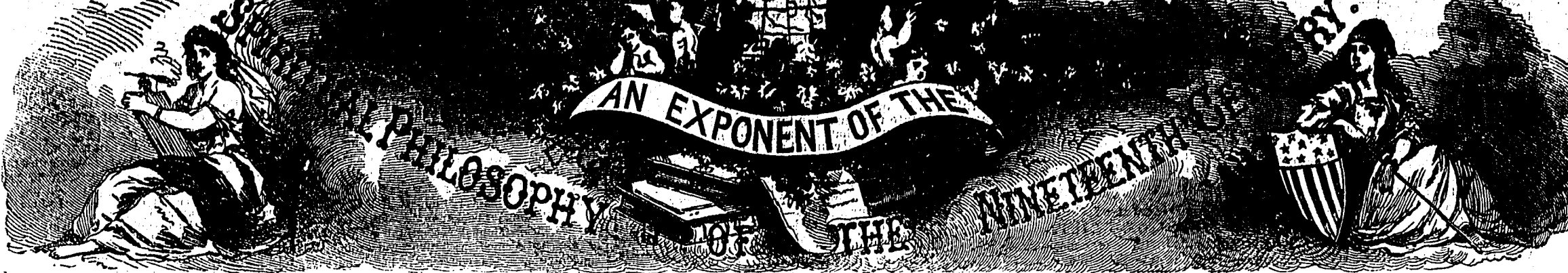


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The Spiritual Rostrum.

OUR TWO SPHERES.

A Discourse by
PROF. WILLIAM A. BALDWIN,
Delivered at Adelphi Hall, New York, before
the First Society of Spiritualists, Sunday
Morning, Feb. 24th, 1889.

(Specially Reported for the Banner of Light.)

If I apprehend the forms of public thought at the present time, we are in the most eventful age of the world. If I understand myself and my relation to the external world and my fellow human beings, I find that we live now in two distinct spheres—the physical and the metaphysical, the sensuous and the supersensuous, the phenomenal and the metaphenomenal, the external and the spiritual, the transient and passing, and the eternal and unfolding.

True it is that we live in an age that is characterized by great physical progress and marked scientific advancement; but, as I see the relation of effect to cause, behind the curtain of human activity, back of the subject is the real, the metaphysical, the metaphenomenal, the spiritual—the real man. I do not pause to inquire what the constituent elements of matter are as related to the absolute and the infinite, which human minds have seemed to take so much pleasure in declaring. I confine myself now to the present, and in the present let us find the prophecy of the eternal hereafter and the possibilities of soul. I am; thou art; he is; we are. Grammar declares our spiritual existence. The real ego, the real I, the real self, is something that fills the body, that looks out of the eye upon this beautiful day around us, that sees each his fellow, that feels, according to the sensitive relation of spirit to matter, the environments of himself. Even we eat to gratify not the body, but the spirit, that gains enjoyment through the avenue of sense.

The world has assumed that spirit is unprovable, and that matter is the fact. An eloquent speaker two Sabbaths since, in Chickering Hall, supplying the place of Prof. Adler, after giving a most beautiful lecture, closed by saying, "God is inconceivable, immortality unprovable and Ought is Imperative." What an assumption! What an utter disregard of our intuitions! What an utter disregard of the major premise of all reason! If there is anything that I or you know it is that I am—what? A spirit. I think, I feel, I will. And the doing is the outgiving of the will. Does matter think? Does matter feel? Does matter exercise volition? I am—not this body, this beautiful mechanism, which the Infinite Wisdom and Love has taken and formed for the expression of my true self. I am—not my cash, if it were piled up in countless millions; not my railroad bonds and stocks, though in that I may seem to have outmeasured all other men; not my houses, nor my factories, nor my goods, nor my lands, nor anything that I have, though I have summed it up as so many dollars, and written the name of Wm. A. Baldwin underneath. Not my fame, for fame may be false and no representative of the true man. Reputation may be bought for paltry dollars; but is that reputation in fact the real of the man? Is it what he is? If so, then reputation and self are in harmony. If not so, then reputation is a lie, not the self and the true man. Say as much as you will that he is benevolent, that he is kind; employ the most eloquent man at his funeral to recite virtues that do not exist, and never have existed in him; say that he was lovely when he was miserly; tax the English language to tell your falsehoods to any extent you will, the Lazarus whom the dogs did lick shall go into heaven before him. How falsely the world is living, in saying that the man is what his wealth is, what his lands are, what people mark him down to be, what he is quoted in the mercantile books. He knows his true self; every one knows perfectly well that the seeming and the true are at variance, and that in harmony goes out on the air, and everybody else hears the discord. That man or that woman or that child who is genuine, is so full of truth that it goes out and the external becomes the voice and the phenomena, and the manifesting under the law of truth; then he or she is in harmony with the eternal law of manifestation, and that which is unfolded shall grow

out of the man or woman as naturally as the acorn, touched by the influence of spring-time and the moisture of heaven, unfolds into the oak, and at length becomes the grand oak tree that lasts for a hundred years. That oak was the manifestation, the expression of the possibilities that were in the acorn itself, little, puny, unseemly thing that it was, that you could easily crush with your foot.

Every human soul has possibilities within it for unfolding, and you are to measure each and every man and woman by what they are capable of doing; and the index is that capacity for effort, and the living and the doing and the unfolding every day and every hour and every moment; no matter what the circumstances, the eternal truth of divine goodness is within you. The whole of our life here is a life of discipline, a life to tax the inmost, that we may have the best expression eternally. No matter where you are cornered, no matter what presses upon you, no matter what your neighbor or your enemy may say of you, no matter how your trials at home may push or cramp or torture your soul, the fires that refine the spirit of man on earth unfold it into purity and eternal light.

I say we are living in two spheres. Some have been living till death should take away this body, that they might become spirits. Never will any man be more a spirit than he is now. Sometime, probably, as you pass along by this class of conditions, or that, or the other, you are so transformed that at last you will cast off the mortal coil, and death shall be swallowed up in victory; but right here and now, "heart within and God overhead," in the midst of this world of trial and discipline, we live in two spheres. Understanding that, you can understand the hereafter, not otherwise. In the possibilities of every day that comes is the hereafter of the preceding days. Each moment is the hereafter of the moment antecedent. Every seven years, they tell us, these bodies undergo a perfect transformation. Every instant, every moment of our days we are secreting and excreting—we take and give. We have to work and live, and our bodies possess a wonderful chemical power that has done with the past and is gathering in the future, and it is a manifestation, I would say, a materialization—the law, and not the exception. Note what I say: materialization is the law of creation, and not the exception.

I say it is stated that each seven years our bodies are new and entire; if so the man of fifty-six has had eight different bodies, perfectly, absolutely and molecularly changed; and this is all in accord with the law of spirit, which has the power to take material things and mold them and form them according to a divine ideal, and you ought to thank God for it. To think of that power, that without your volition and without your wisdom takes your unseen organism and gives you this proper existence as an expression and a prophecy of the oncoming future, into which you are hastening every day and hour.

Immortality unprovable? Why, immortality is already demonstrated. Could I have had the opportunity to have interrogated the learned Jew, could I have had an argument with him, he must have acknowledged that in the most solid substance, the granite, the most ancient of the geological formations, we have the law of the positive and the negative. That which we call quartz is silicon and oxygen, and that silicon and oxygen are united under the law of the positive and the negative. The other substances in the granite are united in the same way. That layer of granite has for untold ages been the backbone and the ribs of this great world, and has united it under this law, which should suggest to every scientific mind the prominent thought that it is not only a law, but a permanent operation of a power beyond, in a given way; and that universality and permanency are given that all may study and know. It is given according to a purpose. In the granite is a prophecy of all the different forms of vegetable matter on the earth, and which is under an electrical law of positive and negative; and electricity is now and ever has been and will be the agent of mind.

I will to move my hand. I move it, not the hand itself. I will to walk. I walk. "I will," said Jesus, "be thou clean;" and the invalid was cured of the leprosy—that worst of diseases—under that magic power of the eternal will, which set in motion the electrical forces. The man was cured of leprosy naturally, the spiritual Jesus setting the restoring laws in motion. The souls of multitudes beyond you have seen, through this simple reproduction of nature under electrical law, and only last evening I heard the controlling force say: "If the spirits can concentrate the will the materialization will be manifested." The will itself setting in motion, or creating, I cannot tell which, that wonderful power we call electricity, that can gather the elements and shape them into any form under the operation of the mind, is capable of transforming the universe. This is that Overton, as Emerson says, "in which we rest, as the earth reposes in the soft arms of the atmosphere." Recognize this fact, that we live now in the internal and also in the external, as the starting-point of physical philosophy, and you are in the focal point of light. It is the point of information from which we find all the explanation we can possibly find in regard to matter.

Do they tell me there is no evidence of mind in the material world? I had a beautiful bouquet presented to me on my sixty-fifth birthday. I felt an emotion of gratitude to the giver, but how those flowers, the varied forms and hues, spoke to me, in a magic power, of an intelligence, of a great, loving heart, that out of the hotbed and out of the garden could un-

fold beauty and variety of form that the artist may strive and strive and strive in vain to imitate; that will forever be the model to the finest conception of the finest mind—beauty, the attribute of the Infinite Good, that enfolds and embraces and pictures in graceful outlines the mountains of the Sierras and the hilltops of New England; that graces the elm, the pines and the blades of grass; beauty unfolding everywhere as the attribute of the divine, and beauty always kissing us with lips of gentle kindness, breathing into the heart the words of tenderest love, unfolding the sweetest and at the same time the loftiest sentiments, as if beauty were the charming spectre that encircles our otherwise dreary world, to prophesy of the beautiful land beyond; as if to assure us that from the darkest hours and hardest trials of life we are bound for a world that is full of grace and charms, and that music and beauty and song are one.

Why do you ask the woman with the well-trained vocal utterance to come and voice in those accents the words of charming poetry? Because your souls are in harmony and in responsive relation to that world of harmonious sound. How is it there is a gamut in the air brought by the gamut in the instrument? and how is it that the instrument itself is made for the gamut of sound that is in the heart of the man who makes it? Tell me not that it is a cruel, hard world. Cannot the good in us listen to the divine harmonies that are in the invisible air? While you live the lives of the flesh, make the flesh in all subservient to spirit. When you look at a man, estimate him not by the physical, not by the wealth or the following he has; estimate the heart within him.

Just now there comes to me the thought of one woman, whom years ago I defended at the bar. She was accused of the murder of her three children. She was called before a jury of twelve men (I wish I could have had one woman there). In a desperate hour, under an insane impulse that her poor, starving children would be better off to pass on, and she herself better, rather than be haunted by an inebriate husband, from whom she had been divorced, she poisoned them.

Called to the funeral of a fond friend, and afterward returning to her poor home, in a board shanty, with only half an inch between herself and the atmosphere at four below zero, she said to one: "I wish we were in that coffin, I and my children would be better off." She was tried for having poisoned her three little ones, whom she had carefully laid out, and wet their cold lips with her own tears. When their agonies were over, and she was about to take the fatal poison herself, she was discovered, and without giving you the story in full, I will say that she was convicted, and sent to prison for life. And yet that same woman, only a few days before, when a charitable society had refused to give her relief from its treasury to keep her from starving, had taken a poor wail from the street, who knew not his father or his mother, who had cuddled into dry-goods boxes at night in company with some poor, starving dog that he had taken for comfort, and fed him, dividing her own scanty fare with this poor, neglected boy.

That woman was one of the good angels on the earth, yet they put her into Jackson State Prison to serve out a life sentence. When she expired years after in that prison-life, she was an angel, because her heart was pure, because she loved not only her children, but loved the poorest in the street, and that was one of the sweetest things done in her weary life. No matter if she mistook her duty, what she did was from love. No matter if she mistook her duty, the Judge who instructed the jury must sit far below her; while she, with pure spirit, is recognized as the true woman, however deluded she might be in intellect; it is the heart after all that gives us the treasure of great price.

We must concede to the heart its goodness, and find there the still, small voice that says the greatest greatness is goodness itself, and the real is more than the seeming. The spirit is infinitely above matter, and the physical is only the servant of the spiritual—the phenomenal which in passing is only the unfolding of the personal and the real; in that unfolding let us live, and our lives will be sublime.

To Renovate Old Clothes.

Take, for instance, a shiny old coat, vest, or pair of pants, of broadcloth, cassimere or diagonal. The scourer makes a strong, warm soap-suds, and plunges the garment into it, soaks it up and down, rubs the dirty places, if necessary, puts it through a second suds, then rinses it through several waters, and hangs it to dry on the line. When nearly dry he takes it in, rolls it up for an hour or two, and then presses it. An old cotton cloth is laid on the outside of the coat, and the iron passed over that until the wrinkles are out; but the iron is removed before the steam comes to rise from the goods, else they would be shiny. Wrinkles that are obstinate are removed by laying a wet cloth over them, and passing the iron over that. If any shiny places are seen they are treated as the wrinkles are; the iron is lifted while the full cloud of steam rises, and brings the nap up with it. Cloth should always have a suds made especially for it, for if that which has been used for white cotton or woollen clothes is used that will be left in the water, and cling to the cloth. In this manner we have known the same coat and pantaloons to be renewed time and again, and have all the look and feel of new garments. Good broadcloth and its fellow-cloths will bear many washings, and look better every time because of them.

