the vast fields of ether from heaven—which orthodoxy locates "beyond the stars"—and of course He knew that no crystalline spheres surrounded this plan-

et, in which it was then believed the stars were set like jewels in a diadem. He knew that the yet undiscovered theory of Copernicus and the laws of Kepler with the then unknown laws of gravity—afterward discovered by Newton—would in time confute the errors of the day in which he lived and suffered, and yet He never taught his followers one fact in astronomy. And when he said to his disciples: "Go ye into all the world and preach the gospel to every creature," He did not inform them of the vast continent across the Atlantic, nor yet of the innumerable islands of the ocean where his gospel would be preached by the missionaries of the nineteenth century. In his teachings he seemed to know no more of the geography of the earth than the ignorant fishermen who followed him. He healed the sick, raised the dead, stopped the issue of blood of the suffering woman, who but touched his garment and was made whole, and yet he said nothing of the great fact demonstrated by Harvey—that of the venous and arterial circulation. He did not reveal one single scientific truth to an ignorant world, and yet he was a God, and knew all things. His divine mission was to announce the existence of a future world to mankind, and to teach them how to live in this, to insure their greatest happiness hereafter. This is the exact mission of the spirit-manifestations of to-day. They are moral teachers, not scientific instructors. Yet do they heal the sick, and in many ways assist their earthly brotherhood.

But what good does Spiritualism do? inquires a sincere believer in Orthodox hope and faith alone. The answer is apparent to all who will not willfully close their eyes to the teachings of its beautiful Philosophy. It confirms the hope and faith of the true Christian. It teaches the fatherhood of God and the brotherhood of man. It denies the existence of a cruel, avenging Deity, and worships a Creator who governs all things in infinite love. It ignores the fabled hell of ignorant superstition, and asserts a heaven of unending progression and happiness. It denies the existence of a heaven-born embodied spirit of evil, who, although defeated on the battlefields of heaven, yet by his superior cunning thwarts the designs of Omnipotence, and from the harvest fields of earth loads his wains with generous sheaves, leaving only the gleanings to the creator of man. It declares that men should be honest and upright for honesty and uprightness' sake, and not through fear of eternal punishment. It teaches that charity is greater than hope and faith, and it preeminently asserts the doctrine of the "golden rule." It comforts frail, suffering humanity with promises of infinite rest. It wipes away the tears of mourning, assuages the grief of bereavement, and by the Collins of our dead declares as a demonstrated truth "that they are not dead, but sleeping."

Spiritualism asserts the truth of Paul's first epistle to the Corinthians, wherein he says:

"Now concerning spiritual gifts, brethren, I would not have you ignorant.
"But the manifestation of the spirit is given to every one to profit withal."

"To another, faith, by the same spirit; to another, the gifts of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."

Spiritualism positively reasserts the truth of the facts thus stated, and it defies the power of the puny pulpit orators—who differ with the great apostle—to successfully contradict them. "Oh! but all this happened over eighteen hundred years ago; it is different now!" remarks an unbeliever, whose brilliant intellect thinks but does not reason. What are twenty centuries to him with whom all eternity past and all eternity to come is but one eternal now? What are a few fleeting years in the calendar of

"Our father God, from out whose hand
The centuries fall like grains of sand,"
and of whose immutability inspired Ecclesiastes said—

"I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it."

"That which hath been is now: and that which is to be hath already been: and God requirereth that which is past."

Spiritualism believes in an immutable creator, and in inspiration from the spirit-world as recorded in the revered records of the Bible. It believes in the resurrection of the spiritual body, but that the physical body is the lawful inheritance of decay and the worms. It believes that the grave is not the end of life, but a "manger in which is born a new existence." Fearlessly it asserts its right to a position among the religions of men, and conscious of the rectitude of its purpose and of the truth of its demonstrations, it defies the sneers of the press, and the impotent malice of priest and pulpit. It admits the existence of fraud and hypocrisy among its votaries, but claims that its garments are white as snow when compared with the raiment that covers the church militant of the nineteenth century. It has charity for all, and only asks for charity in return.

The religion of Spiritualism is the "rainbow bridge" that in the faith of the ancient Northmen spanned the "dark river of death," its radiant arch vibrating alike with the footsteps of the spirits that come and the tread of the souls that go.

This most beautiful emblem of God's covenant with man was thought by them to be the pathway from earth to the Elysian fields of paradise. It has been described by Lizzie Doten, the inspired poetess, in the rhythm of

angel song and the cadence of a harp touched by spirit-angels:

THE RAINBOW BRIDGE.

'T was a faith that was held by the Northern men bold,
In the ages long, long ago,
That the river of death, so dark and cold,
Was spanned by a radiant bow;
A rainbow bridge to the blissful abode
Of the strong Gods—free from ill,
Where the beautiful Urd fountain flowed,
Near the ash tree Idgrasil.

They held that when, in life's weary march,
They should come to that river wide,
They would set their feet on the shining arch,
And would pass to the other side,
And they said that the Gods and the Heroes crossed
That bridge from the world of light,
To strengthen the soul when its hope seemed lost,
In the conflict for the right.

O, beautiful faith of the grand old past!
So simple, yet so sublime,
A light from that rainbow bridge is cast
Far down o'er the tide of time.
We raise our eyes, and we see above,
The souls in their homeward march;
They wave their hands and they smile in love,
From the height of the rainbow arch.

We know they will drink from the fountain pure
That springs by the Tree of Life,
We know that their spirits will rest secure
From the tempests of human strife;
So we fold our hands, and we close our eyes,
And we strive to forget our pain,
Lest the weak and the selfish wish should rise,
To ask for them back again.

The swelling tide of our grief we stay,
While our warm hearts fondly yearn,
And we ask if over that shining way
They shall evermore return.
O, we oft forget that our lonely hours
Are known to the souls we love,
And they strew the path of our life with flowers,
From that rainbow arch above.

We hear them call, and their voices sweet
Float down from that bridge of light,
Where the gold and crimson and azure meet,
And mingle their glories bright.
We hear them call, and the soul replies,
From the depths of the life below,
And we strive on the wings of faith to rise
To the height of that radiant bow.

Like the crystal ladder that Jacob saw,
Is that beautiful vision given,
The weary pilgrims of earth to draw
To the life of their native heaven.
For 'tis better that souls should upward tend
And strive for the victor's crown,
Than to ask the angels their help to lend,
And come to man's weakness down.

That rainbow bridge in the crystal dome,
O'er a swiftly flowing tide,
Is the shining way to the spirit home,
That lies on the other side.
To man is the tempest cloud below,
And the storm wind's fatal breath,
But for those who cross o'er that shining bow,
There is no more pain nor death.

O, fair and bright does that archway stand,
Through the silent lapse of years,
Fashioned and reared by no human hand,
From the sunshine of love and tears.
Sweet spirits, our footsteps are nearing fast
The light of the shining shore;
We shall cross that rainbow bridge at last,
And greet you in joy once more.

Spiritual Phenomena.

A Seance at Lake Pleasant.

To the Editor of the Banner of Light:

Having witnessed the phenomena of materialization many times under the strictest test conditions, with very satisfactory results—and judging of them by my senses, the same as everything else—I know positively that this phase of manifestation is a truth if I know anything.

I will not go into details as to the many fine tests and marvelous evidences which I have accumulated in support of the claims of materialization; much of what I have received as proof is of too personal a character to interest the general reader; but I will try to give some idea of what occurred at a seance which I attended at Lake Pleasant, Mass., last August, and one which gave perfect satisfaction to all present.

It was held at the cottage of Mrs. Stoddard-Gray, of New York. Mr. Hough, the medium, entered the cabinet. The circle was composed of sitters who were harmonious and passive. The light was furnished by a lamp, shaded, and hanging from the ceiling in the center of the room; the illumination was at all times sufficient to distinguish everything in the apartment.

The first form to appear was that of a Frenchman, who is a cabinet spirit. This was soon followed by others. A gentleman who was there for the first time was called up to the cabinet, and two female spirits were present at the same time to greet him. They were relatives, whose names he recognized.

That which interested the writer most was what followed: A beautiful female form, robed in pure white, appeared at the cabinet, and calling me up, purported to be a beloved relative, who passed away some years ago. (I may say in passing that this spirit is drawn to me wherever I go, and is sure to manifest her presence whenever the conditions are such that she can. Her personal identity was made known to me beyond any question of doubt in messages written independently between sates, under test conditions, in California in the summer of 1888—which corroborated the many other evidences I had previously received nearer home.) At this seance she was one of the first to materialize a tangible form. After a few minutes spent in interchange of friendly greeting, I asked if she would dematerialize outside the cabinet in presence of all. She took my hand and led me to the side of the room, just in front, and to the right of where the line of sitters ended, and entered behind a curtain covering a recess used as a clothes-dress; and while I stood there a moment, expecting her reappearance, out came spirit Baker in a full suit of dark clothing. I was not prepared for such a complete transformation. It was a perfect surprise to all.

After a general greeting I asked him if he would dematerialize where we could all see him. He bade me follow him, and after removing my chair we passed back of the line of sitters, and while standing together in a clear, open space, he sank down at my feet and vanished, saying "Good-bye" as he disappeared. Then at the same spot on the carpet, immediately, a little white lace appeared. This expanded and developed before my eyes till two human arms appeared from it; then the head, and finally up rose the full form of that same relative, robed in white—appearing the same in every particular as when she vanished, a few moments before, behind the curtain not less than ten feet away; this manifestation occurring at or with-in one foot of where I was standing. I then accompanied her to the cabinet, which she entered—a living, breathing, tangible human

form, having developed such from the invisible atmosphere of the room.

Other friends from the spirit side now came to meet their loved in the mortal, but the most remarkable incident, which I wish to dwell upon, is the following: The cabinet spirit known as "Star Eye" came out bringing trinkets, such as beads, dolls, and other little playthings which are kept for her. She has a childish manner, and while sitting on the floor took pleasure in exhibiting these little objects to the company. Mrs. Gray is not entranced, but furnishes magnetic power to the spirits; at this time she was standing near by and directly under the light which hung from the ceiling. "Star Eye" was asked to dematerialize. After replying that she would try, she sank down at the side of Mrs. Gray and vanished at her feet. There was not a trace left of the form or apparel.

Then at the same spot on the carpet were seen the head and shoulders of a man; he gradually rose to full height, tall, and attired in evening dress suit. He was said to be Mr. McClure, who was in earth-life a resident of Philadelphia. He shook hands with several of us, and then said he must go. He sank down also by the side of Mrs. Gray and disappeared. At that moment another male form began to make an appearance from the same spot, or near there; he rose gradually, talking to us even before he had attained full height, and now we beheld again spirit Baker. His form was entirely different from the preceding, and was clothed differently. He appeared in a Prince Albert coat, buttoned around him. His last appearance, it will be remembered, was when he vanished at my feet outside of the circle. He now moved about among us, talking in a jovial way. Mrs. Gray then took a chair, and seated herself within two or three feet of the line of visitors. He said he must go, and sank down and vanished by the medium as the others had done.

Just then a little white lace was seen to form on the carpet by the side of Mrs. Gray; arms extended and in motion, up rose the full form of a female robed in pure white; her arms were exposed to the shoulders, and her face was veiled. The spirit extended her hands to me, and it proved to be the same dear relative who came earlier in the evening, as stated, and was last seen to disappear into the cabinet, at least ten or twelve feet away. I now had the pleasure of conducting her there for the second time. Thus there were four distinct individualities, two males and two females, appearing in succession in the center of the room, in a satisfactory light, and seen by every one present.

CHAS. P. COCKS.

Brooklyn, N. Y., Nov. 3d, 1889.

Spirits Use the Photograph to converse with Earthly Friends.

[We republish the following from *The Sunday Mercury* of Nov. 17th at the request of several New York Spiritualists:]

Quite a new and surprising thing in so-called practical Spiritualism was witnessed at the parlors of Mrs. M. E. Williams, on West Forty-sixth street, one afternoon last week. A seance was given to a number of advanced investigators into spiritual phenomena, Mrs. Williams acting as the medium, and the circle sitting very close to the cabinet. The medium simply gave what occurred, just as it might report an Orthodox religious service, or an ordinary meeting for the advancement or investigation of any cause, without question or criticism.

As those present were about taking their seats in a large back parlor in front of the cabinet, a young man brought in a photograph, which was placed just outside the cabinet curtain. Mrs. Williams explained that while it was well to advocate and spread the philosophy and theory of Spiritualism, it was also a most necessary thing to reduce that philosophy and theory to as practical a basis as possible.

Her desire was to work out practical proofs to reach the masses of the people, who must see everything to understand it. This is also the desire of the leading spirits who frequent and control her cabinet, and some time ago it was suggested by the spirit of Dr. Holland, "her guide," that the photograph should be used in practicing the science of Spiritualism. She did not think any science could get more positive proof than that which Dr. Holland had suggested. In the necessarily dim light in which spirits came to their friends at seances, it often happened that the identification could not be satisfactorily made; but when the voices of the spirits were recorded on the photograph, and their messages afterward rolled off in the same individual voice, the identification would be positive and beyond all question, for who would not know the voices of their beloved? Mrs. Williams advised the sitters not to expect too much or perfection at first. It was only an experiment, so far, but she thought the trial was worth making in view of the great benefit that might result to the cause of Spiritualism, but the confidence and assurance of a future life that it would bring to tens of thousands who are now in doubt and fear. The happiness of listening to the voices of the loved ones who had gone before would also be a blessing to humanity.

The medium then entered the cabinet and the curtains were closed. A young man sat by the photograph so as to operate it, and the spirits to talk into it. A lady said and placed on an organ a couple of religious hymns, such as "Nearer, My God, to Thee," and "On Jordan's Stormy Banks." The circle sat mute and expectant. Soon the curtain was thrown a little apart from the inside and a male form appeared at the aperture. It was recognized by several of those present as that of Dr. Holland, a leading Spiritualist while in the human life. He made several motions to the photograph operator that he desired to speak; the instrument was prepared to receive messages, and the funnel through which it is talked into was turned toward the materialized spirit. He seemed to speak for several minutes, and then retired. The operator adjusted the instrument and rolled off the following in the well-known voice of Holland. It was addressed to Mrs. Hill, a Philadelphia lady, who is a spiritualistic investigator:

"The subject before you are of the greatest importance, and should be discussed and understood. Matter is indestructible; motion is continuous; force is persistent, and spirit is the ever living and quickening power that gives expression through matter, motion and force, without which all three operate according to its potent elements. Hence without spirit matter is dissipated throughout your world in continuous motion, driven by force with its ever persistent power to corresponding elements in nature, and ever indestructible."

HOLLAND.

The gentlemen present seemed impressed with this test, and after some more music from the organ, the spirit known as little "Bright Eyes" said she wished to send to the spirit side a song she had learned while in the flesh. The photograph was fixed, and a childish form came to the curtain opening and sang into the photograph. The little song in a childish voice was rolled off to the great appreciation of the listeners. A gentleman present then received a message, through the same agency, from his father, who died in California some time ago. When the message was rolled off from the instrument, the gentleman declared that it was indeed the voice of his father. The spirit of Dr. Martinez, the eminent Spanish chemist, then sent a message to Edison, telling him that he had in the production of the photograph done the greatest act that man had ever accomplished, for he had established a means of perfect communication between the two worlds, the spirit and the human. The spirit-world was very grateful to Mr. Edison, because he had made it possible for them to register their voices and comfort their still living side. Their messages in their own voices

could now be sent out from cabinets to their friends everywhere.

The spirit "Bright Eyes," who appeared to be very much elated and quite enthusiastic over the photograph, again talked into it with childish prattle, which was very amusing when rolled off. A spirit, who announced himself as Frank Cushman, delivered a long message, in which he said:

"The progress of your world, my friends, requires changes in all things to meet the times, and I am glad to see that Spiritualism is not, like the old and blind Orthodox creeds, fighting science with all the stubbornness of ignorance and bigotry, but is, on the other hand, eagerly utilizing science and new discoveries in the cause of immortal life and truth. This is right, my friends, for every step and every denomination of science is an established truth. (To us, my friends,) we picked up new religion that meets the necessities of the times, that satisfies the cravings of the immortal spirits, that animates every one of you, and gives peace and contentment to the heart in the demonstrated assurance of immortality. Tell the friends that I will come here often and talk to them. Good day. I am Frank Cushman."

Several other spirits came, and delivered brief messages, some of them being indistinct and broken when rolled off the photograph. This was explained by the statement that their voices were still weak, as they had not been long in the habit of materializing. Then Dr. Holland came again, and spoke into the instrument, which delivered the message as follows:

"I know the people who come here are being fed. The minds have grown clearer by virtue of the knowledge they have gained. It is wisdom that washeth your sins away, not the blood of a murdered man. What you call sin is the result of ignorance. Truth is an endless chain of knowledge, and can only be picked up link by link, corresponding with your own development. Throughout all eternity the only God that you can know dwells in Truth and Wisdom."

What is the Force?

To the Editor of the Banner of Light:

A correspondent in your issue of the 16th inst. asks the above question in connection with certain experiments in mesmerism made by Prof. J. W. Cadwell at Ladies' Aid Hall, Boston, recently.

The force, to my mind, evidently is the same as that manifested by materialized spirit-forms in the seance room.

Some two years ago, while attending a seance in Providence, R. I., at the house of Mrs. W. H. Allen, 464 Washington street, a materialized form—that of a miss apparently fourteen or fifteen years of age, and weighing some seventy or eighty pounds—after meeting and greeting her friends present in the usual manner, asked me if I would like to lift her! I replied that I would, and as I was about to do so she said: "Wait a minute!" In a few seconds she said, "Now you can." I clasped her form and tried to lift her, but in vain; I then released my hold, and stooping down clasped her firmly around the waist, and exerted myself to the utmost to raise her from the floor, but failed to do so. I then remarked, "I give it up." She replied, "You can, now!" Again I clasped her gently and raised her from the floor with perfect ease. She said in continuation, "Perhaps I can lift you; would you like to have me?" I said, "Yes." She then clasped me just below the knees, raised me about a foot from the floor, carried me across the room and carefully placed me on my feet again. Will the learned savants of material science answer the question, "What is the Force?"

Permit me here to say, I have attended many seances at the above mentioned place during the last six years, and the spirit power there demonstrated is pronounced in character, while the intelligence manifested by the materialized forms is of a very high order.

South Easton, Mass. N. W. PENNY.

December Magazines.

MAGAZINE OF ART.—"The Last Master," Prof. Herkomer's famous picture, is reproduced by the photographic process, and is the frontispiece; a church filled with the retired veteran military heroes at the Royal Hospital, Chelsea, Eng., attending the funeral of one of their number; it is a study that will attract a contemplative reader for hours. An interesting and entertaining paper is contributed by Charles Whibley on "The Philosophy of Laughter," illustrated with twenty-five drawings and sketches, portraying various forms of that generally wholesome exercise. "The Artistic Aspect of Lord Mayors' Shows," is a very readable sketch, with six illustrations, one of them being "A View of Cheapside as it Appeared on Lord Mayor's Day, 1761," from an old print. Other papers are: "The National Gallery of Scotland," five illustrations; "Wild Wales," five; "A Maiden of Dreams," poem, illustrated initial; and "Art Professorships," New York: Cassell & Co.

LIPPINCOTT'S MONTHLY.—The plan of this magazine to give in each number a new and complete novel, has placed it in the front rank of periodical literature, and secured for it a world-wide circulation. This month one by John Habberton, author of "Helen's Babies," entitled "All He Knew," fills seventy-six of its pages. Articles that follow are "The New Troubadours at Avignon," by W. H. Bishop, "A Dialogue in December," (poem), by Maurice Francis Egan, "Novelistic Habits and the Morgansons," by Julian Hawthorne, "Fiddler Rakes's Fiddle," by Rosewell Page, "The Power of the Future," by Charles Morris, "The Evolution of Famous Sayings," by William Shepard, "Against his Judgment," by Robert Grant, "Building Associations," by Thomas Gaffney, etc. Philadelphia: J. B. Lippincott & Co.

THE QUIVER.—Three serial stories are commenced: "Worthy to be Loved," "Wings of the Morning," and "The Heart of Thomas Titt." A portrait of James Russell Lowell is given in connection with remarks upon his religious poetry. Two complete stories: "How St. Elion's Light Went Out" and "Terrie's Two Coats," are given. The frontispiece, a print in colors of "The Parsonage Garden," is one of rare excellence. New York: Cassell & Co.

THE COMMOLOGITAN FOR NOVEMBER.—"The French Army on a Peace Footing" is the subject of the leading article, by Count Paul Vassil, illustrated from drawings by Edouard Detaille. An interesting account of "The Stables of the Queen of England," the illustrations a dozen in number, is given by Mr. Pelham-Clinton. Elizabeth Island in "Cooperative Housekeeping in Tenements," brings home to the wealthy classes the condition of the poorer, their daily life and means at work for improving it. Frank G. Carpenter describes "India Under the Queen," the engravings including a view of "A Street in Madras," a lively noontide scene, and a group of Brahmins. Of other of its contents, all which are illustrated, are "In the Whirlpools of the Grand Cañon," "Scene Painting as a Fine Art," "Cornell University," and "Chicago's Candidacy for the World's Fair in 1892." New York: 363 Fifth Avenue.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, 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 excellent 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 "Elsner & Mader, Carlsbad," and is sold by J. B. Lippincott & Co., 363 Fifth Avenue, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's name mailed free upon application. Mention this paper.

Historical.

REMINISCENCES OF MODERN SPIRITUALISM.

BY E. W. CAPRON.

NO. ONE.

About the year 1840 I became interested in Mesmerism, and by accident, as much as any expectation of learning anything of importance to myself or to the world, I at first took the hands of a strong blacksmith and said: "I will mesmerize you," and to my utter surprise in ten minutes he was in a profound mesmeric state. I was wholly unacquainted with the subject, and had considerable difficulty in getting him back into his normal condition. I only learned, by my experience with him, that there was truth in what was told about mesmerism; but I never attempted to operate on the blacksmith again.

A year or more after that, a lecturer came to Auburn, and after several attempts mesmerized Mrs. Sarah Tamlin to cure her terrible headaches. He relieved, but did not cure her. I commenced to do the same that he had done, and succeeded, and myself and wife frequently mesmerized her and relieved the headache. But we soon discovered other symptoms which interested us much more than the headache. Our subject became clairvoyant, and told us of many things of which she had no knowledge when in her natural condition. One I may give as a specimen of her power:

There was a man—a pack-peddler—missing, and much excitement was aroused thereby throughout Cayuga County. Hundreds of men had for days been searching the woods and fields in the neighborhood of the house in which he was last seen, but no trace of his body or his goods had been found. On one Sunday morning, early, Justice Bostwick, of Auburn, came to my house and wanted me to go to Mr. Tamlin's to get Mrs. Tamlin to look for the missing man, and find his body if he was dead. We went there, and I mesmerized her without telling her what we wanted; she soon discovered, however, what it was, and wanted to be brought out of her clairvoyant state. I succeeded in quieting her, and asked her to look for a peddler (his name I have now forgotten), and begin the search about a week back, when he bought goods in Bartlett's store at Auburn. She found him, traced him into a large number of houses, and said it made her tired to stop and examine every place. Finally she stopped at the house of a family named Baham. Here she traced the man out into the lots, walking with the three young brothers of the family. Finally she stopped and exclaimed: "Oh! wake me up! do wake me up! I don't want to see this." Again I quieted her, and told her of the great importance it was to all to have the matter thoroughly settled. She then told of their killing the peddler with a big stone by a blow or blows in the back of the head, and concealing the body. They then returned to the house. After going to bed—the family being asleep—they got up, took the body into the edge of the woods and buried it. Mrs. Tamlin pointed out to Justice Bostwick that a large elm tree had fallen at the edge of the lot toward the woods, and that in the crotch of the tree was a pile of brush, and under that brush, which looked like an old undisturbed heap, they would find the body of the missing peddler. Bostwick lost no time in making his way that twelve miles, and finding Sheriff Swift, told him what he had done. The Sheriff was a total disbeliever in mesmerism, but said: "We can see if the tree is there, and if there is brush there, and if so we will search to the bottom." They did not tell the men who were looking for the body, but went to the edge of the woods, found the tree and the brush. They then had it removed, and there found the body of the murdered peddler. The Sheriff of Cayuga County gave Mrs. Tamlin a letter stating the facts, and she kept it as long as she was in Auburn, but I never knew her exact locality, as they moved to the far West soon after I left Auburn for Providence, R. I. As a result of the trial of the Bahams two of them were hung, and one sent to State prison for life on account of his extreme youth.