Anent the very conflicting statements made by travelers regarding Florida, the *St. Augustine Press* prints half a column of "sarkastic" paragraphs—one of which runs as follows:

"There is nothing to eat in Florida. There is as much to eat in Florida as at home. You don't want anything to eat in Florida."

Original Essays.

THE METAMORPHOSIS WE CALL DEATH.

BY W. A. CHAMM.

The grub, or worm, groping his way through the earth-cloak, can have but little or no consciousness of the reality and life of the world over and about him. His senses are but crudely and feebly developed. A dim, diffused sense of light and sound maybe awakens only the weakest, narrowest consciousness of a world and his own being in it. The earth-mould and sand he gropes in is the measure of the universe as he conceives of it. Our world, of forms and life, is the vast, outlying unknown. We of larger growth, having undergone a few more metamorphoses in the eternal process of being, with wider, keener senses, have awakened to the consciousness of a world and life vastly larger, and more wonderful than that of the worm; yet, if nature's law of progress ceases not with very imperfect man; if the prophecy of human wants, true through all the untold centuries of the past, fails not for the future, then our present conscious life and world must be to some higher realm of being but as the world and life of the worm to ours.

Our world of seen and known creatures and things is but a tiny island in the measureless ocean of unseen matter and life that flows over and about us we call the realm of ether; yet our organs of sense bear us little or no report of the infinite outlying and overlying contents of being; we are as blind and deaf to them as the worm to ours. We live strongly possessed by the illusion that our visible world and bodies are the great essentials, the most important matter in the universe and life. We need to remind ourselves constantly, by the revelations of science, that the visible matter and force by which we outwardly see and know people, creatures and things about us in bodily form, is but a very small part of the matter and force that enter into the constitution of the bodies of rock, tree and man. We need ever to recognize this fact, that the visible part of the rock or tree or man is only the scattered atoms of grosser matter, each atom a kind of nucleus, surrounded by a comparatively large atmosphere of finer, unseen matter we name ether. Our visible world and the varied forms in it are but as dust clouds and images of scattered atoms in the vast ocean of ether. These clouds and images are ever forming, changing and dissolving through what we call growth, decay and death.

We may say, then, that the human or animal organism is constituted of a very small part of gross visible matter, and a very large part of invisible matter. Keeping this in mind we may escape the illusion that so often misleads us, in considering the relation of the visible body to life. Through the grosser visible elements of our organisms we are brought into conscious relation with the grosser elements and powers of the world about us, seeing, feeling and hearing it, as human forms, trees, grasses, flowers, etc.

But what of the vastly greater and more important part of our organisms, and the world of creatures and things about us—the unseen elements and forces? Has it no function in life? Is it altogether in a state of rest? A little lesson in analogy may help us to a partial understanding of the matter just here.

We study the larva or grub, resting or crawling in the earth-mould contained in a flower-pot. His senses do not reach above the mould in which he is imbedded. What to him the flowering plant above? What the furniture or pictures of the room? What can the books reveal to him of thought or emotion? The people come and go; there is music and laughter all about; he is blind and deaf to it all. 'Tis all as an infinite, unseen and unknown world and life, because he has not reached that state of conscious being, has not developed organs actively related to such a world and life. Though it flow close about him he is as unconscious of it as if millions of miles away.

Look a little later; he is a chrysalis, or pupa, now. He is doubly organized, on his way to enter another world and life. The old larva organs of sense and locomotion are shriveling up; but all the while within are slowly growing wings, legs and organs of sense far more perfect than the old. By-and-bye he bursts and casts off the grosser outer dead body, and rises into a new and higher world of flowers and trees, insects and men, all hidden and unknown before. For this, that he might come into conscious relation with this larger, higher world of creatures and things, was grown the new, more perfect, organism within the decaying old. We mark quite plainly how the larva or chrysalis holds a body growing within a body. While the soul of this lowly creature is letting go the old, outgrown case, it is fashioning a new and more perfect soul within, in which and through which the insect will be lifted up and awakened into the upper world and life.

Science already assures us that we, too, even now, possess an embodiment of ethereal, unseen matter; that by far the greater part of our bodily organism is constituted of this invisible matter. Thus we are growing and developing organs and senses within and around these grosser ones, we know and consciously use. This invisible part or body of our organism is related to our grosser seen body and life, much as the insect form, within the chrysalis is related to the old dying pupa case. We are thus growing an organism of finer matter, which rests upon and folds about our grosser, seen one, as upon a kind of skeleton. Now, through this growing body of more perfected matter, if nature is henceforth true to her law

and art of progress as in the eternal past, we shall sometime awaken into conscious life of the vast realm of the higher unseen that enfolds us, as our upper world of sunshine, flowers and fitting insects enfolds the worm and chrysalis. That we may live more and better, we too must needs slough our pupa cases, in that metamorphosis we call decay and death.

Thus birth and death appear only the upper and under side of Nature's providence of eternal good. Need we fear that the eternal law of more and better, as life ascends, will fail us in our metamorphosis we call decay and death, and yet ever hold true for the pebble climbing up to the flower, or the worm crawling up to insect life? We hope and dream, and seemingly ever fail, but the highest prophetic voice of science more and more proclaims no failure, no flaw. The seeming failure passes and is for gotten; but the hope and dream triumph in the soul's eternal realities. The higher dreams and aspirations of our souls to-day in beauty, knowledge and helpfulness, that find no utterance or fruition in our present condition of being—what are they but Nature's prophecy of the soul's awakening and becoming? Maybe the worm, or pupa, dreams of more light, of flowers and insect life, in a dim, feeble way, while still imprisoned in the old dying case. Maybe his unfolding organs of the new growing body, thrilled by the light and power from above, fore-feel their native climate and life to be. So may we, through the developing organs of our ethereal, unseen bodies, fore-feel in life's best moments the knowledge and art, the beauty and joy of that higher life to come in the infinite realm of the unseen.

This central thought stands out more and more clearly then, that while we consciously live in and through these visible forms we wear, we are unconsciously growing and developing organs and senses in a more ethereal form that rests upon and folds about our visible one, thus building up, even here, a more perfected organism for higher existence.

As we look deeper into the heart of Nature, more and more we discover that decay and death are only a kindly metamorphosis, through which we break and cast off the outworn shell or garment of one state of being, and thus rise into the conscious life of a new and higher. Slowly we learn that Nature is alike beneficent in what we call death as in life.

ARE OUR SCIENTISTS BEGINNING TO COME TO THEIR SENSES?

BY DR. F. L. H. WILLIS.

After forty years of senseless blundering, to state it mildly, in their dealings with the phenomena of Modern Spiritualism, can it be possible that our leading scientific men are changing their bigoted, humiliating attitude sufficiently to admit of their assuming one of "suspended judgment" with relation to these and all other phenomena that lie outside the domain of the five senses?

It would seem as if this might be the case, judging from the position taken by Prof. Flower, President of the British Association. In a recent speech he affirms that the true, scientific attitude of the day is "a suspended judgment," and he endorses Sir John Lubbock's theory that the field of inquiry is limitless, and that there may be "fifty other senses, as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds which we cannot hear, and colors, as different as red from green, of which we have no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music which we cannot hear, of color which we cannot see, of sensation which we cannot conceive."

Can it be possible that there is anything in this universe that the five senses of men, sight, hearing, smelling, tasting, touching, cannot perceive?

How long is it since unmeasured ridicule and contempt was heaped upon the idea of a sixth sense?

How long is it since the Seybert Commissioners sent an agent to Europe to gather proof of the insanity of Prof. Zöllner, in order to counteract the force and destroy the influence of his testimony concerning the wonderful phenomena he witnessed through the remarkable mediumship of Dr. Henry Slade?

He did not, like Sir John Lubbock, arrive at the conclusion that there might be "fifty other senses," but that there might be a fourth dimension in space. He arrived at this conclusion, however, through his investigations of the phenomena of mediumship, therefore he was insane(!) and his testimony unworthy of acceptance.

If it is possible that there are, "even within the boundaries of our own senses," sights and sounds we cannot see or hear, we would respectfully ask if it is impossible that there are also intelligent spiritual beings moving about in our atmosphere whose radiant forms and loving words can be seen and heard by those fortunate enough to possess more than five of the many possible senses that exist?

It is quite possible that our scientists may yet be forced to admit that the words of Longfellow are something more than a mere poetic fancy:

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floor.
We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.
There are more guests at table than the hosts
Invited; the illumined hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.
The stranger at my bedside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear."

Written for the Banner of Light.

REST.

Rest, sweet rest, means no oblivion for the soul!

The dearly loved ones gone before,
Who of earth's calm had meagre store,
Now find a restful state!
But not the rest of stolid ease—
'Tis rest from trial and disease
That bide at earth-life's gate.

Their tenure frail on earth has ceased!
Spirit, from body, is released
For action and for good!
Good to their fellowmen who stay,
Immersed in battle's fierce array:
In morass deep, and wood.

The time speeds on, when they that dwell
On mountain-top and shady dell,
Alike, may find a rest.

If forest's sweet be wished for here,
Ask help of them that hover near
Anxious to grant the quest.

A balm there is for them that seek
In spirit child-like, true and meek,
In all the air around!
Unseen are guardians, tender, kind,
To soothe the disturbed and anxious mind,
If chance for them be found.

E. B. H.

Banner Correspondence.

Massachusetts.

ONSET.—Mrs. Eva Cassell writes: "I am ready to give due thanks and appreciation to those Indian influences who come into our Harvest Council with dignity and respect; and as I say this my thoughts turn to 'Lone Star,' an Indian guide, who often comes through his medium to bless and uplift those in sorrow. Many times have I held the hand of 'Lone Star,' and felt that his advice and sympathy had the true ring of genuine worth. And 'Lotela,' the Indian maiden, who comes with only love and blessing to bestow upon the white race. 'Lotela,' who speaks the words of message for those who desire to manifest—no matter whether it be the high and noble ascended spirit, or the weak and degraded one—all are welcome to Lotela. And 'Elsie,' the medicine woman, who heals the white people of their ailments. 'Elsie,' who gives to sitters the balm of consolation. Many other tried and true Indian controls do I remember with pleasure and gratitude."

BOSTON.—A correspondent writes: "Miss Jennie Taylor, daughter of Mr. and Mrs. Chas. D. Marcy, was united in wedlock to Mr. Clifton Dearborn Black, July 30th, at the bride's parents' summer residence at Onset, Mass. by the Rev. E. B. Fairchild. The happy couple left on the same day for an extended trip to the British Provinces, and were absent two months. A reception to relatives and friends was held Oct. 15th, at the residence of the bride's parents, 36 Clarendon street, Boston, where Mr. and Mrs. Black will reside for the present. Choice flowers and other decorations were in abundance. Many and various kinds of presents, valuable, useful and ornamental, indicated the estimation in which the newly-married were held. Members of the Spiritualist Ladies' Aid Society were the donors of a fine and unique cake basket. Appropriate singing was interspersed in the entertainment; an excellent collation (by Caterer Jones of Cambridge) was participated in, and everything passed off to the entire satisfaction of all concerned."

BOSTON.—A. S. Hayward writes: "Patrick Flynn, a resident of East Boston, recently passed to spirit-life. For the past thirty years he has been known far and wide for his remarkable cures of restoring the eyesight. He was at one time nearly blind, and failing to receive benefit from physicians and oculists, experimented upon himself and restored his sight. I recently had the satisfaction of reading many letters he received from patients whose sight had been restored by his peculiar mode of treatment. Mr. Flynn had but little education, and hence had to have some one read and answer his letters. The formula and instructions for use are lost to the public, as he had never written them out. The certificates from persons that had been restored, after being given up as incurable by the most prominent oculists of Boston, are strong evidence that such cures should not be prohibited by State laws, even though an unlearned person perform them."

Missouri.

MILLERSVILLE.—"Pioneer" writes: "We have been highly favored for eight days by the presence of Mr. and Mrs. G. W. Kates, who are well known workers on the spiritual platform. It was their second visit to this place, and has aroused a great interest in the truths of Spiritualism. During the engagement ten meetings were held for lectures and tests. One meeting was devoted to lecture and tests for the children, which were highly enjoyed by a large audience of the young folks. A special meeting was held by Mrs. Kates for women only. The church-house was filled with the women from nearly every farm several miles around. From what we can hear they had a good time and discussed many practical things for the welfare of home and family."

It seemed to us that every lecture grew more interesting and instructive. The power of the spirit was generously showered upon the mediums, and the audiences were harmoniously receptive. The crowning lecture was one given through Mrs. Kates by Spirit William Denton. Truly he gave us meat suitable for grown folks, and not milk for babes."

The tests, readings and lists of spirit names given at each meeting carried conviction to many doubters."

We have long been a community of Universalists, but now we are nearly all Spiritualists. The field here is ripe for the laborer who is not destructive in method. We learn that there is much expressed desire in many places in this State for mediums. The work goes on surely to success, but mediums congregate too much in the popular cities. We want some means instituted by which mediums and speakers may be sent into the smaller places, and thus supply a demand that justice to humanity requires. We need more cooperation; how can we obtain it?"

Connecticut.