One of the best clairvoyants I have known was Miss Mary M. Bennett; she was one of the finest organized individuals I have ever met. She brought myself and wife from a total disbelief of life beyond this, to realize the truth as it is in mesmerism and Spiritualism. My father died when I was a mere lad, many miles from Auburn; but when I was not expecting anything of the kind, she said on one occasion: "Your father is here." I disputed it, but she insisted upon it, and described his Quaker apparel. She made other revelations which astonished us, and completely removed our skepticism on that point. She was the wife of my old partner in publishing the first pamphlet on Spiritualism; and has long been an inhabitant of the spirit-sphere.

The reader will notice by this that I was gradually led into a position where I was ready to find out whatever I could of the truth of mesmerism and all subjects connected with it. It was this that led me to get a volume of A. J. Davis's "Revelations" as soon as the book came from the hands of the binder, in order to see what that great clairvoyant had to say; I read it with great care and attention, finding much that was new and instructive. It opened up a new world for the thinker, and was a work of wonderful value, both to the investigator and the thinker.

It was in November, 1848, that I was in Rochester on business, when John Kedzie, an old friend (who now about eighty years old is daily at his desk in the Custom House, where he was appointed under the first administration of President Lincoln) and one of my fellow skeptics, invited me to go and hear the "rapping." I went, much disposed to laugh at his credulity, thinking, like many others even to this day, that I could in a few minutes detect the trick, although many sensible men had tried and failed. When I heard the sounds under the table I wondered what could be the motive in the girls making the noise, as they received no money or anything as a reward for the time spent by them—which then was nearly every hour of the day. They were beset by the skeptical, the disorderly, the good, the inquirer after truth, and they gave all a chance to hear, see and listen. What could be their motive? was the inquiry in my own mind. As I asked questions they were answered—in every instance correctly. I took out my memorandum book, and, sitting where no one could see me, wrote many questions, which were answered correctly. I then tried my skill in putting mental questions, and was equally successful. I applied such tests that there could be no question as to the verity of what I received: None

but some new power that could read my questions in my own mind could give the answers, many of which I did not know myself until I went home and investigated. It was beyond anything that clairvoyance had revealed. It was beyond anything I had learned from mesmerism. What was it?

My investigations on this point were continued from that time, with much cost to myself, for many months, and when I found that what I witnessed was certainly a spiritual manifestation, I let the world know. From this allowing it to be known, my business was broken up in Auburn, and I was obliged to find other quarters in order to feed myself and wife.

Chapin Home, E. 60th street, New York.

Spirit of the Press.

A Story of Joseph Jefferson's Youth.

From the autobiography of Joseph Jefferson, begun in the November Century, we quote the following:

"Springfield being the capital of Illinois, it was determined to devote the entire season to the entertainment of the members of the Legislature. Having made money for several weeks previous to our arrival here, the management resolved to hire a lot and build a theater. This sounds like a large undertaking, and perhaps with their limited means it was a rash step. I fancy that my father rather shrunk from this bold enterprise, but the senior partner (McKenzie) was made of sterner stuff, and his energy being quite equal to his ambition, the ground was broken, and the temple erected.

The building of a theater in those days did not require the amount of capital that it does now. Folding opera chairs were unknown. Gas was an occult mystery, not yet acknowledged as a fact by the unscientific world in the West; a second-class quality of sperm-oil was the height of any manager's ambition. The footlights of the best theaters in the Western country were composed of lamps set in a 'float' with the counter-weights. When a dark stage was required, or the lamps needed trimming or refilling, this mechanical contrivance was made to sink under the stage. I believe if the theater or 'devil's workshop' it was sometimes called, had suddenly been illuminated with the same material now in use, its enemies would have declared that the light was furnished from the 'Old Boy's' private gnomometer.

The new theater, when completed, was about ninety feet deep and forty feet wide. No attempt was made at ornamentation; and as it was unpainted, the simple line of architecture upon which it was constructed gave it the appearance of a large dry-goods box with a roof. I do not think my father, or McKenzie, ever owned anything with a roof until now, so they were naturally proud of their possession. In the midst of their rising fortunes a heavy blow fell upon them. A religious revival was in progress at the time, and the fathers of the church not only launched forth against us in their sermons, but by some political maneuver got the city to pass a new law enjoining a heavy license against our 'unholy' calling; I forget the amount, but it was large enough to be prohibitory. Here was a terrible condition of affairs—all our available funds invested, the legislature in session, the town full of people, and by a heavy license the privilege of opening the new theater!

In the midst of their trouble a young lawyer called on the managers. He had heard of the injustice, and offered, if they would place the matter in his hands, to have the license taken off, declaring that he only desired to see fair play, and he would accept no fee whether he failed or succeeded. The case was brought up before the council. The young lawyer began his language in a very unassuming way, but his fact, skill, and humor tracing the history of the drama from the time when the actors acted in a cart to the stage of to-day. He illustrated his speech with a number of anecdotes, and kept the council in a roar of laughter; his good humor prevailed, and the exorbitant tax was taken off.

This young lawyer was very popular in Springfield, and was honored and beloved by all who knew him, and, after the time of which I write, he held rather an important position in the Government of the United States. He now lies buried near Springfield under a monument commemorating his greatness and his virtues—and his name was Abraham Lincoln!

Medicine and Theology.

These two antiquated systems are now having a very healthy overhauling in this great transition period, by the natural process of peaceful solution, resulting, it is hoped, in an improved civilization. Their great mistake has been in having no fear of truth and not recognizing truth for authority.

Soon there will be developed a natural mode of disposing of all abnormal conditions of both body and mind; also in the same ratio of the advance of this reform will be given to the world a true and natural religion, resulting in one universal church for the whole human family, founded on the rock of science, that will last for all time to come. Judging from the present upheaval in society, the indications are that this most blessed consummation out of our present confusion and chaos will be realized early in the coming century.

The above reflections arise after knowing of the blunders which the regular physicians admit they have made in the recent Adler case, and the confident assertions from other medical schools that different treatment would have most likely saved the patient. This calls to mind the similar case of President Garfield, whose life would probably have been saved by other medical advice. Secretary Windom, then a member of the medical faculty, knowing of the efficacy of the magnetic method of curing disease, secured Mrs. Dr. Sargent of St. Louis, who during the late war had achieved a great reputation by the rare faculty which she possessed in an eminent degree of stating the exact location of the ball, and curing disease. The Doctor promptly arrived at Washington; she was simply called to find the ball, and not propose further treatment. To the great surprise of nearly every one Dr. Bliss refused her the privilege of even seeing the President, and all knew the sad result. Had this reformatory practice been then as popular as it is now, Mrs. Garfield would have probably interfered in the case, by retaining Dr. Sargent and immediately dismissing Dr. Bliss. It is believed by many that this change of doctors would have saved the life of her husband, and the prayers for his recovery would have been answered, which for the lack of natural restoratives became an impossibility.—"Progress," in the National View, Washington, D. C.

Cure for Hydrophobia.

The painful frequency of reports of deaths from hydrophobia has moved me to send you for publication the following cure. It is from the Norristown Free Press (Pa.), and is endorsed by Mrs. Jane Swishelmer.

The first dose for a person is one and a half ounces of elecampane root, bruised, and put into a pint of new milk, reduced to one-half by boiling, then taken all at one dose in the morning, fasting until afternoon, or at least a very light diet after several hours have elapsed; omit the medicine the next day, and then repeat the dose, increasing it to two ounces; omit one day again, and then give the third dose, and like the second. Three doses are all that is needed, and there need be no fear.

It is not too late to give the medicine at any time before the spasms come on. In one case the spasms had commenced before the first dose was given, and the patient recovered. It is known as the "Goodman Remedy." The author says it is no guess-work—he has tried it himself, and known others to, without fail. The medicinal properties of elecampane are very powerful, and milk itself is a specific for many poisons. A dose of three or four ounces would be about four times as much.—Mrs. J. C. C., in Boston Journal.

A type trust is the latest combination. It may be said to be entirely typical.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of independent free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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

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We shall print next week a report—prepared specially for our columns—of an address delivered by J. Clegg Wright at a reception held at the residence of Henry J. Newton, Esq., in New York, Oct. 26th. It has for its title: "OUT OF THE MOULD AND THE DECAY OF THE PAST COME THE FRAGRANCE AND THE BEAUTY OF TO-DAY."

The week following we shall publish an original essay by John Tingley, entitled "THE TRUE RELIGION."

Thanksgiving.

The annual Family Festival comes round for us all again. As the years roll on it gradually assumes new characteristics in keeping with the habits and customs of each new generation, so that the ancient Puritan settlers who founded it would scarcely recognize it as the institution which they intended it to be. They proclaimed their Thanksgiving from a wholly religious motive; it is observed in our time chiefly, if not wholly, as a festival. What public worship is performed over it is of an entirely perfunctory character. The formal proclamations of the State Governors and the President are formal only, and nothing more. No body presumes to oppose the opening of the churches on Thanksgiving Day, but it is not to be overlooked that the popular theatres are open also, and that the tides of festive feeling rise to their highest on this occasion.

Christmas is a far more venerable day, and is inherently religious for what it professedly commemorates. But Thanksgiving was established as a sort of harvest home celebration, to be observed with due gratitude and all the demonstrations of piety that accompany it. It is a Forefathers' appointment, and, as their memories mingled with the mists of the centuries, it assumed another meaning than the one they put into it. So that to-day it is no more than a day of feasting. But those who sit down to their plenty are thereby reminded of the many others who would have to go without but for their considerate and generous bounty. And this is not the smallest of the benefits the festival breeds, since free giving is good for giver and receiver alike. This is a vital point in the Day's character.

Alas for all things human, however; many a domestic circle numbers one or more less as the annual Thanksgiving comes round. The break inevitably excites saddening reflections. But for no such reason should the Day's appropriate celebration be omitted or even slighted. Better to draw as before around the lighted hearth, and sit as before around the laden board, and feel that the dear absent ones are again near, participating in the sincere joys of the occasion.

Read what Dr. P. Dyer, of Farmington, Me., says of his experiences in materialization, printed on our eighth page.

Cross Lights.

A discourse on the above subject was recently delivered by Mrs. Richmond, under spirit control, in Chicago, which contains many points and suggestions of wide interest and timely instruction.

After an illustrative introduction of her subject, the speaker began by saying that the mind is just as liable to be weary with cross lights as the vision. This is what causes the mental disorder that is in the world. People do not study subjects clearly, fairly and consecutively in a fair light. Mental gymnastics have well-nigh destroyed the accuracy of the mental vision. The laws of mind have not changed. The light of inspiration has not changed. People are the same. But they exercise their faculties differently, and even recklessly. Hence the amount of thinking that is of no value; the amount of mental effort that is below the standard required by the subjects considered; the amount of dabbling in subjects which no more require to be settled than the fact that the sun shines. Doubt is strained upon the most palpable truths in the universe.

This doubt is owing to cross lights. Some one puts his light on one side of a subject, calls attention to the arrangement of cause and effect, the sequence or precedence of whatever was the foundation and whatever was the ultimate of that subject, and the mind clearly perceives it. But some one else, intent on a sensation, brings a cross light, and at once everything becomes mixed light and shadow, neither one nor the other, uncertain; and the person addressed says he does not quite see the subject in the same light as before; that it is not clear to his vision. It is no longer the same. Not because the subject matter is changed, or the laws governing its true relations; but because of the false light. Only one light can be true. Both lights cannot be true, because the one places the other in a different, and therefore a false position.

This arrangement of the false lights is what causes so much disturbance in many minds on subjects relating to spiritual truth. Accept the fact that creed and dogma are the man-made bases, and all the religions of the past, viewed from the only light possible, namely, that of inspiration, are not difficult to understand. But the materialist comes forward with his false light to set off the theme already viewed from above, and insists that, instead of looking from the subject of inspiration through the light that comes from the skies, it be viewed from this side, or cross, light which throws all into doubt and uncertainty. Then he proceeds to announce and insist that this side light has disproved the real and true light of inspiration.

The existing confusion in the minds of men has thus been caused by the side lights of creed and dogma and the side light of materialistic doubt crossing one another upon the subject of religion; the one only light of inspiration being ignored or denied in modern thought. People apply this kind of cross light to matters about which they do not wish to cherish any belief, and where it is certain to offer no solution. It is just here that, in the supposed fusion, or mingling, of religion and science, so many minds are baffled. Confessing inspiration, they desert it for that which is not inspiration, or else fall between the two. Because, in the gifts of the spirit and the study of them, if a gift is inspired, then it is not the side light of science; if it is the side light of science, then it is not inspiration.

The present prominent thought in the world that science is to answer all questions, and stand in the place of all other possessions of the mind or spirit, is so false a light that if the word science were banished altogether, if it were not applied to all the mechanical forces of the universe, and to all known demonstrations in nature, it would be far better for science itself than this useless attempt to apply science to the possessions that belong to the spirit.

The term "Christian Science" is but a superficial one. If the word Christian means anything, it means the same source of power which Christ possessed. It means the kind of light which pervaded him. That source of power and that kind of light was directly from above. As religion is the one thing in the human mind that demands the perfect light, and demands it on the right side of man's spirit; and as all superficial and false substitutes of side lights have only succeeded in baffling the human mind, but have not changed the attitude of the spirit toward the divine; as the subtleties and devices of unbelief have the one source and end of their existence in matter, so the proposition that the perfect light of truth makes its own conditions and insists upon their fulfillment is too high for many to perceive it to-day. But the present unsettled condition of religious thought in the world is not owing to the absence of religion, but to the attempt of human minds to open these side lights upon questions which can only have the one light from above.

We are consequently to avoid all cross lights; all that is less than the perfect solvent, the pure white light of Truth. If we must needs have lesser light, let it be of such a kind as by its very shadow will only serve as a background for that perfect light which is the only true knowledge. When all other ways are merged into the vision of the spirit, by its careful adjustment to that light, we can never be mistaken nor afraid.

What, After Death?

The universal inquiry: Where does the spirit go after death? is answered in almost as many ways as it is made. The countless speculations on the subject have all proved to be but vague and without any definite meaning. The teachers who claim to expound and declare religion conceive of only two states of life hereafter—heaven and hell. Both are theological fictions. One is a picture such as the human mind in a state of childhood would draw; the other is borrowed from paganism in its nearest approach to savagery. One is a perfect tumult of perpetual hosannas; the other is a pandemonium, sending up its vain shrieks of torture everlastingly.

It has at length become a necessity, in the advancement and development of humanity, to know whether the spirit of man is tending, and what is its destiny. It has become a general belief that man, himself a spirit, must be going to a spirit-world of being. The doctrine of progress is one that may be said to be universally accepted. Returning spirits unite in teaching this most natural of the divine lessons. They instruct us that the very lowest in ignorance and incapacity may become the highest in wisdom and knowledge; and that the vilest in inherited evil may, by penitence and exertion, become the highest in angelic love and purity. Spiritualism comes especially to enlighten men on this subject, to convince

them of this one urgent necessity for personal education, attainable only through progress made by sincere and persistent effort.

It teaches, above all, things that man is essentially a spiritual being, and that there exists a spirit-world in which he is to live a life immortal. It teaches that within his undeveloped nature there lies a spiritual germ, which is never to cease growing, and will in the unknown future bear him to heights of wisdom and glory. The new and larger revelation has come to convince him of this, and help him to realize his destiny. His senses are appealed to by its phenomena, and his deepest and most earnest thought is stimulated by its philosophy.

Spirit Materialization.

When so much reliable evidence has been accumulating for many years, both in the old and the new world, in regard to the temporary materialization of spirit-forms, we cannot see how it is possible that persons calling themselves Spiritualists can—as some do—gain say the facts. We can readily conjecture why some—i. e., the bigoted class—ignore these manifestations of personality; but that those who are conversant with such phenomena should do so is a mystery, except on the hypothesis that self-interest or policy governs their actions.

We are led to make the above remarks on learning of sciences lately held at the Spiritual Temple in this city, under the auspices of Mr. Ayer, by Mrs. C. B. Bliss, one of our oldest materializing mediums, at which séances very satisfactory results were obtained, which suggested to us the idea of republishing from *Facts the "Experiences at one of Mrs. Bliss's Séances,"* by Mr. W. F. Peck, which he attended some two years ago. The unbiased reader, whether a believer or not in an occult law that governs such phenomena, will not, or should not, question the statements of Mr. Peck, which he has so clearly placed before the public: He says the manifestation in question was so striking that, Spiritualist as he was, with twenty-five years' experience in the investigation of every phase of the phenomena, he was startled and confounded. We have ourselves had just such experiences with materializing mediums, as is recorded below in this particular case:

"I wish briefly to report a late experience of mine at a séance given by Mrs. Bliss. Although I have attended many materializing séances, my investigations in that line have been more or less unsatisfactory, leaving me in a state of puzzled uncertainty, so that when, on invitation of Mr. M. S. Ayer, my wife and I visited the rooms of Mrs. Bliss, it was with little hope of having that uncertainty cleared up. The cabinet was simply a frame covered with dark cloth, set in one corner of the room, with no doors or openings anywhere near it. A careful examination made it perfectly clear that there was no opportunity for the admission of confederates.

Mrs. Bliss, clad in dark clothing, entered the cabinet. The light, though dim, was much brighter than in most séances attended by me. A number of what purported to be spirit-forms made their appearance, and many voices were heard speaking and singing in different keys; but as not more than one form appeared at a time, and as I thought I could detect Mrs. Bliss's peculiar accent in all the voices, I was not much impressed. Even when a female form fully six feet in height appeared, clad in a white robe, and afterward a male figure clothed in uniform, with the brass buttons on his coat plainly visible, and towering at least a head taller than I, as I stood not three feet distant (Mrs. Bliss, as you know, is very short, her head reaching not much above my shoulder), yet I thought of disguises, still, etc., and was still unconvinced. I thought all these things, but gave no expression to them in words, as I realize the necessity of avoiding inharmonious and mental disturbance which open expression of skepticism must necessarily produce in all séances for spirit manifestations.

It would seem, however, that the controlling influences read my mind, for suddenly a female form, clad in pure white, appeared between the curtains and beckoned me to approach. I did so, and gazed searchingly into the face, not more than a foot distant from mine. The form was about the height of Mrs. Bliss, but more slender; the face, however, bore no resemblance to her that I could detect. I could not recognize the features as any one I had ever known, and so stated. The form extended its right hand, clasped my hand in a soft but firm grasp, and drew me into the cabinet; it seemed to step to one side, its form brushing against my right arm, and reaching my hand over toward the back corner of the cabinet, brought it down upon the head of a person sitting in a chair in the corner; then the clasp on my hand relaxed and the being at my side was gone. I immediately grasped the hands of the person in the chair, and led into the light Mrs. Bliss, clad precisely as when she entered the cabinet. The lights were turned up and the cabinet thoroughly explored, but not a vestige of anything did it contain but the chair in which the medium had been sitting.

This manifestation was so striking that, Spiritualist as I am, with twenty-five years' experience in the investigation of every phase of manifestation, I was startled, confounded. I have witnessed what many others called wonderful manifestations, several forms at one time, materialization and dematerialization in sight, etc., but in this case I can see no way of accounting for it except in what it claims for itself—a case of bona fide materialization."

A New Fox-Kane Episode.

Since our thorough exposure of the tergiversation of Mrs. Margaret Fox Kane, the well-known medium of New York City, who posed there and in Boston a year ago as an "Exposer of Spiritualism," under the auspices of a theatrical agent, this poor, weak creature has issued a card to the public, duly witnessed, that the interview had with her at the residence of Mr. H. J. Newton in that city Nov. 16th is a truthful expression of her sentiments, viz.: that all she said both publicly and privately against Spiritualism was false, and that she was induced to take the ground she did by having been pressed to do so by certain members of the Catholic Church, and that she intends to go upon the public rostrum and undo, as far as lies in her power, the great wrong she committed—not a word of which we have the slightest confidence in.

Another cause led to her downfall, as is well known by the Spiritualists of this country, which has led many otherwise highly intelligent people not Spiritualists to disgrace. Her sister Kate, who joined her in her disreputable tirades, is yet to be heard from.

The New York Press says: "The once-famous medium is not now reduced to penury, and that she emphatically denies that she is in receipt of a stipend; or gets money in any way from any believer in Spiritualism. We are pleased to learn this, and hope Spiritualists will be very chary of her new professions, as in another year she may contradict all her present assertions of loyalty to the cause of Spiritualism."

In re the Maggie Fox Kane recantation, one of our able New York correspondents writes: "Who can trust her now? She expects, like the reformed drunkard, to make the repentant avowals of her own disgrace, the subject of money-making lectures. Who will listen to her? Her efforts in this direction will fail, and she will peradventure go back to her old habits or to the enemies of Spiritualism."

Politics and Religion.

The Boston Globe said in a recent issue, regarding the late Catholic Congress in Baltimore, that one of the most gratifying things about it was the passage in Archbishop Ryan's sermon in which he said, with the evident approval of his hearers, that "the wisest provision in the Federal Constitution is that which struck at the possibility of a union of the State with the Church." The Globe thinks that while more or less religious rancor still survives in community, a better understanding is gradually growing up, and that such occasions and such utterances will go far toward melting away what remains of intolerance.

But the Boston Herald, while characterizing the resolutions adopted by the Catholic convention as highly commendable, and indicating the broadening influence of modern civilization, says it were to be desired that the Congress had taken a more liberal position than it assumed on one or two other matters. For instance, remarks *The Herald*, "the reflection cast upon our public school system as one unworthy of the support of Catholic parents is, in our opinion, wholly undeserved; for we believe that, on the ground of morality and earnest religious convictions, the graduates of the public schools of this country will compare more than favorably with the graduates of any of the religious schools of the Old World, no matter which sect may have control of the latter. The other point to which we take exception is in the last resolution, which implies, though it does not expressly assert, that the settlement of the Italian question which makes Rome the capital of the kingdom of Italy, is one that ought not to be maintained. In our opinion, it would be much better for the Pope to reconcile himself with accomplished facts and make the best of the situation, rather than continue to fight against what is clearly the inevitable; and for a like reason it would be better for Catholic organizations to come to realize the fact that the force and majesty of the Roman Catholic Church rest in its spiritual rather than in its temporal power."

Both points of *The Herald* are well taken. It ought not at this day to be necessary to say that it is an unparalleled spectacle for a religious body in the United States to assemble and resolve either pro or con in respect to the political changes that have taken place or are taking place in foreign countries, whatever their national religion. That is something with which, under the accepted theory of our wholly unecclesiastical institutions, religion has nothing to do. Politics and religion have never before been mixed in this country. If they ever do, then the politics that belong to a free country are gone.

Charity that is Uncharitable.

The New York World relates a touching incident in illustration of the dereliction of duty to which some charitable institutions are addicted. An unfortunate married woman with her infant was driven from her father's house, where she had sought shelter for the night, by her stepmother. Cold and hungry she went to the House of St. Barnabas.

"There [says *The World*] she found the bell-handle detached and the bell silent. All her efforts to obtain an entrance were in vain. The bell refused to answer her cry for help. All was warm and comfortable within. But nobody knew and nobody cared if a mother and a babe were perishing on the cold stoop outside.

And this is a home and an asylum supported by the money of charitable people! It is said that the rule of the House is to close its doors at nine o'clock. At that hour it evidently closes its heart as well. The suffering must suffer before 9 p. m. to get relief at St. Barnabas. Women and children may die on the threshold after 9 p. m., but the bell of St. Barnabas refuses to let the inmates know. Charity which shuts up shop at 9 p. m. is little better than no charity at all. The bell of St. Barnabas should be repaired, and the suffering and perishing should receive aid at the House of the good Saint at whatever hour they may fall fainting on its doorsteps."

A Whole Sermon.