NEW HAVEN.—Mr. E. P. Goodsell writes: "Prove all things." This I intend to do, if it takes an eternity to do it. First, I intend to closely scan the character and the motives of those who rush into the séance-room of the materializing medium as if they intended to destroy that glorious demonstration of communication between the mortal and the immortal life. This they do while pretending to be investigators of the claims of Spiritualism. Facts are coming out which prove beyond a doubt that such 'investigators' harbor feelings of enmity to the truth, and seek to destroy rather than gain a knowledge of it. Such persons should not be admitted to spiritual sances upon any pretext short of a full letter of recommendation from a well-known Spiritualist—one who can be recognized by the medium as a friend, and not an enemy to the Cause. Some, indeed, are not worthy to have these pearls of priceless value laid before them. But as they have plenty of money fished from the honest class of workers, they, with this gold in their hand, tempt even our spiritual media to sell their own birthright. A more indelible mark than that of Cain will be theirs in the life of the future, when conscience shall inflame its sting for injuries done to their fellow-men. To atone, or make reparation for such misdeeds, they will have to return to earth to make confession, as their only means of relief."

Pennsylvania.

PHILADELPHIA.—Julia R. Galloway, Corresponding Secretary of the First Association of Spiritualists, writes: "After a successful Camp-Meeting at Parkland we have resumed

work in earnest. During the month of September we had our good sister Mrs. H. S. Lake with us. Her instructive lectures and pleasing manners drew around her a host of intelligent listeners. She will be with us again during the month of February. Jennie B. Hagan is with us this month. She is a great favorite with our people; her great gift of improvisation is simply wonderful. She is an excellent speaker, and always willing to assist in advancing the interests of our Society. Our annual election of officers has just taken place, with the following result: Joseph Wood, President; Benj. P. Bonner, Vice-President; William H. Jones, Treasurer; Harry Huber, Recording Secretary; Julia R. Galloway, Corresponding Secretary. We have a Lyceum in a flourishing condition for this season of the year, as it takes some time to get in working order after the children and parents have been away all summer."

District of Columbia.

WASHINGTON.—W. H. Parsons writes: "A remarkable instance of consciousness after decapitation is described in a telegram from Ne-gaunee, Mich., which says: 'A brakeman, Thomas Higgins, slipped between two freight cars on a moving train near Maple Ridge. The signal to stop was given by another brakeman, who saw the fall, and the train stopped, and backed to where Higgins lay. Eight cars had passed over his body, which was frightfully mangled. The head was completely severed from the trunk, and lay on the ground some distance from the track. By the fireman, picked up the head, and was horror-stricken to see the eyelids close and again open, and partly close again. This was seen by Engineer William Whitney and the brakeman. All three were badly frightened. This sign of consciousness was given several minutes after the head was severed from the body. There was no presentiment in this case; and the startled soul or spirit still lingered the several minutes of apparent consciousness before its final severance from the 'dome of thought, the palace of the soul,' which is the sensorium of the human form divine. The spirit had not taken its departure, but there may have been no consciousness. The writer witnessed a similar casualty in a railroad collision on the Louisville and Nashville route in 1870. Just before the locomotive struck the platform of the car (crossing at grade) with no intimation of its approach, a passenger suddenly arose from his seat and said: 'Somebody is going to be killed here.' He stepped out on the platform, to receive the blow direct, which severed his head from his body, and tore his body to fragments around the ponderous driving-wheel. This was a marked case of presentiment, or spirit-warning."

California.

SAN FRANCISCO.—John E. W. Coleman writes: "A good Spiritualist has passed over. She was known in Boston as Sarah Caswell. She often spoke of the meetings in the Banner of Light Free Circle-Room, the benefit they were to her, and the comfort she received in listening to messages from spirit-people. She came to California some sixteen years since, and was married to your correspondent, and I can truly say that her life has been that of a consistent Spiritualist. Nothing seemed to fill her soul with more happiness than to be in conference-meetings where her spirit-friends were always ready to make known their presence. We miss her kindly ministrations here, for they were abundant; her life-work was well done, and she will have her reward. Her earthly home was a happy one, and she enjoyed its comforts as long as her frail body could keep the spirit in its clasp. She has been a sufferer for three or four years, but the angel-world has taken her over to the spirit-home, where she longed to go and be at rest. After a short illness of only three days she passed over Sept. 22d, aged seventy-two years, though she looked many years younger. The services at her funeral were spiritual. At the Progressive Hall Mr. Charles Dabarn made some very appropriate remarks, and closed by saying: 'that the flowers and all of earth-life were offering in invocations to the beloved sister.' Mrs. Moore, a medium, late of Chicago, made a fine invocation, under control, at the grave, while some sweet singers rendered 'Nearer, My God, to Thee.'"

Illinois.

CHICAGO.—A. Weldon, chairman of the Chicago Harmonical Society, writes: "The many friends of Mrs. Ada Foye in every section of the country will be pained to learn of her continued ill health. Larger audiences than had ever gathered at our hall assembled to hear her on Oct. 6th, and turned sorrowfully away when they learned that she could not leave her room; the disappointment was very great, and more fully expressed than can be remembered by your correspondent on any similar occasion in a work of twenty-five years. Mrs. Foye has not only been compelled to give up her two months' engagement in Chicago, but to cancel all her Eastern work for every Sunday extending to July, 1890. Her guides and physicians unite in saying she must return to her California home as soon as her health will permit her to make the journey. The only consolation I can offer to the Chicago friends who so thoroughly appreciate Mrs. Foye as a lady and a medium, and who have never failed to fill her hall when she has been announced to speak, and who send after her best wishes and prayers for her speedy recovery, is, that she has promised as soon as her health returns she will come back to Chicago and fill her engagement here, as well as in the cities further east."

Minnesota.

ST. PAUL.—H. H. Kenyon writes: "The Spiritual Alliance Society is holding weekly meetings in Waucoita Chapel, and its members are very much encouraged in the work, because the audience is constantly increasing in numbers, and a very appreciative interest is manifest. Bishop A. Beals speaks for the Alliance the balance of October and November, followed by December if arrangements can be made to hold him for the time. He is the right lecturer for the hour. On a recent Sunday Spirit Thomas Paine was the control, and gave his present ideas of 'The Age of Reason' to the largest audience we have had since our Society was organized, and should the audiences grow much larger we shall need more room; therefore, you see the spiritual wave has finally struck this saintly city, and we hope the harvest will be good for the cause of truth and the reasonable religion of Spiritualism."

Advice to an Invalid.

We have been put in possession of the following by one of our old contributors, who, having received it as a personal matter through the mediumship of Mrs. Fales, feels that the advice given therein may also be of advantage to the general reader, and so desires its publication in THE BANNER:

MY DEAR FRIEND—A few words of explanation in relation to your late illness, as they occur to my mind, seem to me well. I knew that cessation of functional activity was the cause of this, although it was doubtless aggravated by nervous and physical exhaustion. You recognize, as well as myself, that the world is entering upon a new era, a new Spiritual Dispensation. Increased spiritual power on the external plane of life, in the shape of spiritual phenomena, has also its correspondence in the increased spiritual development of humanity. I mean by this that the spiritual organism—that is embraced within this physical organism—is undergoing development and coming into conflict with physical conditions. This is a fact that is characteristic of the present age. This development of the spiritual elements of being is the result of the conservation of energy—formerly expended upon the appetites and passions and fret and worry of life. But the movement from the material to the spiritual, has started, and now, as the spiritual feeling is bound to conquer until the spiritual gains the ascendancy of the physical and imparts its vivifying life to the body. This really is the "Path" that Occultists and Theos-

phists write of. There is no turning back to old conditions when once the spiritual forces of nature have commenced to assert themselves and are struggling for expression. An angel with a drawn sword stands as it were, forever turning it in every direction, to keep us back from the former life: just as in the infancy of the race, when open perception of spiritual things was gradually closed through increasing animalism and the use of the intellectual faculties, and what is called the "fall" took place, and men were driven out from the Edenic state of innocence and free communication with the spiritual world, an angel with his sword—or natural forces—guarded the state that mankind was forced to relinquish. Through what dreary rounds of wretchedness, struggle and conflict in every direction, to reach the point where it is impossible to say. But history is repeating itself, and that which was nature to the childhood of the race is again becoming nature to its maturity."

As natural forces—when a certain stage of growth was reached—precluded a return to lost Edenic or spiritual conditions, so now natural forces, as man is entering upon a higher life, will preclude a return to the animal life from which he is emerging. It will be a "struggle for existence," a struggle to keep the balance of the forces that constitute life. In your case, I am very sure that Nature has shut to the door, locked it, and thrown away the key. Now you will have to adjust yourself to new conditions, and in those conditions diet plays a most important part. Meat feeds the animal or sensual life. By eating it you will concentrate heat and activity in functions that Nature designs should now be passive. Diseased action will result. The mental states must be watched as closely as physical conditions. All that I can say of the terms of "The Path" is true, and that Nature is constraining us along the road that leads to perfect happiness and life."

The change that is taking place in society has its correspondence in the individual. In the former the decentralization of wealth and power, and their redistribution among the people, are to be effected; individually decentralization of functional activity and its diffusion throughout the entire system, and the bringing about, in the former it is the movement of the individual units of society—the people—pressing upward for a recognition of their rights; in the latter it is the movement of the individual units of the physical system demanding their lawful rights. When the old order ceases the new order must begin, or it decays and death. You have a vast amount of stored-up energy with which to aid you in your struggles upward."

IMogene C. Fales.

Evans's Mental Cure Book.

To the Editor of the Banner of Light:

Realizing that the time has come for all well-informed Spiritualists who have the good of the cause at heart to openly advocate a system of mental assistance in healing which is in harmony with the philosophy of Spiritualism in its highest unfoldment, rational in its application, and adapted to the various forms of medical treatment—as far as harmonizing and assisting nature, in conjunction with adapted remedial agents—I have made arrangements with Messrs. Colby & Rich, 9 Bosworth street, Boston, the publishers of a treatise known as Evans's Mental Cure book, to extend its sale, believing that the work meets the present emergency. Lecturers, mediums, in fact any individual interested in the book and its philosophy of self-cure, will be allowed a liberal inducement on all orders received.

Persons not well informed of the value of the work should peruse the statements made by the leading Spiritualists of the country, as set forth in my article printed in the BANNER OF LIGHT Oct. 5th, which gives testimony of its worth.

Those interested in the above proposition can address the undersigned for particulars. There should be agents in all portions of the United States for the purpose of counteracting the "no disease" theory which has been so extensively promulgated in lectures and books—that the people may not lose all confidence in rational mental or mind-force benefit, which has its limits in eradicating disease, or ignore the entire body of theories advanced as being unworthy of notice, and void of common-sense.

Think of an individual standing up before an audience—or a treatise on mind-benefit being published—setting forth to an enlightened people the idea of a "no disease," and that what seems such a simply "mortal error," while at the same time teaching individuals how to give treatments, both absent and present, for the removal of disease, exacting for the same a fee in some cases of \$300, with restrictions that the receiver shall not extend the secret or information given beyond himself or herself. Think of a man, to whom the whole of the mind of the natural forces which should be as free as the air we breathe—belonging to all people and all ages, where the individual is capable of understanding and making its application.

This book contains 367 pages, and retails for \$1.50 per copy, ten cents additional when sent by mail.

The Evans Mental Cure book unquestionably imparts a practical knowledge of the mind, and the power of the mind. Inquiries can save money by obtaining a copy of this treatise. Ministers, physicians and lawyers who are interested in the power of mind over mind and disease, should have a copy of the work in their libraries.

A. S. HAYWARD, Magnetic Physician.
156 West Brookline street, Boston, Mass.

Why there were no Ghosts on the Young Doctor's Door-Step.

A certain man, who was lately wed, dwelt in the country, far from the noise of any town. It chanced one night that his wife fell sick, and, being ignorant of the ways of women-folk, he mounted his cart-horse and galloped exceedingly fast toward the town in search of a skillful leech.

On the road he met a gaunt and withered hag, who asked him:

"Whither so fast, good man?"

"To get a leech for my wife, who is sick unto death."

"Know ye how to tell a good doctor?"

"Nay, mother; I take the first which God leadeth me to."

Whereupon the ancient dame gave him a sprig of Ephraim and said:

"Hold this to thy eyes when thou lookest at a doctor's house and thou wilt straightway see the ghosts of those who have died from his bungling. Take thou the doctor with the fewest ghosts."

It was after whenever that man came to a doctor's house he held the mystic herb to his eyes, and oddsooks! a fearful sight met his clairvoyant gaze. Around every doctor's door shivered a ghastly crowd of uneasy ghosts, and what seemed strange to that man, the larger and more comfortable the house the greater was the awesome troop at the door.

Through the deserted streets he galloped from doctor's house to doctor's house, seeking in vain for one whose gates were not besieged by uneasy spirits. At length upon a quiet lane he espied a modest house, bearing a doctor's shingle, and lo! but a solitary ghost sat upon the door-step.

"Here, by God's grace," quoth the man, "is the doctor for me."

But little time had passed, I ween, before that stout horse was bearing the man and his physician along the road to the sick woman.

When they were well on toward the end of their journey, the doctor smiled a pleasant smile to see, and as well by what good chance you called on me, for I have only been practicing medicine two days, and your good wife will be the second patient I have treated."

[The ejaculation that followed, says the Medical Visitor, is perhaps better omitted.]—Washington Chronicle.

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One deep struggle in the darkness 'twixt old systems and the word;

Truth forever on the scaffold, Wrong forever on the throne—

Yet that scaffold sways the Future, and, behind the dim unknown,

Standeth God, within the shadow, keeping watch above his own."

—James Russell Lowell.

The Reviewer.

AUTOBIOGRAPHY OF A SHAKER, and Revelation of the Apocalypse. With an Appendix. New and Enlarged Edition, with Portrait. 12mo, cloth, pp. 271. Glasgow: United Publishing Co. New York: American News Co.

The author of this volume, Elder F. W. Evans, of the North Family of Shakers, Mount Lebanon, N. Y., was born in England in 1808. When four years of age his mother died, and he was sent to relatives at Chadwell Hall, near Lickly Hill, with whom he remained until 1820, when he was brought to this country. Landing in New York he went from there to Binghamton, in which place two of his uncles resided, and there he became his, from which he went and returned until he found one among the Shakers. His education was at this time very limited. He had cultivated no special liking for books; on the contrary, he rather avoided them. Manual not mental labor had been his principal occupation; but under new influences he suddenly changed his course. He began, he says, to see that knowledge was not only power but respect and consideration, and he determined to read and to love to do so. He read the Bible through in course; Rollin's Ancient History, Plutarch's Lives, Socrates, Plato, Shakespeare, and other books of that class. Finally he took up theology, and in the course of his study of that problematical art or science, or whatever it may be called, asked himself why he was a Christian and not a Mahometan, or a follower of Confucius. Among the books he at this time read, was "Locke on the Human Understanding, and the Being of God," and that led him to become a firmly-grounded Materialist.

About the year 1830 the Community theories of Fourier and Owen were subjects of discussion, and advanced by their respective advocates as the grand panacea for all the wrongs perpetrated by Church and State. To his other radical views Mr. Evans now added Socialistic Communism, and starting from New York walked eight hundred miles for the purpose of joining a Community at Massillon, Ohio. His first interview with Shakers was in 1830. In June of that year he called at the office in Mount Lebanon to obtain information as to a suitable location for a new Community. He at that time supposed the Shakers to be the most ignorant and fanatical people in existence; but he soon changed his mind in this particular, and after about a week's inquiry and experience with them pronounced them a society of individuals, which he considered to be the highest compliment he could bestow upon them.

It was not long after his acquaintance with the Shakers that he ceased to be a Materialist, and this was brought about not by argument, but by spiritual manifestations made to himself when quite alone, so far as visible associations were related, from time to time during a number of weeks. "until," he says, "my reason was as entirely convinced, by the evidence received, of the existence of a spirit-world, as I am by evidence that is presented to my outward senses of the existence of our material earth." He continues:

"Not only so; but I came to a conception of the inner world as being the most substantial, and of the outer world as being the real man; the outward world being only the shadow of the irritable world of causation. I was positively illumined. My reasoning powers were enhanced a hundred-fold. I could see a chain of problems, or propositions, as in a book all spread out before me at once, starting from a fact that I did admit and believe, and leading me step by step, mathematically, to a given conclusion which I had not hitherto believed. Doubt was at a discount; for here were facts, something of which my senses were cognizant—my physical, mental, rational and spiritual senses; and I knew that intelligences not clothed in what I called 'matter,' were present with me, reasoning with me more purely and logically than any intelligences in the body had ever done, or any mere mortal man could do. I was now in the presence of the angels of the spirit-world. This first visitation of angels to me continued till about one o'clock in the morning, having lasted many hours. These visitations occurred nightly for three weeks, always different, always kind and pleasant; but were addressed directly to my rationality, showing me the facts of the existence of a spiritual world, the immortality of the human soul, and of the possibility and reality of intercommunication between souls in and spirits out of the body."

After three months' absence Mr. Evans returned to New York, and astounded his materialistic friends with an announcement of his defection from their ranks. He gave a simple account of his experience, and in course of time all of them, among whom was Robert Dale Owen, became Spiritualists. Mr. Evans shortly after joined the order, and became a Shaker. This was in 1830. During the interval between 1837 and 1844, we are told:

"There was among the Shakers a remarkable influx from the spirit-world, extending throughout all the eight societies, making a total of the dozen, whose various exercises, not to be suppressed even in their public meetings, rendered it imperatively necessary to close them all to the world during a period of seven years, in consequence of the then unprepared state of the people, to whom the whole of the many of the natural forces which should be as free as the air we breathe—belonging to all people and all ages, where the individual is capable of understanding and making its application."

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—James Russell Lowell.

Annual Convention

Of the Vermont State Spiritualist Association, held at Waterbury, Oct. 19th, 20th, 21st, 22nd, 1889.

First session, met in "Village Hall" at 7 P. M. Friday, Oct. 19th. Mr. W. C. Crockett called to order, and in a few well-chosen words gave us greeting. Also informed the audience that an accident to our venerable President, Lucius Webb, would prevent his being with us, and called Vice-President Janus Crockett to the chair. E. B. Clement then sang, with instrumental accompaniment, in a very acceptable manner. A general conference was held, participated in by L. Colburn, Mrs. A. P. Brown, Dr. B. N. Gould, E. B. Clement, Mrs. A. W. Crockett and others. An interesting conference.

SATURDAY, OCT. 20th.

Morning.—Vice-President Crockett called to order at 10:20. Music and song. Dr. B. N. Gould was called to preside over the session, which he did in an able manner. A general conference was held in which nearly all speakers were present. Music and song by the choir. Lucius Colburn gave in his usual style the address of the session. Mrs. E. K. Morgan, of Woodstock, entranced, gave the following names of spirits who made their presence known to her: Orlando Gibbs, Lebanon, N. H.; A. T. Fairbanks, Randolph, Harvey Hoves, North Bennington, Richard and Ira Barton, Ludlow, Ell Ballou, Montpelier, Charles Nash, Lebanon, and Alice Meeker, of Waterbury. Recognized. Adjourned.

Afternoon.—Called to order at 2:15, Vice-President Crockett in the chair. No conference was held. After music by the choir Mrs. A. P. Brown gave the address of the session. Dr. S. N. Gould described several spirits seen by him near individuals in the audience. Spirit A. W. Sprague showed a room to the audience, in which she gave later. A spirit-lady came to Dr. J. V. Mansfield, who was present, a friend to J. S. Kimball, also two spirit friends to Mrs. S. A. Wiley. After remarks by Mrs. Crockett, the Treasurer's report was read. A. W. Crockett, Waterbury, Alfred M. Board, Waterbury, L. D. Smith, St. Albans, A. F. Hubbard, Tyson, E. B. Clement, Barnet, Dr. S. N. Gould, West Randolph, A. S. Baker, Danby, Mrs. S. A. Wiley, Rockingham, W. S. Farish, Stow, and Dr. E. A. Smith, Brandon, Treasurer, Janus Crockett, Waterbury; Auditor, Lucius Colburn, Manchester.

Evening.—Convened at 7:20, Janus Crockett presiding. Music by E. B. Clement. During the conference held Dr. Mansfield giving the names of other spirits. The lecture of the evening was given by Mrs. S. A. Wiley, in which she did great credit to herself. Mrs. Morgan gave the following names of spirits clairvoyantly seen by her: Clara Gordon, Ludlow, Calvin Colburn, South Royalton, Betsey Smith, Waterbury, Alfred M. Hicks, East Calais, Mary Bradish and brother, Rockingham, Calvin Wilson and Calista Weeks, Cavendish.

SUNDAY, OCT. 21st.

Morning.—Called to order at 10:25. Rain was falling heavily and fast, and continued through the day and night. Two sessions were held, but not over thirty persons all told were present. The first session, at 10:25, Y. S. Kimball addressed a line to a spirit friend, and Dr. Mansfield tried to answer it in public, but gave the name of Mitchell Bowker, which was wrong. The next morning, at the hotel, he answered it correctly, giving the name W. W. W. Kimball, which was the explanation that he could not come himself, Sunday, so sent their (Thompson's and Kimball's) mutual friend, Mitchell Bowker, of St. Johnsbury. This Convention was not well attended; and it is to be regretted that an association carrying the name of about eight hundred men and women as members should be obliged to hold an Annual Convention with less than twenty-three of those members present.

The closing session was occupied by the speakers present in short speeches. The names of the speakers were: Dr. Mansfield, giving the names of other spirits; thanking the managers of the Montpelier & Wells River Railroad and the Passumpsic Division of the Boston & Maine Railroad for liberal rates of fare, and all who had in any way aided us. L. O. Leonard, of East Calais, held two séances at the house of the hotel, which were well attended and well spoken of. Lucius Colburn also gave pleasing séances in the hotel parlor.

LUTHER O. WEEKS, Sec'y.

Proctorsville, Vt., Oct. 14th, 1889.

In Memoriam.

DR. JAMES P. GREVES, an active and enterprising citizen of Riverside, Cal., passed to spirit-life suddenly the latter part of last month, in the eightieth year of his age.

About the year 1852, while a physician in Milwaukee, Dr. Greves investigated Mesmerism and became a successful operator. Through one of his subjects, and before either he or the clairvoy

BANNER OF LIGHT BOOKSTORE.

NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Booksellers, 9 Bowditch street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, PROGRESSIVE, REFORMATORY AND MISCELLANEOUS BOOKS, of Wholesale and Retail.

Terms Cash.—Orders for books to be sent by Express, must be accompanied by full or least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

A complete Catalogue of the Books Published and for sale by Colby & Rich sent FREE.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we decline to receive 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 guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line 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.

Banner of Light.

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

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

Trial Subscriptions.

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

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NEW SUBSCRIBERS

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POSTAGE FREE. Remittances can be made by postal note, or by two-cent postage stamps.

We shall print next week the *verbatim* report (prepared specially for our columns) of a lecture delivered Oct. 2d by Prof. Henry Kidde, before the New York Psychological Society—entitled "THE RELIGIOUS ELEMENT IN SPIRITUALISM."

The Only Real Atonement.

Saturday, the 5th of October, was the Hebrew Day of Atonement, and was celebrated in Jewish churches everywhere as a day of fasting and prayer. From sundown to sundown all members of the Jewish faith taste no food, cease from labor of every kind, and devote the hours to meditation and the forming of good resolutions for the time to come. At the Temple Adath Israel, in this city, Rabbi Schindler discoursed on the true significance of the atonement.

He said that if the day was sacred to truth, then the truth ought to be acknowledged, and his hearers should no longer deceive themselves with strained interpolations which find no response in their thoughts. He asserted that the present and the past have come to stand in open antagonism to each other in regard to the doctrine of atonement. The present has risen in its purified conception of God and his attributes so far above that of the past that language cannot keep step with it, and words fail to properly express the exalted ideas we now entertain of the Divinity. The God of the past was a God of a comparatively small sphere. The God of the present is the God of that great universe of which past generations had not the least idea, and of which the present even has only begun to catch the first bewildering glimpses.

The God of the past is a dwarf compared to the God of the present. Therefore the word "atonement" has an entirely different significance from that which it formerly had, and demands an entirely different interpretation from that which former generations bestowed upon it. The idea of forgiveness of sins, or of atonement, was borrowed from human experience. As long as God was imagined to be imbued with the same passions as man, and as long as it was believed that all the suffering brought upon man by natural laws was but the retaliation of an irascible divinity, who has been offended by some act of man, so long it was natural to believe that by certain acts of humiliation and degradation, by prayers of penitence or flattery, the wrath of the powerful antagonist could be turned away, the measure of the deserved punishment be decreased, and man could escape the consequences of his deeds. So in order to escape punishment for an evil deed worshippers would sacrifice human beings—prisoners of war and even their own children—to their gods. Later on they thought it a personal advantage to sacrifice animals and spill their blood upon the altar. Still later on they believed that self-torture would be acceptable to God, and that fasting and penance and tears of repentance would mollify his anger.

The same fallacious idea runs through the ages, even down to the present time, that man can condone for his acts by some other acts, which have no possible connection with his own deeds, and that he can escape the consequences of an evil deed if he understands how to stay the punishing arm by some clever device. When told, as they now are, that this doctrine in all its forms and phases is the off-

spring of a barbarous age, and that neither gifts nor sacrifices can undo any of their deeds, or disconnect them from their consequences, and the misfortunes and sufferings of life are not necessarily retaliations of an offended divinity, and not even necessarily the consequences of sins committed by us, men turn away, preferring to seek comfort in superstition rather than in truth. They conceive of God as a personality, and from this conception has sprung all their error and superstition.

God is just, but his justice is not that of a man. It is not arbitrary. He does reward and punish, but he couples cause and effect so firmly together that no intervention of any sort can part them. Whatever good a man does, bears its fruit; no action of his can take away the reward that is attached to it; but woe to him who acts contrary to the laws of God. The punishment that is attached to every evil deed clings to it and cannot be separated from it; the doer has to bear the consequences; and while he will receive the reward for good actions, a thousand of them cannot wash away the stain of one sin, nor can they bring him impunity. The justice of God bursts forth with greater brilliancy as soon as the beclouding theory of atonement is taken away. Atonement may be an institution well adapted to the relations of man to man, but has no bearing, and can have none, on the relation of God to man, "because, while man shall be just, God is the All-just."