Replete with the spirit of the age and the broader light which Spiritualism throws upon the hereafter of mankind, is condensed into the semi-jocose paragraph which we here append—from the writings of Rev. R. J. Burdette, in the *Brooklyn (N. Y.) Eagle*:

"When we all get to the Summer-Land we'll be so astonished to see each other there and have so many things to take back that we've said about each other that for the first two or three hundred years we won't more than half enjoy ourselves. We'll be afraid every time we turn a corner that we will meet some saint with a brighter crown and a louder harp than we have, and feel compelled to apologize for having denounced him with all our mortal breath as a fore-doomed scoundrel and an unmitigated hypocrite, and then how small we will feel to learn that he is an old resident, having been gladly welcomed there fifty years ahead of us when we thought—and heaven forgive us, maybe hoped—that he was howling in the everlasting bonfire. Heaven, I imagine, is a much larger country than most of us are apt to think. If ever I get there—and I do hope I will—if ever I get there; if ever they let me in—I don't know—I can't see how, with any reason or upon any grounds, they are going to shut anybody else out."

Lucie Grange writes us from Number 75 Boulevard Montmorency, Paris-Auteuil, France, that she proposes to resume the publication of *La Lumière* at that address, beginning with Jan. 1st, 1890. It will be remembered that the issuance of this paper was suspended some time since, through lack of pecuniary support. *La Lumière* has been in the past a missionary in France, proclaiming the American idea of Spiritualism rather than that of the disciples of Kardec. The new series will be published gratuitously; but an edition printed on better paper than the free edition will be issued at a cost of eight francs and a half per year to foreign subscribers. Subscriptions for *La Lumière* received at this office.

Our friend, "A. W.," writes us Nov. 23d, in righteous indignation: "The New York Tribune, last Sunday, had an editorial in favor of a Medical-Examiner's Bill. It is enough to make Horace Greely's body to turn over in its grave. He favored the largest liberty in practice. The prophet was stoned: now how gorgeous his children and his faith forsworn."

N. W. Perry, on the second page of this issue, speaks highly of the development of Mrs. Allen of Providence as a materializing medium. He privately writes us that she has been confined to her room by sickness most of the past summer, but has now quite recovered and resumed her séances.

Our thanks are returned to E. D. Woodward, of Randolph, Mass., and Mrs. Ann Hildbert, of Fall River, Mass., for donations of flowers for the Free Circle table.

Read the announcement concerning Raphael's Almanac on our fifth page.

Special Offer for the Holidays.

By reference to our advertising columns it will be seen that C. P. Longley offers all purchasers of his book of beautiful songs, "Echoes from an Angel's Lyre," before the first of January, as a premium, one copy of any of his songs printed in sheet-music form they may select. These premiums are from the list, with lithographic title-page, which represents a symbolical spiritual scene, and also bears excellent portraits of the gifted composer and his medium wife, Mrs. M. T. Shelhamer-Longley. In addition, a copy of a fine temperance song will be given. This offer only holds good until the New Year, and as the book alone is well worth its full price, all those who desire choice songs and music for themselves, or as holiday gifts to friends, should not fail to take advantage of this opportunity.

We take the liberty of extracting from a letter written us recently by the venerable Joseph P. Hazard, of Peacedale, R. I., (brother of the late Thomas R. Hazard), the following tribute to the highly satisfactory results accomplished for the relief of human affliction by an old-time instrument of the unseen powers who has now ascended to her reward:

"Mrs. Sarah Rockwood's removal from the mortal plane was a great loss, and to a great many people. My late lamented brother, Rowland Gibson Hazard, of Peacedale, consulted her, and constantly, during the last twelve or fifteen months of his life; her prescriptions greatly modified his suffering during this period, and, I have no doubt, prolonged his life on earth a year, at least."

And yet, at the very time Mrs. Rockwood was doing this excellent work, the Allopaths of Massachusetts were laboring to secure the passage of a law to forbid her (and all like channels for the spirit force of healing) from utilizing their gifts for the benefit of stricken humanity. They failed then; let the friends of equal rights, and the greatest good of the greatest number, in Massachusetts, see to it that all such "doctors' trust" plots in this State are foiled hereafter.

George Kennan, the *Century* magazine's "minister to Siberia," may, after all, have performed a service for the people of Russia scarcely second to Czar Alexander II.'s emancipation of the serfs. A correspondent of the *New York Evening Post* writes from Kieff, in Russia, that it is reported there, on authority which cannot reasonably be doubted, that the Russian Government is about to abolish exile to Siberia, as a penalty for both political and criminal offences. This edict of abolition is attributed to two causes—first, to Mr. Kennan's articles, which are impossible of refutation, and which not only affected opinion profoundly in the civilized world outside of Russia, but also brought a good deal of enlightenment to the high circles in Russia itself, and second, to the steady efforts of General Ignatieff, Russian minister of the interior, who is said to have long advocated such a measure. If Mr. Kennan's efforts have really met with such a result, his work is to be regarded as one of the most magnificent achievements of the press in this century.

A clever writer thus paraphrases the spirit of true reform and the teaching of Tolstoi: "You are my brother," says Tolstoi, 'therefore let me live with you and be dirty.' 'You are my brother,' says the true reformer, 'therefore live with me and be clean.' The poles are not wider apart than these two points of view, these two ends proposed. The true spirit of fraternity and equality is not that which says, 'I am as good as you are,' and would drag down to its own level all that is above it; but that which says, 'You are as good as I am,' and lifts up to its plane all that are below it. The former spirit often masquerades as the true friend of mankind, the force that underlies all modern progress. In truth it is destructive, disintegrating, paralyzing. The leveling-up principle underlies all progress, because it is the fulfilling of the law: 'Thou shalt love thy neighbor as thyself.'"

We are in receipt of the first number of a very handsomely printed sheet of four pages, six columns (wide measure) to a page, titled: "The Progressive Thinker." It bears date, "Chicago, Nov. 30, 1889." On turning to its editorial page, we find that it is published (or will be) every Saturday by Mr. John R. Francis, who is also the editor. This gentleman is well-known to the editorial fraternity, and other friends of the Cause, in consequence of his long connection with the *Religio-Philosophical Journal*. Bro. Francis lays out his future plans on a large scale; but our own many years' experience in the publishing line has taught us that a very long time will elapse ere our contemporary fully realizes his sanguine anticipations, although we wish he may.

Mr. Henry Laoroix, during his brief sojourn in Boston, will gladly receive those who wish to be advised as to the development of their mediumship, etc., from 10 to 12 o'clock, at 448 Tremont street (second story).

At last accounts the flamboyant "Prof." Starr was "flickering" in or about Essex, Mass. As his orbit is very eccentric, he should be given a wide berth.

The Essex County (Eng.) Chronicle of Nov. 1st, likewise *The Express* of Nov. 2d, give a lively report of a lecture delivered the 30th ult. in Leydonstone before the Liberal Club, by Mr. S. T. Marchant, whom many of our readers will remember as having visited the United States not long since. His subject was, "The Two Worlds; a Spiritualist's Experience," in treating which he described phenomena witnessed by him at materialization séances in New York, Brooklyn, and other places. Of one séance of that nature he says: "Before entering I had the curiosity to get weighed. The result of weighing again immediately after the séance was that I found I had in two hours lost more than one-third in weight, for I am one who often supplies the other world with the conditions for manifestation. The materializations were very perfect, thirty-three in number—old, young, male, female, tall, short, fair, dark, heavy, light, white and black. I state these divergences that you may realize the impossibility of impersonation by the medium. Indeed, this was simply impossible on another account—there were sometimes two, three, and even four spirits out at one time."

The hall in which Mr. Marchant spoke was filled—not a seat being vacant—and many stood in an adjoining apartment. All listened with rapt attention, and at its close a vote of thanks was tendered the speaker.

Mrs. R. S. Little, as announced last week, has instituted a sociable and dance combined, to be given at the Investigator Hall, Boston, every Thursday evening. The opening one took place Nov. 21st. These entertainments are intended to bring about a social interchange of thought, allow all who desire a change to dance from 8 o'clock to 12; and add to the funds for assisting in supporting the meetings of the Society she addresses at Berkeley Hall.

George Mostow left Boston, Nov. 25th, for Florida, where he has contracted to remain for one year in charge of an orange plantation, located at San Mateo, some sixty miles up the St. John's river from Jacksonville.

Message Department.

FREE SPIRITUAL MEETINGS.

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

ON TUESDAYS AND FRIDAYS.

AT 3 O'CLOCK P.M.

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

J. A. SHELLHAMER, Chairman.

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

Mrs. B. F. SMITH, the excellent test medium, will on Friday afternoons, under the influence of the spirit-aid, give to carnal individuals an opportunity to send words of love to their earthly friends—such messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirit-aid carry with them to the life beyond the characteristic of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, even though they progress to a higher state of being, do not receive the doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions are much of the nature of "as you sow, so shall you also reap."

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

Natural forces for our table are gratefully appreciated by our angel visitors, therefore we solicit donations of such from our friends, and request that they be placed upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department

may be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shellhamer-Longley.

Report of Public Séance held Oct. 15th, 1889.

Spirit Invocation.

Oh! our Father God, we thank thee for the blessings of life, for the privileges which in this day and generation thou hast vouchsafed to humanity. We praise thee that thou hast made a way for us, that we may march is ever onward and upward; that we have that impulse and energy within his soul which enables him to attempt and to achieve great things; that he can surmount obstacles and difficulties along the way of life, growing stronger and richer because of the experiences which are his.

Oh! we bless thee, our Father, in thy infinite and tenderness that thou hast given to human kind those blessings and that discipline which are related to round out and to the inner nature, and make it more beautiful and sweet and true because of those very things. We would, at this time, learn more of thee and thy ways; we would come into closer association with thy angels, who are ever around us, and with the loving sisters and kind brothers, and the dear little ones we have known in times past who have ascended to higher planes of existence. We would come into communion of spirit with these, partake of their purity, and feel some of the peace and simplicity, innocence and peace, be stimulated by their influence and inspired by their great thoughts. May we realize at this time that there is no death; that life and love are eternal, and belong to every soul. We rejoice that we live in a world of spirit beings, not as creatures finite and material alone, but as beings that may press on and aspire and reach out for higher things and for grander knowledge.

We praise thee, Oh! our Father, for all the beautiful things of life, for all that thou hast bestowed upon man, for the bounties of the harvest time, and for the promise of the future; and may we all join in one sweet strain of thanksgiving unto thee and unto thy angel-ones, for the knowledge and power and blessing which are brought to us from on high. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUEST.—Can the spirits explain how it is that the Catholic religion, which claims to be the true one, denies Spirituality? Is it meant by this that all those who have declared to be in communion with the spirit-world, including Jesus Christ, have been impostors?

ANS.—The Catholic religion itself does not deny the existence of spirit, nor does it deny the communion of mortals with spirits, although those professing to accept the Catholic religion may make such denial. There is a distinction between a religion and the conception of that religion by human minds. We believe Catholicism, in its original purity, to have been very near to Spirituality in certain of its tendencies, since it accepted the fact that the spirit is not only lived after the death of the body, but that it could return, and under certain conditions enter into communion with spirits in the body. Catholicism, like many of the old religious conceptions of the past, became clouded over, cramped, throttled in its expression by the bigotry of personal opinion and assumption, and by man-made creed and dogma being added to it; and so we see at the present day, in this particular direction, as well as in connection with other denominations, that religion is a vast amount of superstition, of error and of fallacy.

No doubt there are many who call themselves Catholics who deny the communion of spirits with mortals, or the possibility of the spirit exercising intelligently and individually a watchful care and guidance over persons on earth; but there are many so-called Catholics who believe in the ministry of angels, in the guidance of intelligent persons, spirit-friends, and who are ready to accept the truth, or of spirit communion when it has appeared to them through some positive demonstration. It has been said by a great many thinking minds that Catholicism comes more nearly to the truth in its recognition of the possibility of progression for man after death than any other religious denomination which has put forth its claims to human acceptance. The Catholic's idea of purgatory is one which any thinking mind will see comes very close to the truth; for it is in this period of probation and repentance after death, but also one of progression, since the spirit who has entered purgatory, or the place of purgation, does so that he may become freed from the consequences of his past wrongdoing, that he may become purged of his iniquities and enter into a state of mind through which he may rise to a higher plane of happiness and of peace. This is analogous to the teachings of Spirituality, that man is a progressively being, and that though one has sinned, or committed law when on earth, he is not doomed to everlasting punishment, but that he may, if he choose, rise out of his darkened condition, develop a more symmetrical state of spirit, and grow unto a plane of happiness in the spiritual world. This must be done by effort on his own part, aided by the ministrations of kindly spirits who desire to uplift the fallen, give strength to the weak and bless those who are in need.