There exists but one atonement, and that is to acknowledge the wrong and not commit it again; to bear patiently and humbly the deserved punishment for past transgressions, but to be careful that no cause should again be found for similar effects. If a man wastes his life and strength by overwork in acquiring more riches, he cannot expect that by prayers and fasting he can prevail on God to restore him the bodily strength he has so wantonly wasted. No, we must suffer the consequences of our wrong deeds until we do not commit them again, until we stop up their source, and form the resolution to begin a new life, and indeed to begin it. While we cannot escape the punishment for past evil conduct, by opening a new career we will at least be able to save the future from the effects of such negligence and indifference. If there is no way by which we can atone for our own wrong deeds, surely no other person can atone for them by suffering brought on him.

Looking to the Unseen.

An excellent discourse on the above subject was that of Rev. Dr. Wild, of Toronto, from the text: "For the things which are seen are temporal, but the things which are not seen are eternal." At the outset, in speaking of the renewals continually taking place in our bodily frames, he observed that reckoning from Adam down to the present time, we have an enormous amount of matter that has once been human—not less than twenty-seven billions of pounds. At the general resurrection—allowing that such an imaginary event is ever to take place—if all who have lived should average one hundred and fifty pounds in weight, it would take every particle of this world to make them!

Paul says that the outward man perishes, but the inward man is renewed day by day. There is nothing perishable in this inner man; he never decays, dissolves, dies, but lives on forever. The inward man does not perish, but the outward man returns to its native dust. Paul calls this outward man "our earthly house," through which we are adjusted and adapted to this world, just as the bird is to the air in which it flies, or the fish to the water in which it swims, or the animals that roam at their will. Our five senses are the avenues through the outward to the inward man. We have but five ways in which to touch this world, and feel what it is like. The senses, however, are not the limit of the universe around us, but they are our limit. In spite of the deaf and dumb, there is music in the air. In spite of the blind man, there are colors in it. And in spite of our five senses, we might possess ten other senses that would take in just as much of the unseen as the five now take in. We do not see or know all. The things that are unseen are eternal.

Electricity is a motor power we have never seen. It shows its light, it is true, when it is stopped, by leaping from one point to another; but that is an effect. It is a mighty giant, though we have never seen it. It does not rust nor decrease. There is as much of it now as there was fifty years ago. Being unseen, it is eternal. Heat is a mighty power, too. So is thought. We have never seen a thought, yet it is thought that is moving the world. It is the unseen which is handling the things that are seen.

In this world there are pathways and sources of unseen power of which we can form but a slight idea. How mind travels from mind to mind! Dr. Wild related an incident that had recently occurred to himself, illustrating the working of this unseen power. He stopped at the junction of two streets in Toronto for a horse car, but he was greatly annoyed at finding that he had let one pass him without hailing it. Now, said he to himself, chidingly, you will have to walk home for this carelessness of yours. As he went on, he met a gentleman from New York who had come to Toronto specially to see him, and whom he had not met for twenty-five years. He had been to the Doctor's house, but found it closed. If he had not lost a car and set out to walk home, he would not have seen his friend, and the latter's journey would have been in vain. He knew nothing of what made him miss that car, but he fully believed he missed it for that man's sake, however it might be accounted for. He believed it was designed by an unseen agent and power which he could not describe. And he related other incidents that had come under his personal notice, and were equally illustrative of the fact which he was discoursing.

Special Notice to Societies.

THE BANNER publishes each week, on its editorial page, the statement: "No notice is taken of anonymous letters and communications." (The name and address of the writer are in all cases indispensable as a guaranty of good faith.) This announcement applies with equal force to reports of societies, standing notices, etc., which may be sent to this office. To insure insertion such must bear the full name of the Secretary, or the person sending them. The above rule seems of late to be lost sight of in a certain measure by our correspondents—therefore we proffer this word to them as a gentle reminder thereof.

Alfred Weldon, of Chicago, speaks sympathetically on our second page regarding the severe illness of Mrs. Ada Foye; and his words will find an echo in the hearts of Spiritualists in every part of the United States.

Decease of a Pioneer.

Daniel Farrar, Esq., one of the earliest among the Spiritualist believers in this vicinity, passed to the higher life and a personal realization of the eternal truth he has so long espoused, on Wednesday, Oct. 16th, from his residence, No. 14 Hancock street, Boston, after having attained the age of 83 years 10 months.

He was for upward of half a century one of the prominent and well-known business men of this city. He had been in gradually failing health for some time, owing to his advanced years. Mr. Farrar had been identified with the iron business in Boston from his boyhood, and only retired from business activity five years ago. He was a native of Boston, and was born at the North End in December, 1805. He received his education in the public schools in that section of the city. He began the battle of life at an early age, and first found employment with Reuben Richards, a well-known iron merchant at that time. He rose to a high position, and finally became a partner in the business. In 1830, Mr. Richards was also taken into the firm, and the business was conducted under the style of Richards, Farrar & Co. This partnership continued uninterrupted for a period of forty years, when Mr. Richards, Sr., died. The firm then became Farrar, Richards & Co., and there was no further mutation for a number of years. About twenty-five years ago that firm was dissolved, and reorganized. Mr. Dexter Follett, son-in-law of Mr. Farrar, became a member of the firm, and the firm name being Farrar, Follett & Co. and the place of business being located on North street. The firm continued until Mr. Farrar's retirement, when it was dissolved.

During those years Mr. Farrar was identified with the iron interests of the country, and was known wherever the iron business extended. He was identified with the organization of the Nautilus Club, and was its oldest member. He was also a prominent member, and next oldest member, in years, of the Suffolk Club.

He married fifty-eight years ago Miss Frances Fisher, of an old Roxbury family, and they lived happily together for nearly threescore years. His wife preceded him to the grave but three weeks, and this was a sad and great loss to him, which his advanced age could not withstand. Only a son, D. Foster Farrar, and one daughter, the wife of Maj. Dexter Follett, survive him.

Mr. Farrar (so testifies the Boston Herald) "was essentially a self-made man, and the success he had in life was the fruit of his own labors. Possessing a genial disposition and a lovable nature, he had endeared to him hosts of friends in private life, while his excellent qualities as a business man won him universal respect and esteem. He will be greatly missed from the fast decreasing numbers of Boston's oldest business men."

While we have seen no mention in the daily press of this city that Mr. Farrar was a Spiritualist, yet such is the fact—and the same was true of his estimable wife when living in the material form. When the Spiritualists of Boston held Sunday meetings in Music Hall—which they did for several years—under the chairmanship of the late Lewis B. Wilson, Mr. Farrar was a prominent member of the committee, and a generous contributor to the funds which sustained this celebrated series, while himself and wife were most constant in their attendance upon the services, which they highly appreciated. He was also a warm friend to mediums—having held some of the earliest sances in Boston at his residence—which practice he continued for years. We well remember attending one, of a very convincing nature, the medium being Mr. Wm. Eglington, of London, Eng.—an account of which occasion we published in these columns at the time. It was a manifestation of spirit power about which there could be no mistake.

Mr. Farrar, on the evening in question, produced a package of such a blue card, which we critically examined to make sure that there was no writing upon them. The medium, addressing us, wished to ascertain if we desired a spirit-friend of ours to write upon one of the cards. Our reply was, that as we were the guest of Mr. and Mrs. Farrar, we thought it would be better that some one of their spirit friends should respond. Taking up the cards, Mr. Eglington requested Mr. Farrar to select any one he pleased from the package, which he did. The card was placed within it, and the closed book was laid upon the table. We then put a large music-box upon it, and waited quietly for results.

It was not long ere raps came upon the table, signifying that we might examine the imprisoned card. We did so, and found written upon it, covering one side entirely, a very affectionate letter from Mr. and Mrs. Farrar's spirit son, George, signed by his full name, which Mrs. F. had written in her own hand, and in her own handwriting. It was a beautiful and touching reply. All this was considered it a capital test of spirit power. The sitting was a private one, and under the circumstances the fear of deception, which seems to haunt the minds of so many inquirers, was totally inadmissible.

How this writing could have been accomplished in a closed book, with the weight above mentioned pressing upon it, it is hard to explain, unless done in consonance with the spiritual hypothesis—the accounting for such open during the sitting, and easily by pliancy of treatment has become literally "the despair" of all the materialistic scientists.

[We have introduced into this sketch of Mr. Farrar's decease an account of a séance with this remarkable English medium only as a conclusive proof of our assertion (in view of the marked silence in this regard of the secular papers) that Mr. Farrar was a devoted and consistent Spiritualist for many, many years.]

The presence of Mr. Farrar in the same room with their spirit son George contributed great comfort to Mr. and Mrs. Farrar, and this sturdy "mother in [the spiritual] Israel" was often heard to say when in earth-life, that she would not give up her belief in spirit-return through the whole world should oppose her. Separated but for three short weeks, this worthy couple are now privileged to meet in the better land the son they so much loved, and the friends and companions fallen by their side during the past earthly pilgrimage.

The funeral of Mr. Farrar took place Saturday afternoon, Oct. 19th, at 1 o'clock, from his late residence.

It was the desire of the daughter and others to have Mrs. Cora L. V. Richmond conduct the service, she having done so at the obsequies of Mrs. Farrar three weeks previous, but it was found impossible for her to be present, and Rev. M. J. Savage officiated. The Mendelssohn, Quartet sang "Days are as a Shadow," "Come unto Me," and "Heavenly Father." Especially fine was a solo "O Lord, and Crown," and a solo "Rest, Weary Pilgrim." The parlors were filled with sympathizing friends, and there were present many members of the Suffolk Club, including Hon. Leopold Morse, E. J. Andrews, Augustus Russ, Samuel Hatch, W. B. Smart, William Tidd, Moses B. Wildes, C. H. Andrews, Jacob Pfaff and W. T. W. Ball.

Among the numerous and choice floral offerings were a wreath of ivy and passion flowers from the Suffolk Club; a basket of flowers with "Rest" inscribed in immortelles from the publishers of the BANNER OF LIGHT; two exquisite pillows of flowers with "Father" and "Grandpa."

The father and mother of the deceased were interred at Copp's Hill burial ground at the North End long since closed, save to the historian, according to the then custom of old Boston families; but the remains of Mr. Farrar were deposited in Mount Auburn Cemetery.

The Real Aim of Nationalism.

Bellamy's now famous book, "Looking Backward," is anything but incendiary in its spirit. It does not denounce a certain class of men for being capitalists, but proceeds to show how a new order of things is to be evolved from that with which we are now familiar. Nationalism, as such, fights no battles. On the contrary, it instructs and inspires. It insists that poverty is a needless condition because it is the result of the expanding experience and increasing wisdom of humanity. It teaches the lesson of cooperation, and puts wholly aside all the sharp maxims of competition. It impresses the necessity of general education, with equal advantages extended to all. Above the rest, it regards the State not as an outside and superior power, but as the people governing and directing themselves, and uniting in self-support and self-government. It respects the rights of men and women, and would make difference in sex no reason for inequality of condition. It would stimulate ambition not with wealth but with the cultivation of the higher faculties of the being. And it would treat crime as a disease, with a view to its cure, making reform rather than punishment the aim of all institutions that restrain offenders of their liberty.

All may be said to be included in the proposition that there is no state outside of the people, but that they alone constitute it, maintain it, and perpetuate it. Then of course there is no government but self-government. The people are in the only true sense self-supporting. In such a case the ambition of one is the ambition of all. Wealth will not be sought as a badge of social superiority or a means of luxurious indulgence, for all will be assured of enough where industry pours its productive streams into the common fund. Nihilism, Anarchism, and all forms of incendiarism find no favor with Nationalists, who do not court violence or tolerate it, but work with and wait upon events as they successively herald the evolutionary process. All is orderly development, though at the present time its progress is more rapid than ever before. Bellamy pictures the people of a future generation as looking back over the past to the era we now live in, and insisting that the violence that attends the labor and agitations of the present day must have been the work of the enemies of labor rather than of its friends. Such will doubtless be the case. A clearer sight would inevitably rid us of our existing confusion. And it will come as surely as the process of social evolution continues.

No Certificates.

When the "regulars" wish to secure the passage of a restrictive law in their favor in any State they are ready at once to clasp hands with the homeopaths and eclectics as "brothers true"; but we have always warned those two orders of medical practitioners that if the Allopaths ever obtained the power they would turn their teeth upon their whilom allies—whom they had used only for their own convenience. Here is a case in point, the legal outcome of which has not yet reached us.

The President of the New Jersey College of Medicine and Surgery has entered a formal complaint with the Attorney General of that State, because the Hudson County Board of Health refused, not long since, to recognize the diplomas issued to its regular graduates by the former; and he accordingly asked for a mandate to compel the Board of Health to issue certificates to the students who hold diplomas. The President of the College gives as the reason why the Board refuses to grant certificates, is because the Board is made up of old-school, or allopathic doctors, while the new college leans toward the school of eclecticism. He affirms it to be within his ability to prove that numbers of old-school doctors in Jersey City have declared their purpose to crush the College, and they knew they could do it.

It was chartered originally by a special act of the New Jersey Legislature in 1870, but did not open a school until 1887, the first students graduating from it this year. The legal counsel to the Board of Health has vainly attempted to dissuade it from its action, and has repeatedly assured its members that it would have to recognize the diplomas issued by the College in the end. For all that, the President of the Board, who is of course a "regular" doctor, persists in declaring that it will fight any proceedings which the College may bring to compel it to recognize the diplomas.