Q.—[By H. E. S., Plymouth, Mass.] Where and in what condition is the spirit of a person whose body is controlled or obsessed by another spirit? As for instance several whom I know. Their own spirits seem to be in entire subjection to some strange foreign and generally undeveloped spirit. And what becomes of their own during this period?

ANS.—I cannot imagine, unless they are put into a mesmerized or comatose state by the magnetic power of the one obsessing.

A.—Allow us, first, to explain to your correspondent that the term obsession does not properly belong to the enticement or control of a medium by some communicating spirit. We may call this possession of the medium by the foreign intelligence, but not obsession. The latter is a form of encroachment upon the atmosphere of a mortal, which prays upon the life-forces of the mortal, and merely for the benefit of the self-indulgence of the spirit, who thus acts as a parasite upon the mediatic or susceptible organism. A wise spirit never does this. A kindly-disposed spirit will not so act upon a mortal. One who desires to intelligently communicate with friends through a mediatic organism will seek to understand the laws controlling mediumship, and to act in accordance with those laws, so that the intelligent spirit, although he does for a time, because of his ignorance or lack of assimilation with the medium's life-forces, exhaust the instrument, will do her no special or permanent harm, because he will only hold possession of the instrument for that time during which he desires or attempts to enter into communication with his friends, or to serve some purpose by coming thus in contact with earth.

We take possession of our medium, and speak to the public; we do not obsess her in any sense of the term; we do not prey upon her life-forces, exhausting them for any selfish purpose; we do not attack ourselves to her magnetic aura that we may remain cognizant of external events or circumstances, or in order to gain from outward life that which shall gratify any appetite or passion that we may have retained from our past existence on earth; therefore we are not obsessing the medium, but we do possess her organism for a time, that we may accomplish our work, and come in contact with mortal life.

What becomes of the spirit—your correspondent inquires—of the medium—during the time of her enticement by a foreign intelligence? We have replied to such a question perhaps two or three times before, but we will briefly consider it again, since there may be those who desire to understand this law, and who have not heard of our previous announcement in relation to it. The medium whom we at present possess is not fully detached from the outward environment of her physical life. Her spirit is, and will always be, by the spiritual intelligence that manifests, and therefore she, as an intelligence, is in a semi-comatose condition, mesmerized, as your correspondent would say, by the operator who stands upon the spiritual side.

There are other mediums who are not thus acted upon. Some of them, during the period of enticement by a foreign intelligence, are thrown into a profound slumber, so as to be totally unconscious of the material forms of earth or spirit-life, and when they awaken from their enticement, they have no memory whatever of what has taken place with them or in their presence, nor do they have remembrance of any experience or dream which they have passed through.

Others, again, are partially detached from their mortal form, sufficiently so to pass out into the atmosphere, and some of these come in contact with spiritual scenes, beings, and gain experience in the material forms of another world. This experience they may remember and relate when they return to their normal condition. It is possible that they do not remember anything that has passed with them amid higher surroundings and conditions.

And, again, there are mediums whose mortal organisms are entranced by spirits who individually, at the time, are enabled to pass out of contact with the material forms, and sufficiently to travel to distances within the earth's atmosphere; they may visit friends still living in the form, and clairvoyantly perceive what is taking place with those friends, or they may go to strange localities and survey scenes and individuals unfamiliar to them. Such mediums have sometimes related their experience in returning to their normal condition, and later in life some of these have traveled to different points, (we mean while in their normal condition, with their own physical forms), and have recognized scenes and individuals met on the way, realizing that such have been witnessed by them during former periods of their enticement.

Various mediums are affected in different ways by the influence which comes to them from spiritual attendants, and by their own experience, during the hours when their mortal forms were held in possession by spirits controlling or manifesting to mortal life.

Q.—[By the same.] I also want to know how a person, having passed away from the body in infancy, can return both as an infant and as an adult?

A.—The spirit does not return actually as an infant that passed away years before. Spirituality has taught that there is growth and progress in the spirit-world, and that the child who passes out from earth-life in infancy does not remain dwarfed and stunted in stature, in appearance, or in mental ability. Such children are placed under proper conditions and influences, those that will encourage their development mentally and bodily; and therefore they grow. Years after his decease on earth, such a spirit may manifest to you in the form of a little child, perhaps through the phase of mediumship called materialization. You see before you the tiny form that claims to be the little one whom you parted with years before, and you recognize it as such. Presently the form changes, or the spirit appears again to you, now in the guise of a mature intelligence, as he would be were he with you on the mortal plane, and as he claims to be now in the spiritual world, but it is not the spirit itself that has manifested to you; either he, or the attendants of the mediums whom you patronize, have, in the first instance, built up for you an infant form similar to that which he possessed when on earth, for your identification, that you may be satisfied it is really your child, and later on the same operators again build up another form, representing that which the spirit would have possessed on earth, or resembling that which it does really possess now in the spiritual world. It is the spirit operating upon matter, molding the particles and elements and substances after its own will, and presenting these to you in any form or semblance that it desires.

But you will say, "Our child has not appeared to us in materialized form; he has been described to us by a spirit medium—described first as a tiny infant and later as a mature man; how is it that he can present himself in the two forms at the same time?"

It is not the spirit, per se, that the medium beholds. The operating intelligence has psychologized the clairvoyant to behold the form representing the child which you lost, so that it may be described to you with your identification; and later on the same clairvoyant sight, still under the influence of an operating spiritual intelligence, beholds the spirit in matured form, describes and reveals to you that by which you recognize your child.

Such a spirit may come personating to you through some entranced medium. He comes first in the prattling, tiny, feeble condition of infancy or of early childhood; he exhibits himself to you by those characteristics which were his when he left you many years before, and you recognize by the personation that dear little one whom you have mourned as lost. Presently the form of the enticement changes, and the spirit manifests himself again as a youth, or perhaps as one in matured manhood, still claiming to be your child, but assuring you that he now represents himself as he is in the spiritual world, grown to years of manhood and of discretion. This is perfectly true, and in accordance with mediatic law. The spirit has psychologized the clairvoyant's instrument, and according to his will has made the medium respond to his thought of that early period of infancy which was his when he left the earth. He has done this that you might be assured of his personality, and later on, still holding his subject under control, he has operated upon it so as to make it respond to his will and to his appearance as a matured spirit, that you may understand and know him as he now appears in the higher life.

Q.—How can a medium, who can communicate with spirits through raps only, the spirits remaining invisible, prevent being deceived by spirits, who frequently pretend to be father or mother, when in reality they are strangers? These spirits impersonating others have often wondrously deceived the medium, who is not a professional instrument, but who solely seeks spiritual enlightenment.

A.—The only possible way for one to learn of the verity of such communications is by practice, by testing that which is given. It is not possible for one to come into knowledge of verities by a single repeated rap. It is discovered that the operating spirit is an impostor, and if, after kindly admonishing the spirit, and entreating him to give the truth, to make his real purpose known, assuring him that you are ready to assist him if he is depressed or unhappy in any way, and asking him to withdraw himself, if he cannot come into communication with his personal friends, or gain any good by coming; the spirit refuses to retreat, and continues to bring his false communications; it would be wise for the medium to absolutely refuse to sit for any such demonstrations, or to pay heed to the raps, or other manifestations, when they are given. We advocate always kindly treatment for every returning spirit. There are many not really malicious, who come over the highways leading to earth, because

they desire to come in contact with mortals. Some of them are restless and unhappy. They do not know what they are doing, and by coming in contact with human sympathies on earth, many of them are led upward, are comforted, and are given light and instruction such as they have not met before. Again, others are led into the way of reaching their friends by such treatment, and so we always advise kindly dealing with returning spirits.

But there are those who seem to be filled with mischief; they are experimenting with the forces that govern mediumship, and seem to be more than gratified if they can deceive some mortal who cannot see them as they really are. Such must be dealt with summarily; it will not do to cavil at them, nor is it wise to condone their offenses; it is best to speak kindly to them, but firmly, and if they refuse to be treated according to our instruction, then it is well to refuse to receive them. You will not receive into your homes individuals on earth whom you know are polluted, to contaminate yourselves or your families. It would be equally as well to deny with the erring here on earth the same as with those who are in spirit-life, to admonish them in such a way as to seek to lead them from the error of their past. But there are those whom you cannot reach in this way, whose moral sensibilities are not at all awakened, and which you cannot possibly arouse. Such you will not bring in contact with your family or friends, since you know it would only be a source of pollution to those you hold most dear; therefore you will deny totally unconcerned to each very well; do this with falsifying, willful spirits, who refuse to be instructed or made better by spiritualizing teachings. And this can be easily done. If the medium cannot prevent raps from coming, he certainly can refuse to listen to or take the message that is rapped out, and by-and-by the spirit will grow weary and undoubtedly retire.

It would be well for the medium, with some earnest, sincere friends, to sit quietly, once or twice a week, in a well-ventilated, pleasant apartment, and earnestly invoke the presence and assistance of wise and good spirits. Bring a prayerful spirit to your assembly room; by this we mean one that is sincere and aspirational, that desires light from above, helpfulness and instruction; earnestly invoke the presence of your dear spirit-friends, who you know are truthful and pure, and request them to reveal their magnetic influences upon the medium, falsifying intelligence in order to break his power and to withdraw him from contact with the susceptible instrument. We think, if this course is pursued, that in a little while it will have a good effect upon the annoying influence, and also upon the medium thus afflicted.

Q.—[By Charles H. Bradley, Haverhill, Mass.] In what manner is conversation carried on in the spirit-world? Are the vocal organs used in like manner as we use ours here?

A.—Well, we have tongues, and they are for use; we have vocal organs, and if they were not exercised they would fall into disuse and decay. Therefore, if we are to have conversation, we must use our vocal organs. Somewhat as is your conversation on earth. Spirits exercise their vocal powers not only in conveying thought from mind to mind, or from intelligence to intelligence, but also in chanting strains that are considered far superior to any musical expression which you have upon the earth. But we are not confined to vocal expression for the transmission of thought. Minds that are in complete harmony with each other may, in the spirit-world, hold converse or communication without the expression of one word verbally. Thought may be transmitted from mind to mind, and a train of thought may be sustained just as you sustain a lengthened conversation with each other. But this is not to be found in all the departments of the other life; there are thousands upon thousands of spirits who have become separated from their mortal forms that have no idea of this mode of communication. They are limited to verbal expression. Sometimes it seems to me that they, who are here, hold converse or communication without the expression of one word verbally. Thought may be transmitted from mind to mind, and a train of thought may be sustained just as you sustain a lengthened conversation with each other. But this is not to be found in all the departments of the other life; there are thousands upon thousands of spirits who have become separated from their mortal forms that have no idea of this mode of communication. They are limited to verbal expression. Sometimes it seems to me that they, who are here, hold converse or communication without the expression of one word verbally. 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ing words I would leave with you to-day. Free-
man Persons.

Dr. George D. Davis.
As they speak so plainly in regard to educa-
tion, I have nothing to say in that respect. I
find if you do not learn this side it is your privi-
lege to learn the other. Really it seems but
one world, though at the while you speak of
two. And now let me just say to you here
that I am grateful for the privilege of learning
in spirit-life, and never will you progress so far
—as I have been taught— but that, through the
law of attraction, you will be drawn to some
one yet dwelling in the form. I have often
heard the remark: "Well, I suppose in a great
many years they will get so far away from
earth they will not return." I have never met
a spirit yet that so informs me, for it is the af-
fection we bear you that brings us to our own
first and then to loving friends. We are not
confined wholly to kindred, by any means; but
we come to one and another whom we feel we
may benefit, remembering that we are one
great family and God's children. We are here
not only to send greetings to our kindred, but
that all may learn more and more of spirit
communion; not so much of the world you are
coming to as that you may be able to realize
the presence of the loved ones that crowd
around you, eager to make their presence felt
and to come into conversation with you. There
are loving friends who will well understand
why I have spoken so much on that point, be-
cause of some conversation that was held while
I dwelt in the flesh; it will carry them back to
that period. In Providence, R. I., they will be
glad to hear from Dr. George D. Davis.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.
Nor. 8.—Belle Kenrick; Josie Lane; Johnnie Crosby; Ma-
mie L. Brockway; Mrs. Nathaniel Randall; William Bil-
lings.