That is no more than is natural on the part of these all-knowing "regulars," and only what is to be expected. They set up an authority of the most rigid and conceited character, and call on the Legislature to sustain them. If there is no State church as yet in our country, they do not mean it shall be considered their fault if there is no State system of kill-or-cure. They are indeed in earnest about it, for they have got too much invested in their plant. They are swarming all around us with their petitions and claims and hearings before legislative committees, determined to compel people to be doctored by themselves exclusively. A fine condition of boasted civilization this!

Church-Going in New York.

A corps of the New York World's reporters were sent out to visit the three hundred and more churches of that city, on the first Sunday in October, and report on the numerical attendance, and other points of public interest. The chief object was to demonstrate the percentage of the city's population which attends the ministrations of the gospel. It was found that the total church attendance for the day was 164,526. Assuming, as The World says, that the population of New York City is not far from 1,700,000, it feels compelled to admit that "the proportion of church communicants is not what it should be."

Here is another evidence that new forces are now at work among the people, and that the speculative creeds of the past are losing their hold upon this thinking and practical age.

The Century Magazine some time since contained the following in an article from Jane Marsh Parker:

"We cannot understand (wrote Theodore Parker) the mental and religious state of men who saw the divine in a serpent, a cat or an enchanted ring; yet each religious doctrine has a sometime sting for a truth. It was devised to help pious hearts, and has imperfectly accomplished its purpose. It could not have been but as it was. Religious history is a tale of confusion; but looking deeper we see it is a series of developments, all tending toward one great and beautiful end, the harmonious perfection of man. Each form may perish, but its truth never dies."

The communication from Luther Thomas, published in our Message Department Oct. 5th, is reprinted in the Gardner (Me.) Home Journal of Oct. 16th.

The Congress in Paris.

Commenting upon the claim made at the late Congress of Spiritualists and Spiritualists in Paris, that Allan Kardec was the founder of Modern Spiritualism, the editor of Light, "M. A. (Oxon)," says: "In further reference to the absurd claim Mr. Henry Lacroix, who represented the American Spiritualists on the occasion, has addressed the following letter to Galigan's Messenger." Mr. Lacroix's letter (extracts from which are given in last week's BANNER) is appended to the above; the editor, however, introduces it by expressing as his opinion that the inconsistency of the position assumed by the Congress hardly calls for public recognition so far as to deny its truthfulness, in the face of facts known the world over.

The Medium and Daybreak says: "The incongruous Paris gathering is producing good results in newspaper correspondence. So much objectionable matter was promulgated that the newspapers have had abundant latitude for adverse comment."

The general effect appears to have been about the same as that which followed the notorious effort of the Seybert Commission to strangle the truth, though not by any means from the same motive. Some of the features of the Congress, though deemed objectionable, cannot be attributed, as were those of the S. C., to a premeditated attempt to injure the Cause they pretended to "investigate" and place before the people an opinion concerning it which they should adopt as their own. There may have been errors of judgment, but none of heart. The outcome of it is the French, English and German papers are discussing Spiritualism, and both sides are having a hearing before that greatest of all earthly tribunals—the people—and Truth will be the gainer.

Saved by a Dream.

A new Methodist Church in Louisville, dedicated Sept. 22d, was, says an exchange, saved from destruction by fire the day previous by a dream which Miss Belle Ferguson, the organist of the society, experienced on the night of Sept. 19th.

She had been much interested in the coming dedication, and had worked assiduously to get the new organ in good condition. The matter weighed heavily on her mind, and she dreamed the organ was in bad condition.

The impression of the dream was so strong that on Friday evening she took a friend and went to the church. As soon as she opened the door she saw the altar beginning to blaze from a bundle of rags which had been used in oiling and varnishing the woodwork. The fire was easily extinguished, but a little later the church would probably have been destroyed.

Aid the Lyceum.

Children's Progressive Lyceum No. 1, of Boston, has now entered upon another season of labor, as will be seen by its announcement on our 8th page.

It is to be hoped that the Spiritualists of this city will, by their presence and by pecuniary donations, strengthen the hands of Conductor L. L. Whitlock, and his newly elected board of officers, so that this useful school may be able to successfully continue its efforts as an agent for the imparting of spiritual knowledge to the rising generation.

Any donations for the benefit of this Lyceum can be forwarded to L. L. Whitlock, Room 2, Odd Fellows Building, Boston.

An Indian "Ghost Story," given in another column, will not be deemed incredible by any one who has been personally cognizant of similar exhibitions of the strength of spirits. An instance quite in keeping is reported by a correspondent writing from Dakota in THE BANNER OF SEPT. 28th, who says that at a materializing séance a slight-built Indian girl, apparently thirteen or fourteen years of age, lifted and tossed him up two feet from the floor, and he—his weight being two hundred and twenty-five pounds—came down, as he expresses it, "with a crash." This differs from the case above alluded to in that it was by a spirit in a temporarily "materialized" form; but Mrs. Crowe in her "Night Side of Nature" records several instances of similar demonstrations when the spirit was not visible. Exhibitions of the strength of spirits given through their mediums are of frequent occurrence; public exhibitions of the same a few years since by Lula Hurst, and more recently by others, will be readily recalled to mind.

The demise of William Young, Secretary of the London Anti-Compulsory Vaccination Society, occurred Sept. 14th. He has characterized his earth-life by a steadfast devotion to reforms. William Tebb, who has known him twenty years, speaks of his untiring zeal in good works. William White, Dr. J. J. Garth Wilkinson, attest to his great usefulness to the Cause.

Woman Suffrage.

The Roxbury Woman Suffrage League held its first meeting of the season Saturday afternoon, Oct. 19th, at the house of Mrs. S. E. D. Currier, No. 2 Cedar street. Mrs. A. J. Learned was chosen Secretary pro tem. Hannah Newell gave an interesting account of her recent visit to Port Scott, Kansas, and of her cordial reception by the leading suffragists in that place, noting the great advance in favor of woman suffrage since her residence there twenty years ago. Plans were matured for a fair and concert to be held November 10th at Mrs. Currier's house, for the benefit of the Roxbury League.

Reduction in Price.

Of C. P. Longley's Handsomely Illustrated Songs. By reference to our advertising columns it will be seen that the beautiful songs of C. P. Longley, bearing lithographic title-page, have been reduced in price from forty cents to thirty cents per copy.

These songs are published in sheet form on fine paper, with music and chorus, and are well worth the original price. Purchasers are obtaining an assortment of choice compositions who take advantage of the present low rates. Four of these songs will be sent, postpaid, from this office for one dollar.

HALL'S JOURNAL OF HEALTH for October contains the second of Mr. S. H. Preston's papers, "Looking Forward," and Dr. E. D. Rabbitt in "An Aim at Looking Forward—More Wisely," criticizes Mr. Preston's first paper, and takes exceptions to some of the views he advances. The remaining articles are instructive, liberal and progressive. New York: 200 Broadway. Boston: Colby & Rich.

Miss C. B. Forbes, whose mediumship is of recent development, is, we learn, meeting with good success in its exercise, and those who have had sittings with her report themselves greatly pleased with the results. Her present location is at No. 6 James street, easterly side of Franklin Square, Boston. For hours, etc., see advertisement on page 7.

Mr. J. W. Fletcher will be at 17 Somerset street, Boston, on Friday and Saturday, Oct. 25th and 26th, to receive patients. This is his last visit but one.

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 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 7 o'clock; the services commence at 8 o'clock precisely.

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

Mrs. B. F. Smith, the excellent test medium, will on Friday afternoons under the influence of her guides give delineated individuals an opportunity to send words of love to their earthly friends—whom messages are reported at an admirable expense and published each week in THE BANNER.

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

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

Natural flowers for our table are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth-life who may feel that a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must 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 Sept. 24th, 1880.

Questions and Answers.

Ques.—Is there any organized government in spirit-life any way similar to earthly governments?

Ans.—We have governments in the spiritual world; but, friends, we are glad to say, they are in advance of those which are here. Necessarily it must be so. The highest type of government on earth that we know anything about is this republican form of yours, a government which is of the people and by the people, in which you say all have a voice. We wish that all did have a voice in the enactment of your laws and in the framing of your government; but when we say this, we mean all who are qualified to express their sentiments and will upon the subject, all who have in any manner educated themselves for such a high position. Now you have many casting their votes, and even holding high office, whom we do not consider qualified for so doing. One is really in a high position in the government of your government, intelligent vote in choosing officers of government, in enacting laws and framing a constitution, or any kindred work; but there are many who do this here, upon your plane, who are ignorant, unqualified, who by no means should attempt such a responsible course until they have been educated, made to know its importance and significance.

On the other hand, there are many who do not cast the vote, who have no part in the enactment of your laws or the choosing of your officers, who are considered incompetent to do this merely because of sex; therefore we say our form of government in the spiritual world is in advance, even of the highest type which is possessed by the earth's people.

Our forms of government are somewhat after the manner of this—Republican, since they are all of and by the people. All intelligent individuals, men and women, seek to qualify themselves in this direction; they study the laws of jurisprudence, and political economy, so to speak. Now, friends, remember, we are obliged to use your words in expressing our meaning; we do not need to employ these terms in our life. They seek to inform themselves upon these questions before they begin to express their sentiment, or, as you would say, cast their votes. Our officers are chosen, not because of any high position they may have occupied here or elsewhere, not because of any worldly influence they possess, but because of their fitness for the office, their high character, and their spiritual knowledge and standing. They are chosen because those who choose them—a mighty throng—know that the chosen ones will do their best for the general welfare; that they will exercise their talents, their spiritual knowledge, and all the powers which they possess, in behalf of those who are to be protected, who are to be governed, as you would say; but we do not consider it in the same light that you do, for they are directed, not controlled; they are advised and assisted, not brought under any dominant power.

We have laws of restraint and restriction, certainly, but only for the guidance of those undeveloped ones coming to our life. The advanced spirit is a law unto himself, he has a spiritual light within which guides him, and he is glad to live in conformity with those natural laws of right and justice which appeal to his heart; therefore he will not overreach his neighbor, nor crowd a fellow-creature. Thus you will see, the high officers of State, although rather an honor than a burden, are established that we may have at our head so to speak, male and female intelligences who are wise, dignified, full of honor, purity and knowledge; and having these, we claim that we have a high state of government, a grand constitution, broad and free and progressive, because those spirits, even as you here, can learn and grow through experience and discipline, and gain greater knowledge and progress in varied directions, so that once constitution can be amended and reformed if necessary, for the higher welfare of the people.

Q.—Is there any place, state or condition in spirit-life to correspond with the Catholic Purgatory or the Christian Hell?

Ans.—There are many states and conditions in the spirit-world that correspond to the Christian hell, to the Catholic purgatory, and to any conditions of unhappiness that you can dream of here upon this mortal plane. The Christian hell is called literally a lake of fire and brimstone. Well, there is no such place, materially, in the spirit-world; there is no lake of fire and brimstone, no Gehenna into which one is cast to burn forever, but there is a spiritual condition very much like a hell-fire, since it burns into the spirit and brings an eating, burning smart that is filled with pain.

Why should such a condition come to a human being? you may ask. Well, because in the very nature, in the constitution of humanity, there is a principle or a condition which brings this very result to the human individual who has knowingly, willfully erred time and again. He cannot go on and do this forever; therefore he is that within him which belongs to the infinite soul itself that will sometime call him to halt in his career, and cause him to turn about and face that which he has done. Now, however pompous and arrogant one may be, however determined he is to crush and crowd his fellow-beings, to wring the last ounce of labor from them, to wrest from them the last drop of blood in his service, he cannot always do this; sometime he will cast off this outward form, and will find himself in the spirit-world. When there, he may for a while still continue in his evil nature, and try his best to get paid over those who have once controlled. The first lesson he learns will be to find he cannot do this, his power is gone, he cannot now wield authority as he once did. He goes on a little further and finds that the substance he gained, the influence which was his, and his social position, have all dropped away, and that his name is now remembered only by a few, and perhaps not with honor by them. This is another bitter lesson which he has to learn; and so he goes on, gaining one after another such experiences, until he is compelled to face himself and ask: What is he, after all? and what is worth while to live such a life as he had done for the very few fleeting honors he had gained, but which are now no more? Then the man turns within and sees himself in his own light, understands the

wrong that he has done, and there comes upon him a burning smart, which may be compared to coals of fire; he suffers intensely, and he must suffer until he desires to atone for the wrong, and when he wishes to atone he reaches out for some help, some means of gaining power to atone for that which he has done. Help will come to him, ministering spirits will do their best for him, and he will by-and-by find the means unfolding within his soul, to rise above that condition and to gain a higher place. Others may not have done injury to their fellows as that man has, but they may know they might have done better, that they have omitted many times to do something that would have been right and proper, and that although their commissions of evil were not great, their omissions to do good were many; and so, when they come to understand this in the spirit-world, and to face themselves, they may pass through a purgatorial condition, one of apparent darkness, and have a journey to take before they can reach the light. This mental state may be compared to the Catholic idea of purgatory: And so, upon to the highest state of happiness, of peace, and of bliss which an angel may attain, who is forever doing good works, thinking of humanity and not of self, and who shines with the resplendent light of the spiritual aura which he generates by his own good life.

Q.—[By A. S. Klock, Lincoln, Neb.] By what law do the spirits gauge future transactions?