THE MESSAGES GIVEN (THROUGH MRS. D. F. SMITH)
As per dates will appear in due course.
Nor. 15.—Charles Barlow; Samuel Brown; Francis Volk;
Sarah A. Murray; Daniel Hyde; Jennie Cope; Sarah
Choate; Ann Cole; Alfred Butler; Fannie Copeland; Elijah
Reed; Hon. John F. Dean.

Written for the Banner of Light.

MOTHER.

BY ELIZA LAMB MARTIN.

Not to the dear ancestral home,
Our loving hearts now turn to thee,
Nor to some mystic world unknown,
Beyond some magic crystal sea;
Or with some strange unnatural throng,
So dazed by an exalted bliss,
That mother-love, though deep and strong,
Forgets its own, its last warm kiss;
No, not to these our fond hearts turn
For kindly panacea of fear;
But from our innermost selves we learn
Our mother dwelleth fondly near!
Oh! Mother, never known before!
Thy glad feet spirit walks with mine!
Death, blessed angel, swing the door
Wide open, into life divine!
Mysterious inward life grown strong,
Ye touch these spirit senses rare!
The sight that needs no share of sun,
But saves blind eyes from blank despair.
Oh! voice, with not the faintest swell
Of sound familiar to my ear!
Oh! touch, that does not touch, but tells
My waiting hands that thou art near!
Oh! blest assurance, heavenly light!
Silence that to the spirit is
A revelation and delight,
The soul's most sacred silences.
Oh! Spirit-Mother, grandly free!
Oh! Spirit-Mother, grandly free!
You now can teach our souls to rise
Above the cloud to God and thee.
Oxford, Mass.

GEMS FOR THE HOLIDAYS.—Lee & Shepard have
issued three exquisite souvenirs of the season: "One
Merrie Christmas Time," "Hurrah for the New
Year," and "A Happy New Year to You." Each
consists of charming designs artistically meritorious,
printed in colors on a series of card-board leaflets, gilt
edge, held together and suspended with silver rings
and chain. The first mentioned is a calendar for the
year 1890. As holiday gifts they are very desirable.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van
Vestee Hall, 115 State street (first door), every Sunday at
10 A. M. and 8 P. M. Admission free. The Ladies' Aid meets
each evening Friday at 7 P. M.; supper served at 8 P. M.
J. D. Chisholm, Secy.

ANDERSON, IOWA.—The Society of Spiritualists
meets regularly in Western Hall.

BRIDGEPORT, CONN.—The Spiritualist Union,
Isaac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—
A. O. W. Hall and Court streets. Regular
lecture session Sunday at 7 P. M. Willard J. Hall, Presi-
dent.

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

CHICAGO, ILL.—Mrs. C. L. Coffin, Secretary.

CHICAGO, ILL.—The Harmonical Society of Spirit-
ualists holds public meetings every Sunday evening at 7 P.
at Banner Hall, 25 South Dearborn street.

CLEVELAND, O.—The Children's Progressive Li-
cym No. 1 meets regularly every Sunday in G. A. R. Hall,
119 Superior street, commencing at 10 A. M. E. W. Gay-
lard, Conductor.

CHATTANOOGA, TENN.—Meetings are held regu-
larly in Market street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Sunday
at 3 P. M. in the Co-operative Hall, 115 Grand street.
Frederick A. Heath, regular speaker. Dr. C. H. Marsh,
Chairman. Seats free.

DENVER, COLO.—Sunday meetings are held regularly
in the College of Spiritualism, 115 Grand street.
The Spiritualist Society, W. M. Hayes, Secretary.

EAST PORTLAND, ORE.—Meetings are held by the
Spiritualist Society in Buckman Block Hall, corner 4th
and G streets, each Sunday at 8 o'clock. Miss Welda Buck-
man, Secretary.

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

LAWRENCE, KAN.—Meetings are held by the
Spiritualist Society, W. M. Hayes, Secretary.

MONTREAL, CANADA.—Meetings are held in the
hall of the Religio-Philosophical Society, 2456 St. Catherine
street. George W. Walwood, speaker.

NEW HAVEN, CT.—First Spiritualist Society; hall
148 Orange street. J. W. Sypher, President; A. F. Champ-
ney, Secretary.

NEWARK, N. J.—Association of Spiritualists holds
meetings Sunday evenings at 177 Halsey street. Mrs. Dr. A.
W. Martin, President; Frank W. Wilson, Vice-President; C.
Hough, Secretary.

NEW ORLEANS, LA.—The Spiritualist Association
holds meetings in Minerva Hall, 115 St. Louis street.

PITTSBURGH, PA.—The First Spiritualist Church
has lectures every Sunday morning and evening. Children's
Lycum meets at 2 P. M. in the hall, 616 1/2 street. J. H.
McElroy, President; G. L. Stevens, Vice-President; J. H.
Lohmeyer, Secretary.

PORTLAND, ME.—The First Spiritual Society
meets every Sunday in the hall, 616 1/2 street. H. C. Berry,
Chairman, No. 70 Lincoln street. "The Portland Spiritual Temple" holds
regular meetings on Sunday in Myrtle Hall.

PORTLAND, ME.—The Spiritualist Association holds regular
services. The Philosophical Spiritual Society in Central Hall,
Col. C. A. Reed, President—P. Haskell, Secretary; the First
Spiritual Society in G. A. R. Hall, Maj. C. Newell can be
addressed for particulars.

SPRINGFIELD, MASS.—First Spiritual Society.
Services are held every Sunday at 2 and 7 P. M. in Graves
Hall, 322 Main street. C. L. Leonard, President; J. F. Smith,
Secretary.

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

ST. LOUIS, MO.—Meetings are held Sunday, 3 P. M.,
by First Spiritual Association, in Grant's Hall, 9th and Frank-
lin avenues. Samuel Penberthy (at Hotel Westmoreland), Secy.

ST. PAUL, MINN.—Meetings are held regularly by the
Spiritual Association in Wauzata street church hall, between
4th and 5th streets. Mrs. Mary A. Tussay, Secretary, 223 East 8th street.

TROY, N. Y.—The First Society of Progressive Spirit-
ualists holds meetings in Room 18, Keegan Building, Sunday
evenings at 7 P. M. Ladies' Aid Society in same room Thurs-
day evenings.

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

WATERBURY, N. Y.—Sunday meetings are regu-
larly held in the First Spiritualist Society. Katie
N. Mattison, Secretary, No. 2 Pearl street.

WORCESTER, MASS.—Meetings held every Sun-
day 2 and 7 P. M. in Continental Hall, corner Main and Fos-
ter streets.

Advertisements.

Most Wonderful Spirit Power
For Treating and Curing Diseases, Through
DR. G. A. PERCE, Healing Medium, Clairvoyant, &c.
Consists of: This Treatment, by Letter, or
by Personal Visit, of the person's disease,
if curable, &c., Prescriptions of needed diet and medi-
cine, and one or more sets magnetized powerful curative
Healing Tablets, by Mail or Express, without loss of
strength or curative power.
ED. A. SAMPLE, ON TRIAL. Enclose with or-
der lock of patient's hair or recent writing, statement of
age, sex, full name, residence, description of illness, and
\$1.00 for a Full Treatment, prepared to last a week,
or month, or longer, and \$2.00 for a more complete treat-
ment, according to the long standing and severity of the person's disorder.
Diagnosis Separate, only 10 cts. Address **DR. G.
A. PERCE, P. O. Box 1135, Lowell, Mass.**
Nov. 2.

J. A. SHELHAMER,
MAGNETIC HEALER.
Office 8 1/2 Bosworth Street, (Room 5,) Boston.
Will treat patients at his office or at their homes, as de-
sired. Dr. S. prescribes for and treats all kinds of dis-
eases. Specialties: Rheumatism, Neuralgia, Lung, Liver
and Kidney complaints, Dyspepsia and all Nervous Disor-
ders. Roots and bars, with full directions for preparing.
Sufficient to make a cure of rheumatism, or any of the
above diseases or to purify the blood, sent to any address
on receipt of \$3.00. Healing by Massage treatment. Office
hours 10 A. M. to 3 P. M. Those wishing consultation by
letter must state age, sex, and leading symptoms. Address
care **BANNER OF LIGHT.** 13w* Oct. 5.

DR. F. L. H. WILLIS
May be Addressed until further notice.
46 Avenue B, Vick Park, Rochester, N. Y.
Dr. Willis may be addressed as above. From this point he
can attend to the diagnosis of disease psychometrically.
He claims that his powers in this line are unrivaled,
combining, as does, accurate scientific knowledge with
keen and searching psychometric power.
Dr. Willis claims special skill in treating all diseases of
the blood and nervous system. Rheumatism, Beriberi in all its
forms, Eclampsia, Paralysis, and all the most delicate and
complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who
have been cured by his system of practice when all other
had failed. All letters must contain a return postage stamp.
Send for Circulars, with References and Terms.
Oct. 5.

DR. J. R. NEWTON
STILL heals the sick! Spirit, Mind and Magnetic Cures
at a distance through MRS. NEWTON. Send for testi-
monial to MRS. J. R. NEWTON, P. O. Station G, New
York City. 13w* Oct. 5.

SOUL READING,
Or Psychometrical Delineation of Character.
MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her
in person, or send their photograph or lock of hair, she will give
an accurate description of their mental and physical
peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to
be successful; the physical and mental adaptation of those
intending marriage; and hints to the harmoniously mar-
ried. Full delineations sent by mail, on receipt of stamps. Brief
delineation, \$1.00, and four 2-cent stamps. Address:
MRS. A. B. SEVERANCE,
Centre street, between White and Waltham Sts., Wils.
Oct. 5.

CRATEFUL-COMFORTING.
EMERSON PIANOS.
BOSTON, 174 TREMONT STREET. NEW YORK, 92 FIFTH AVENUE.

EMERSON PIANOS.
SUPERIOR QUALITY, MODERATE PRICES.
50,000 SOLD.
All Pianos Fully Warranted.
CATALOGUES FREE.
Boston, 174 Tremont Street. New York, 92 Fifth Avenue.

EMERSON PIANOS.
SUPERIOR QUALITY, MODERATE PRICES.
50,000 SOLD.
All Pianos Fully Warranted.
CATALOGUES FREE.
Boston, 174 Tremont Street. New York, 92 Fifth Avenue.

Osgood F. Stiles,
TEST MEDIUM.
Will hold Test and Message Circles No. 11 Market
Place, corner of 23 Market Street, Lynn, Mass.,
Wednesday evenings, at 8 o'clock, and Sunday at 8 P. M.
Mr. Stiles refers to Dr. J. R. COCKE, by whom he was
developed. 4w* Nov. 20.

TO THE AFFLICTED.
A WONDERFUL OFFER
By a Powerful Clairvoyant and Magnetic Physician.
SEND me age, sex, lock of hair, three two-cent stamps and
one leading symptom, and by return mail you will receive
a complete diagnosis of your case. Address: DR. W. P. LAY,
Box 45, Leavenworth, Kan. 25w* July 6.

MONEY FOR AGENTS.
AGENTS WANTED. Ladies and Gentlemen. A harvest
is going on for those first in the field. An entirely new article.
Its sale will prove the liveliest and most prosperous for Agents
in many years. One Hundred and Eighty Dollars in a single
week. Write these unable to start. Particulars for stamp.
Address: **PHENOMENAL SHELCO CO.,**
25 Washington Square, Worcester, Mass.
Nov. 16.

ASTROLOGY.
PROFESSOR KARL ANDERSON.
ELEGANTLY furnished room, 8 1/2 Bosworth street, Room
5, Boston. Clairvoyant, Astrologer and Egyptian Astrology.
Nativities, \$25.00; written 5 Horary Questions and 1 Hour's
Consultation, \$2; written 3 Questions and 1 Hour's Consultation,
\$5. All letters will be fully answered. If addressed
"F. S. A." care of Colby & Rich, 9 Bosworth street, Boston.
Ancient Sciences only. Hours from 9 to 6. 1f Nov. 2.

ASTONISHING OFFER.
SEND three 2-cent stamps, lock of hair, age, sex, one lead-
ing symptom, and by return mail you will receive free by
special favor. DR. A. B. DOBSON, Magnetic Healer, Iowa.
Oct. 12.