Ans.—Some spirits can perceive the future by watching the chain of events taking place at any given time. They reason from what has been and what is, to what must assuredly follow, and so they may be able to gauge future transactions and to predict coming events. There are spirits so high in knowledge that the future seems to them to be almost a part of the present; there is but little boundary of vision; they project their thought and their spirit, so to speak, outward into the universe, and perceive or intuitively feel that which is to come; and so they may accurately predict something to take place. But such spirits could not come into contact with you, they would have to give their prophesy through intermediary spirits, or spirit mediums, if they desired to inform you upon these subjects. Very few do desire to inform you, they do not think it necessary. Once in a while you may be given a prediction, which time verifies to the letter, and it may be well that this has been given; but those high and wise spirits who are watching the events of time, who are working out the future, pay but little attention to the lapse of years or months or days, and will not care to send down through intermediary intelligences to the earth that which they have in their possession, because you could not make good use of it, and it might only confound or bewilder you. You are better prepared to meet each experience and event as it comes, and cope with it according to the power that inspires you, many times, by not knowing in advance what is to occur.

Q.—[By M. A. R.] If a person living a child here, then the over-life, makes a change of physicians, and either through ignorance or want of knowledge allows the child to die, and the person fearing the result, still through over-exertion and anxiety loses the power to act promptly and intelligently until too late, what will be the state of the one whose life has been shortened in so cruel a manner? Will the person be charged with a crime? Will the spirit be earth-bound until the period of life is rounded out? or will it go on progressing?

Ans.—Well, it is deplorable that any life should be shortened on this earth, or should be cut off from gaining that experience and discipline which it has a right to claim. Every child that is brought into earth-life has a right to demand proper environments and conditions, with time and opportunity for the cultivation and unfoldment of its best powers, in connection with this earthly sphere; but there are thousands, ay, millions of human lives that are denied this, they are cut off, and sent untimely into the other life. What is the state, your correspondent asks, of one whose earthly experience has been severed, in connection with this mortal form, under such conditions as are mentioned? The child or the loved one will be taken in charge by kindly and wise spirits by ministering angels, who will guard and attend it. These guides and attendants will provide that child with the necessary instruction for its spiritual unfoldment and mental development, but there are certain experiences that child ought to have, certain conditions it should come in contact with, that are not a part of the spirit-world, and therefore it will have to be brought back to the earth, into contact with the individuals who are qualified to give the child the experiences it requires. The child will not necessarily be earth-bound.

There are earth-bound spirits, men and women, who have lived carnal lives, who have been purely selfish in their experience, and in the manifestation of their powers; they have cared only for external things, only for the indulgence of those appetites which belong rather to the animal nature than to the spiritual, therefore they have not cultivated any high aspiration, have not cared anything for anything in earth-life; they know nothing of it, have no desire to reach out toward it, but their whole tendencies, inclinations and desires tend earthward; they are weighed by material elements which are like bands of iron weighing them down; they are the earth-bound. But the innocent children, those beautiful spirits that are like flowers in fragrance and purity, are not sent down to earth, even though untimely cut off from their physical form; they are cared for by wise attendants, and are brought back into the earthly atmosphere, near to their friends, at times, to gain experience, to exercise their affectional natures upon those whom they have left on earth, to draw love-elements from the atmosphere of those friends, and to bring consolation and influences of good cheer to those whom they love below, but these are not obliged to remain in your atmosphere.

Will the individual who, through ignorance, nervousness, fear, or some such emotion was unable to give proper treatment to the child, be charged with the death of that little one in the spirit-world? No, not necessarily. If the individual erred through ignorance, he or she certainly cannot be blamed for not doing that which they could not do, for lack of knowledge; or if laboring under some great mental excitement he or she were unable to perform that duty for the loved one that was desired, blame will not be attached by any outward source, but only blame or a feeling of responsibility will be within the heart of that individual, and probably he or she feels a blame now while on earth. This will be no greater in the spirit-world; but as knowledge comes and displaces ignorance, there will dawn upon the heart greater light and higher consolation. It will be felt that God has all these things in his keeping. Only through such experience and discipline can knowledge come, can ignorance be dispelled.

Will the physician, if he knew he was incompetent to treat the case, had no business to undertake it. Such an one will not only hold himself responsible in the higher life for all lives untimely cut off through his ministrations, but will be held culpable by high and wise spirits, who will subject him to a process or state of mental instruction highly necessary for the unfoldment of his spiritual faculties, and for the education of his mentality, so that he will in time come to know just where he stands, and to realize the weakness and the lowly position which in reality were his, and which only he should have claimed.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Oct. 4th, 1880.

Wesley Dodge.

It gives me great pleasure, Mr. Chairman, to announce myself here to-day, although when in the mortal I should have been loth to come into your meeting. You will readily understand that the friends, after throwing off the mantle of clay we feel very differently from what we do in the flesh. It was but a little while before I understood that I could return to earth and commune with the loved ones, and it was my pleasure to do so; but finding some of the doors fast, I must wait until my friends will meet

me half way. I am happy to say that I found the spirit-world more beautiful than ever can be revealed to mortals here, and it is impossible for us to speak plain enough, so you will understand the enjoyment we gain there. I did not come here to try to draw a picture of it for you, since other spirits have failed in so doing; but my purpose in stepping upon this platform is to reach, in some way, my loved ones in Malden, not far from this city. Seemingly there is some reason why they should not be present and learn something of the bright and beautiful beyond, for really, I would say here in this public meeting, I have found more enjoyment during the little time I have been an inhabitant of spirit-life than I ever found in all my mortal life. I wish them to know I am satisfied with the home that was given me, for I found on entering my new home that it was built by and for myself; but through progression I may build it on and on more beautiful. Wesley Dodge.

Samuel Williams.

Think not, Mr. Chairman, that I did not understand anything of spirit return before passing away, but in mortal say it was comparatively nothing, for I find on entering spirit-life there is much to learn. It is a life of learning, a life of labor; therefore, think not, dear friends, when you lay aside the old mantle of clay, that you have done with work, for you will find plenty of employment there. They speak of one another wending their way back to earth. I should speak of it as just stepping in front of the veil which hangs between the two worlds. I wish these few words to reach my friends in Neponset. Susan is here to-day, and sends greetings to the friends. I know they will readily understand it. We have often been attendants in these meetings and of those in different halls, hoping some one might be able to announce our names, but have turned away with a disappointed feeling. We have been anxious to return and let them know we are happy; and not only that, we want them to learn something of the beyond while they have an opportunity in mortal life.

I am very glad, Mr. Chairman, that this institution was established so many years ago, for I have come in contact with many spirits who have freely expressed their gratitude for being permitted to speak here, and who, through your paper, have reached their loving friends on earth. Oftentimes they take up the paper, as you might say, accidentally, not expecting to see anything in it, and before they lay it down they find something to convince them of the reality of spirit return. I am very happy to announce myself here to-day, for I know, sir, some of my friends in the old home will read my message. Samuel Williams.

Ira Wiley.

I hope, Mr. Chairman, to reach my own dear friends far away. Think not, sir, that it is any trouble for me to come a long distance, for I find that miles or time are no obstacles in our way, we can come so easily. The old form was laid away, as they said, to rest many miles from here, for they did not understand that this spirit was active, that the body was only a garment that they could wear for a time, and you cannot behold the spirit when it is encased in the old form. I am very glad that there are these channels of communication that we can control and thus reach our loved ones; for each one of us is a little selfish as we enter earth and come in contact with mortals; we always reach out to our own first, and then come to our friends and neighbors.

I do desire very much to reach my friends in Milton, Nebraska. In this life you call that a long distance, but it seems to me, as I stand here, it is but a stone's throw; so you will readily understand we measure not by miles, or, as I said to you, we know not of your time. We are too anxious, not only that our friends may know we live, but that they may try, while the opportunity is extended to them, to learn of the land to which they are coming, of the change which all must meet.

Eighty years was a long time to dwell in that old form, and I was very glad when the ex-acting came, and I was called to put on the new garment, which will be remembered to each one that may ask for him. It is many years since the change came to me; I cannot tell you just how long, but I should say more than a quarter of a century. I am happy, but the happiest moment I have is when I feel that you do sense my presence with you. I know the changes that have been made, and I feel as interested for your welfare, each one, more so, if possible, than I could were I still a resident of earth, and shall be until you are called up. I am too near to you, and I love you to-day, not to one only, but to all.

Uncle Oliver is here to-day, and asks me to say to mother he finds it different from what he had been educated here to expect, and many spirits will tell you the same. I am very glad of this privilege of speaking, knowing my message will reach my dear friends in Malden, Mass.; also, as I said, in Portsmouth. Clara Senter.

Lois Hildreth.

"Waiting and watching patiently for a word from a loving one from just over the river!" This has been many a time, and dear mortals that river that you speak of so much is much nearer to you than you can realize. When I look in the faces of these spirits yet encased in the mortal form, I say: "As you are to-day, I once was; as I am to-day, you will be." This is true. Then, I say, learn a little this side. You have been warned, you have been entreated by many of the inhabitants of the beyond to do this. You may ask: Why we are so much interested in your learning, I breathe a message to you, see no possibility of good it would do us for you to learn here. If we did not find it would be of benefit to you, we should not urge you to learn in this life. I know whereof I speak. Learn, then, what you can here, for you will have enough to learn over yonder; it is a school on either side of life. It has been said by many: "I feel as if I knew enough now." They little know whereof they speak.

I am pleased to feel that the loved ones are benefited by the influence we may bring to them. Each one comes with a kindred feeling to those here, for our work is not finished in this life. Many times the question has been asked: What are we doing there? Oh! dear friends, our work is as varied as it would be in this life.

I am very glad of the opportunity of speaking here, knowing it will reach some of my friends in Plainfield, Mass. I have tried many times, whenever I have been little gatherings there, to speak, but found I had no power to control the medium, or even to give my name. It is not a great while since the change came to me. Salmon came to meet me, and I beheld his face before my spirit took its flight from the old form. He said to me: "Lois, I welcome you into my home"; and how sweet were the words as they came to me. Then I met friend after friend, and old neighbors came and welcomed me; it was a sweet reunion. I have no wish to return to earth; but I do wish, as many spirits have said, that they would leave a little more on this side of life. I know I shall be remembered in different surroundings besides Plainfield. Lois Hildreth.

Thomas H. Lynch.

I am very glad to meet you, Mr. Chairman. As I enter this place I feel that you are all friends. I have been invited to speak here before, but for certain reasons I did not see fit to do so to-day, and I am very glad of this opportunity. Think not that I did not have any interest in my own here. I did, sir, but hoping that I might learn how to control a little better by learning from others in this meeting, I have been a constant attendant here for many months. I do not know whether to call it years or not, for I cannot reckon your mortal time. I am a little bothered over it. I know I am not forgotten in this city. My business was in a store—the hat business. I was also interested in jobbing dry goods.

I want them to know, not only my relatives, of whom I had a handful left, but many friends, I had to come in and have an hour or two with me, besides trading. You know, I am very thankful that I am not forgotten, and it is one thing uppermost in the spirit, sir, that we need not be forgotten.

When they find I have come into this meeting and have dictated a letter, they will be pretty well surprised, they will be shaken up a little and say: "I did not know Tom thought anything about these things!" Well, I can tell you they do think of you very much, many of my thoughts. I did not live right here in this city and not learn anything, by any means. But I learned it all myself, what I did gather, and I want to say to-day, right here, I am a firm believer. I guess that ain't right; I do not think it is a belief when you know it. I may say, I am firm in the knowledge that spirits return to earth, or I should not be here; for I know I have thrown off that old form and got a new

one that do not have any aches or ills. If you I just set my name down I'll do as much for you. Thomas H. Lynch. I shall be remembered in Bowdoin Square, not a great ways from here.

Frank Mayo.

We all feel anxious to speak. It is the social nature of the spirit. I cannot see that the form has anything to do with it. The spirit is as I look at it, is the life within us. The spirit, as we say, goes out, or takes its flight; then, as we look back and see the old body, we have no love for it. It is for you, friends, to put it out of sight; we do not care what becomes of it. We look at ourselves and find we have a perfect body, fashioned like unto the old one, only there are no outs about it. Besides, we find there are no troubles to come upon us, none of what you term physical ills; we have got rid of all that. I have never since a moment I wished myself back into that body.

I have made three attempts before to speak, but without success. I am very happy now to do so. I wish them to know right here in your good city that Frank Mayo has spoken. (To the Chairman.) You look to be an honest fellow, I think you will see that my message goes into the paper. I want them to know, when they come to read it, that I have been here myself, and that I am myself and nobody else. And the best of it is, I don't let it be anybody else but Frank just the same, as I was here. I want to extend my thanks to all of you here for listening to what I have had to say. We all have the same drift, tell the same story. Happy? Yes. Do I want to come back to stay? Not I. I shall be remembered in this city.

Lewis G. Smith.

They said I went out of my body in an instant, and it was the truth. I did. I have no remembrance of any sickness; all I can recall is that I went down in the church, and you will remember that they said of me: "He is dead." I shall contradict that and say: "I just emerged from one life into another, from the shadow into the sunshine. Some thought, as they looked upon the face, that I had suffered, but it was not so. I realized no pain, any more than did Brother Cudworth, and as we went together into the summer-land I could not have had better companionship. I was happy to feel we were to take that journey together. I have no wish to return to stay, but I do desire, dear friends, that you will, while you have the opportunity, pass a little of the bond. I know, as Brother Cudworth has said, he did firmly believe and know that spirits were around him, and it was of great assistance to him while dwelling in the form. But I am not here to tell you that.