A LIBERAL OFFER.
BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
SEND four 2-cent stamps, lock of hair, name, age and sex,
and we will disclose your case gratis by independent spirit-
writing. Address: DR. J. S. LUTCH, Worcester, Mass.
Nov. 16.

FRED A. HEATH,
THE BLIND MEDIUM will give Readings by Letter,
giving future business prospects and other items of fu-
ture. Charge \$1.00, lock of hair and name. Address:
Detroit, Mich. 10w* Oct. 5.

WANTED—A few smart Agents, Men and
Women, for a splendid paying business. Call Monday
and Tuesday, from 9 A. M. to 5 P. M., at 35 Chestnut street,
Chelsea, Mass. H. V. CHAPIN. 2w* Nov. 23.

The Writing Planchette.
SCIENCE is unable to explain the mysterious perform-
ances of this wonderful little instrument, which writes
intelligent answers to questions asked either aloud or men-
tally. These unexplained facts have been ascribed to the
agency of some of the results that have been attained through its
agency, and no domestic circle should be without one. All
inquirers who desire practice in writing "mediumship"
should have this wonderful instrument, which may be
consulted on all questions, as also for communications from
deceased relatives or friends.
The Planchette is furnished complete with box, pencil
and directions, by which any one can easily understand how
to use it. Price, with Postage, 50 cents, securely
packed in a box, and sent by mail, postage free.
NOTICE TO RESIDENTS OF CANADA AND THE
PROVINCES: This Planchette is manufactured in Canada,
between the United States and Canada, PLANCHETTES can-
not be sent through the mails, but must be forwarded by
express only, at the purchaser's expense.
For sale by COLBY & RICH.

DIAGNOSIS FREE.
SEND two 2-cent stamps, lock of hair, name in full, age and
sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF
YOUR AFFLICTIONS. Address: J. O. BARNES, M. D., Prince-
ton, Magnetic Institute, Grand Rapids, Mich. 2w* Nov. 2.

Mediums in Boston.

JAMES R. COCKE,
Developing and Business Medium,
Clairvoyant Physician,
ALSO
No. 1581 Washington Street,
(Third door north of Rutland street.)
Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.
Unequalled Advantages.
DR. COCKE gives special inducements for Medical and
Magnetic Treatment by the month.

Development of Mediumship a Specialty.
SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.
CIRCLES.
Sunday, at 11 A. M., for Development and Tests. At 8 P. M.,
for Psychology and Tests.
DR. COCKE gives special terms for treatment by the
month. 1f Nov. 23.

HATTIE C. STAFFORD
Will give Seances at No. 55 Rutland street Sundays,
Thursdays and Saturdays at 2:30 P. M.; also Wednes-
days at 8 P. M. GEORGE T. ALBRO, MANAGER.
Oct. 5.

GEORGE T. ALBRO,
55 Rutland Street, Boston.
Will devote a few months' time to the Development of
Mediumship. Office hour free for consultation, 10 to
11 A. M. Monday, Wednesday and Thursday. 1f Oct. 12.

FLORENCE K. RICH,
EVANS HOUSE,
75 Tremont Street.
TRANSCENDENTAL and Business Medium. Consultations
9 A. M. to 6 P. M. Terms \$2.00. Please make engagements
in advance, if possible. Sittings by letter given.
Nov. 30. 1w*

MISS J. Rhind, Seer,
31 COMMON STREET, BOSTON. Private sittings on
Monday, Tuesday and Wednesday from 9 A. M. to 5 P. M.
by letter, send age and sex, in own handwriting. Cir-
cles Monday 7 P. M., Thursday 3 P. M. 1w* Nov. 30.

Mrs. A. Forrester
Will give Trance Sittings daily, also Magnetic and
Magnetic Treatment from 9 A. M. to 5 P. M. No. 161
Shawmut Avenue, one flight, Boston. Do not ring.
Nov. 23. 4w*

Miss A. Peabody,
BUSINESS, Test and Developing Medium. Sittings daily,
Circles Monday, Thursday evenings, and Tuesday af-
ternoons at 3 o'clock. Six Developing Sittings for \$4.00.
1 Bennett street, corner Washington, Boston. 1w* Nov. 30.

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

MRS. J. BUTLER will receive her pa-
tients on Tuesdays and Thursdays from 9 to 12 A. M.
at her residence, on Longwood Avenue, Brookline. Long-
wood cars pass the door. No arrangement for interviews at
the store of W. S. Butler & Co. can be made for patients.
Sept. 28.

A. S. HAYWARD, Magnetist, 156 W. Brook-
line street, eradicates disease with his healing gift
when medicine fails. Hours 9 to 4, other times will visit the
sick. For 18 years he has had signal successes in cures with his
power. Spirit-Magnetized Paper 2 packages by mail, \$1.00.
Oct. 5. 13w*

Mrs. H. B. Fay
Will hold Seances at Hotel Adelphi, 2nd Washington
street, Suite B, Tuesday and Saturday at 2:30, and
Sunday at 8 P. M. (Take Elevator.) 4w* Nov. 16.

Mrs. A. E. Cunningham,
MEDICAL, BUSINESS AND TEST MEDIUM, 438 Tre-
mont street, Boston. Private Sittings daily. Will an-
swer calls for Platform Test. 4w* Nov. 9.

Mrs. C. B. Bliss
Will hold seances on Wednesday, Friday and Sunday,
at 8 P. M. and Sunday and Tuesday at 2:30 P. M. at
8 Dwight street, Boston. 2w* Nov. 23.

Miss J. M. Grant,
TEST and Business Medium. Office: Banner of Light
Building, 8 1/2 Bosworth street, Room 5. Hours 9 to 6.
Nov. 2. 4w*

Spiritual Sittings Daily.
CIRCLE Sunday evening at 7:30; on Thursdays, 3 P. M.
Readings given by letter from photos for \$1.00. MISS
E. JOHNS, 136 Chandler street, Boston. Nov. 30.

Mrs. Alden,
TRANSCENDENTAL, Medical Examinations and Mag-
netic Treatment. 43 W. 1st street, Boston. 2w* Nov. 9.

Mrs. Fannie A. Dodd,
MAGNETIC PHYSICIAN and Test Medium, removed to
No. 16 Boylston street, near Tremont (one flight).
Nov. 2. 4w*

MRS. E. B. STRATTON,
WRITING MEDIUM, Hotel Garfield, Suite 4, West Rut-
land street, Boston. 4w* Nov. 16.

MRS. C. H. LOOMIS-HALL, Business Psy-
chometrist and test medium; diagnoses disease; mag-
netic baths; magnetic and electric treatments. Terms \$1.
of them, quick, \$1.00, or three pairs for \$2.00, any size, by
mail. Send for our book, "A Plain Road to Health," free.
"CHICAGO MAGNETIC SQUELCO" Hall.
Nov. 23.

MRS. K. E. FISHER, Magnetic and Electric
Physician, 63 Pleasant street, corner Shawmut Avenue.
Magnetic and Massage Treatment, Electric and Medicated
Vapor Baths; also the celebrated Colorado Sulphur Baths.
Oct. 26. 1w*

Mrs. L. M. Vierge,
MAGNETIC Treatments and Medicated Baths. 282 Colum-
bus Avenue, Suite 11, Boston. 4w* Nov. 16.

Miss C. B. Forbes,
TEST and Business Medium, 6 James street, Boston.
Hours 9 to 12 A. M., 2 to 4 P. M. 8w* Oct. 12.

Mrs. K. R. Stiles,
MEDIUM, 43 Dwight street, Boston. Hours from 9 to 12
A. M., from 2 to 5 P. M. 8w* Oct. 12.

Miss Helen A. Sloan,
MAGNETIC Physician, Vapor Baths, No. 171 Tremont
street, corner Mason street, Boston. 1w* Nov. 30.

Louis F. Jones,
SPIRIT ARTIST, 17 East Canton street, Boston.
Nov. 9. 4w*

MISS KNOX, Test, Business and Medical Me-
dium. Sittings daily. 208 Tremont street, Boston.
Nov. 2. 1w*

MRS. B. DEAN CHAPMAN, 147 Tremont
Oct. 26. 5w*

MRS. JOHNSON, Test and Business Medium,
282 Shawmut Avenue, Boston. 4w* Nov. 9.

DR. A. H. RICHARDSON, Magnetic Healer,
Waverley House, Charlestown. 1f Oct. 5.

Mediums in Boston.

Mrs. Abbie K. M. Heath,
TEST, BUSINESS AND MEDICAL MEDIUM.
**ELECTRIC AND MAGNETIC TREAT-
MENTS, \$1.00.**
Private Sittings 1 to 9 P. M. Terms \$1.00.
Office hours, 10 to 12 A. M., and 2 to 4 P. M.
Circles Sunday evening, 7:30, and Tuesday at 8 o'clock.
Send the Glad Tidings to all the World!
Write your full name and age, ask me ten questions, on
close \$1.00 and stamp, and address me at
Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
Nov. 16.

MRS. J. C. EWELL, Magnetist and Inspira-
tional Medium, 98 West Springfield street, Boston.
Oct. 5.

SUMMERLAND,

OF THE

PACIFIC COAST.

Located in the Most Delightful Country and Climate

On the Globe!

Building Progressing Rapidly.

THE site of Summerland constitutes a part of the Ortega
Rancho, owned by H. L. Williams, and is located on the
line of the Southern Pacific Railroad, five miles east of the
beautiful city of Santa Barbara, which is noted for having
the most equable and healthful climate in the world, being
exempt from all malarial diseases.

Here Spiritualists can establish permanent homes, and en-
joy social and spiritual communion under the most favor-
able conditions for health, pleasure and development.

A railroad station and post-office are now established
here, and a Free Public Library will soon be completed.

Tracts of land adjoining Summerland, containing from
five to ten acres each, adapted to the growth of all temper-
ate and semi-tropical products, including bananas, oranges,
lemons, figs, grapes and nuts—with strawberries and garden
products all the year—can be bought or leased at low prices,
on easy terms. A map of Summerland and the subdivi-
sions of the Rancho, with a pamphlet giving all particu-
lars, will be mailed to any address. Summerland faces the
south and ocean, gently sloping to the latter, where as fine
bathing ground exists as can be found anywhere. A fine
beach drive extends to and beyond the city of Santa Bar-
bara. Back, and two and a half miles to the north, extends
the Santa Inez range of mountains, forming a beautiful and
picturesque background. A most beautiful view of the
mountains, islands, ocean, and along the coast, is had from
all parts of the site. The soil is of the very best.

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

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

Orders for lots in Summerland will be received, entered
and selected by the undersigned, where parties cannot be
present to select for themselves, with the privilege of ex-
changing for others without cost (other than recording fees),
if they prefer them when they visit the ground.

Reference: Commercial Bank of Santa Barbara, Cal.

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

ALBERT MORTON, Agent,

210 Stockton St., San Francisco, Cal.,

or to

H. L. WILLIAMS, Proprietor,

Summerland, Santa Barbara Co., Cal.

Nov. 23.

MAGNETIC FOOT BATTERY

OUR MAGNETIC FOOT BATTERIES (char-
acterized by their long life and low cost) are the best
for keeping your feet warm. These FOOT BATTER-
IES remove all aches and pains from feet and limbs, cause
a feeling of warmth and comfort, and the most out-
standing feature of the battery is the fact that it is so
simple that the luxury of warm feet all winter in all weath-
ers. These MAGNETIC FOOT BATTERIES increase the
flow of blood to the feet, and thus prevent the feeling
the moment your feet rest upon these powerful MAG-
NETIC INSOLES. Every pair gives comfort and sat-
isfaction. If you keep your feet warm you cannot catch
cold. What's the use of suffering from these tired, old
worn-out feet? A pair of our MAGNETIC FOOT
BATTERIES will act like a charm on your blood, and
give you a sensation of warmth and vigor at once. You
can bind these Batteries upon any part of the body and ex-
perience a genial warmth and comfort at once. Try a pair
of them, quick, \$1.00, or three pairs for \$2.00, any size, by
mail. Send for our book, "A Plain Road to Health," free.
"CHICAGO MAGNETIC SQUELCO" Hall.
Nov. 9.

\$60 SALARY, \$40 EXPENSES IN
ADVANCE. Will give a full course of instruction in
the use of the Magnetic Foot Battery, and the principles
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