I thank thee, oh! Father God, that thou didst, in thy wisdom, make this wise provision for thy children, that spirits and mortals might commune together. This is a truth. Why is it that so many in the flesh are prone to say: "It is all fraud; it is all wrong." I look back now to earlier teaching, and I find it looks very plain and reasonable to me that spirits always did return to earth. Then they always will, for God's laws cannot be broken or changed. It is God's truth, and there is no other; we do live, we do visit you, dear friends. Lewis G. Smith, of East Boston.

Philander Dickey.

While the old gentleman was speaking I felt to say amen to his words, as he seemed to show so much feeling in uttering them; you would readily understand he did not know much of these things before passing away. There are very few spirits who will say to you they had learned all they could before passing away. We may think that in twenty, thirty or forty years we have learned a great deal in regard to spirit-return, if we have made the effort to do so; but after passing out of this form we find we know very little comparatively. Spirits try so hard to convince you that they are present, dear friends, then do not open your doors about half way, and say: "No, I am so afraid of being deceived that I will not listen to one word that has been spoken."

You little understand what strong efforts we make to reach you; then be careful; open your doors wide, and learn what you may, for we have been commanded to commune together, and I think, if I really understand the term, it means converse together.

I know many of my dear friends would be glad to listen to me if it had not been for the teachings—yes, let me put it in plain words—of old theology that have been so strict and have held them so tight it is pretty hard to break away. But you are deceiving yourselves instead of our dear friends. We understand more and see clearer the you can here, and if through our kindness, through the love we bear you, we come to you and try to tell you a little of the bright beyond, why not listen to us; and if your reason approves it, take it; if not, lay it upon the shelf, but do not say: All is fraud. Think not, dear friends, that I believe you always do, for if you did, I should not speak so directly to the point. I feel glad of the privilege of speaking here to-day. I have faith now, by hearing others, even as you mortals do here, and knowing us with you, some make great advancement, others do not much. Philander Dickey, of Western New York.

SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.
Oct. 11.—Silas Sawyer, William G. Barrett, Carrie Hill, Jane Shields, William White, Rebecca Ross, George H. Barrett, Sarah Perry, Austin Blagden, George H. Thomas, Charles C. Dudley; "Pearlie"; Augusta Simonds.

To the Liberal-Minded.

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

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$4.00. Let it do its work—buy it and circulate it.

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

The friends of the late Edward S. Wheeler—and there are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bowdoin street, Boston. Price 10 cents.

Wisconsin State Spiritualist Association. The Annual Meeting of the Wisconsin State Association of Spiritualists will be held at Omro, Nov. 1st, 2d and 3d. The speakers will be: Crown Point, Ind., has been secured as one of the speakers, and an engagement is pending with Mrs. Olie Blodgett, of Davenport, Iowa, as test medium. Notice of full particulars will be given at a later date. W. M. Lookwood, Pres.

Annual Meeting. The Wisconsin State Association of Spiritualists will hold the Annual Meeting Nov. 1st, 2d and 3d, at Omro, Wis. Arrangements are being made to make the occasion a grand success.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 20, 1889.

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 104 Washington Street, regularly twice a week on Tuesday and Friday evenings. J. A. Sheahan, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. 4, Berkeley Street.—Services at 7:30 p. m. Speaker for October, Mrs. M. E. Thompson. J. A. Sheahan, President; George H. McNeill, Treasurer.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritualist Society: Sunday, 2 p. m.—Mrs. H. S. Lake, speaker; 11 a. m., Fraternity School for Children; Wednesday evening meeting at 7:30 p. m. D. Wellington, Secretary.

Children's Progressive Lyceum No. 1.—Sunday at 10:30 a. m. in Palm Memorial Hall, Appleton Street, near Tremont. Ernest R. Vendemut, Secretary; L. L. Whitlock, Conductor.

1931 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Public meetings every Friday evening at 7:30.

America Hall, 724 Washington Street.—Echo Spiritualists' meetings Sunday at 10:30 a. m., 2 p. m., and 7:30 p. m.; also Thursdays at 3 p. m. Dr. W. A. Cole, Chairman.

Twilight Hall, 780 Washington Street.—Sunday, at 10:30 a. m., 2 p. m., and 7:30 p. m. Eben Cobb, Conductor.

Edgemoor Hall, 616 Washington Street.—Sunday, at 10:30 a. m., 2 p. m., and 7:30 p. m.; also Wednesdays at 3 p. m. F. Matthews, Conductor.

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

The First Independent Club meets every Tuesday at Twilight Hall, 780 Washington Street. Sewing Circle at 8:30 p. m.; Meeting at 8 p. m. L. G. Wellington, Secretary pro tem.

Cambridgeport.—Meetings are held every Sunday evening at Old Fellows Hall, 548 Main Street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

Berkeley Hall—Boston Spiritual Temple Society.—Last Sunday, after the preliminary exercises of the morning, the President, Mr. Holmes, made appropriate remarks upon the passing away of an aged and honored member of the Society, Daniel Farrar.

At their close Mrs. Brigham, under inspiration of her guides, spoke upon "The Past and Present Religious Contrasts." The subject was ably handled. It was shown that religious keep pace with all departments of nature from the crude religion of the cavemen to the modern scientific conditions of humanity.

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Mr. Harry Stratton, the blind musician, rendered a brilliant solo with harp accompaniment with great appreciation. He followed with remarks on "The Divinity of Man," by the Chairman, under control. Remarks by Mrs. M. E. Thompson, Dr. O. L. Harding, Mrs. A. E. Barnes, Mrs. J. L. Dowling, Mrs. H. S. Lake, and Mrs. M. E. Pierce. Tests by Dr. Harding, Mrs. Dowling, Mrs. Pierce and Miss Holt. Evening remarks by Chairman, under control; Mrs. Pierce, Mrs. A. E. Barnes, Dr. Harding, Mrs. Dowling and Mrs. H. S. Lake. The evening services were well appreciated. Tests were given through the organs of Dr. Harding, Mrs. Wilkins and Mrs. Dowling; all correct.

Services throughout the day were unusually interesting and of excellent music by Mrs. H. S. Lake and Miss Holt, F. P. Harding, pianist, and Miss C. Campbell, pianist, who, just returned home, received a hearty welcome.

Last Thursday afternoon the meeting was of a high order, and a good audience was in attendance. Remarks by Dr. Hale, Miss M. M. Holt, Mr. King, and Mrs. A. E. Barnes were very instructive. Tests were given by Mrs. H. S. Lake, Mrs. Wilkins and the Chairman; all recognized. Services next Sunday for which excellent test and speaking mediums have been provided.

M. M. Holt, Sec'y.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 34 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 p. m. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to bring them to the attention of either of the officers of the Alliance. Prof. Henry Kiddle, President, 7 East 10th Street; Mrs. M. E. Wallace, Recording Secretary, 210 West 14th Street; and Frank Clark, Corresponding Secretary, 80 Liberty Street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2 p. m., and 7:30 p. m. H. E. Newton, President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. C. M. Murray, 230 West 14th Street, near 10th Avenue, at the residence of Mrs. M. C. Morrell.

A General Conference will be held Wednesday evening of October 26th at 230 West 38th Street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening at 8 o'clock at 410 Broadway, near 37th Street. J. F. Holmes, President, 410 Broadway.

The Ladies' Society of Mercy meets at Spencer Hall, 14 West 14th Street (removed from Columbus Hall), on 14th Street, at 8 p. m. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The First Society of Spiritualists.—Mr. J. Clegg Wright discussed upon "The Duties and Obligations of Spiritualists." The speaker said, in part: "There are no duties or obligations that do not lie within the province of the law. There is nothing that is antagonistic to the spirit of progress and liberty. There are systems of religions in the world that put moral obligations ahead of patriotism, but Spiritualism is the friend of social and political order. Individually you have the duty to perform which cannot be alienated. You have duties to each other, and to mediums. When you find a true medium, sustain her and defend her against the world. Study and investigate the facts and phenomena, and when you have the truth do not be afraid to state it. In the words of another, 'Heaven to God is shouting o'er the ramparts of Nature, and heaven expects every man will do his duty.'"

At the meeting for Manifestations in the afternoon, Mrs. M. E. Williams in the chair, Dr. Wood and Mrs. Coleman read interesting papers in their investigation. Henry J. Newton was invited to speak, and mentioned that he should have to call for a subject, as he heard a lecture in the morning that made him feel that he did not know much. He then proceeded in his usual clear and logical style, speaking upon Enticement in Mediumship. He wanted Spiritualists to prepare themselves for the great work before them, and was frequently applauded. Mr. J. Clegg Wright spoke of the great interest he had taken in physical phenomena, and that the belief of Spiritualism was the last thing that he could give up. He gave several inspirational readings that were very satisfactory. Mrs. Williams gave good advice to Spiritualists. Mr. Wright discussed upon "The Evolution of Christianity." "Jesus," he said, "was made a plaything by St. John. God never wrote a book; tradition is difficult to corrupt, but it is easy to manipulate. Manuscripts are forged, and the Bible is more valuable to church people. The Christian ages have been disfigured with tyranny and the church has washed its hands in blood."

Next Sunday closes the present engagement of Mr. Wright with the First Society. Next Saturday evening there will be a reception given him at the residence of Mr. and Mrs. Henry J. Newton, 128 West Forty-third Street, which all who desire to meet Mr. Wright socially are cordially invited to attend. S. New York, Oct. 20th, 1889.

The School of Truth, 52 West 12th Street, meets every Tuesday at 7:30, and Sunday at 11 o'clock, for instruction in Spiritual Healing and unfoldment. ANNA KIMBALL-CHAIKIN, President.

Meetings in Brooklyn.

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

Conservatory Hall, corner Bedford Avenue and Fulton Street.—The Spiritualist Society, Sunday, at 11 a. m. and 8 p. m. W. J. Rand, Secretary.

Conservatory Hall.—The Possibilities of Mediumship was Mr. J. W. Fletcher's subject Sunday morning, upon which he framed a valuable and interesting lecture. He held that now the spirits could only manifest themselves in accordance with physical law, but that in the near future the spirit of man would visit the spirit-world as easily as the spirits now visit this.

In the evening every inch of room was occupied, by a large and intelligent audience. Fine solo music was furnished by Mr. Robert Erwin, a promising young artist. Each lecture was followed by tests recognized in every particular. Mr. Fletcher will speak in the above-named hall next Sunday morning and evening.

Portland, Ore.—The Convention of Liberals, Spiritualists and all interested in the secularization of this government held a three days' meeting in Masonic Temple, Portland, Oregon, under the auspices of the Oregon State Secular Union. The sessions were well attended, the funds necessary to defray expenses were forthcoming, and a two or three hundred dollar surplus. The speakers were able and experienced in this field of work, especially the following, who have served from three to forty years as ministers of the Orthodox church: C. B. Reynolds, Prof. W. S. Ball, H. D. Davis, and Prof. S. W. Ball. The latter, an officer of the Independent Club, and Miss Hugo. The exercises that followed consisted of a recitation by Miss Louise Wendemuth, song by Miss Alice Cummings, Mrs. Henry Seales, Mrs. W. J. Newton, Miss Grace Seales and Mrs. Herbert Newton also participated, and were warmly greeted, they having just returned from foreign travel.

Contributions for the annual fair in December are being received, and those desiring to aid the cause for which it is to be held may send their donations to Mrs. L. S. Weston, at Palm Hall, any day of the week.

The subject for next Sunday's lesson is "Clairvoyance," for which Conductor Whitlock offers a prize for the best composition by the scholars. B.

Edgemoor Hall, 616 Washington Street.—Last Sunday's morning conference opened with a song by Mrs. M. E. Loving, and invocation by Mrs. Dr. Crosby upon "Psychic Influence." Dr. Eames, Dr. Drisko, Dr. Thomas, Mrs. Lewis, Dr. Coombs and Mr. Riddell made able remarks. Afternoon, song by the pianist; Mrs. Cutting-Luther read a poem, and under control made remarks and gave personal deflection. Remo, David Brown, Mrs. T. J. Lewis, of Chelsea, and Mrs. Dr. Robbins, all gave tests.

Evening. Congregational singing; recitation, by Miss Mabel Mendenhall; song by Mrs. M. E. Carlton and Mrs. Lovings. Dr. Drisko, Dr. Thomas, Mrs. Lewis, of Chelsea, and Mrs. Dr. Robbins, all gave tests.

Subject for next Sunday morning's conference is "Spiritual Healing." Meetings are held in this hall every Wednesday at 3 p. m. F. W. M.

Twilight Hall, 780 Washington Street.—The services at this meeting on Sunday last were largely attended. The opening address was by Mr. Cobb. Mrs. Chandler followed with a short address, in connection with some excellent tests. Mrs. Forrester made remarks and gave tests, which were well received. Mrs. Goodrich, from New York City, gave reminiscences of spirit phenomena through mediums who long since joined the silent majority. Mr. Riddell spoke as usual in his earnest manner. Miss Peabody, Mrs. Thomas, Dr. Ordway, Mrs. Hosmer and Mr. McKenzie, gave tests and communications that reached many hearts.

In the evening a large audience welcomed the well-known veterans, Dr. Rotor, Jacob Edson and Prof. Carpenter with a hearty greeting. Glowing thoughts fell from the lips of these old-time workers, and many of them were spared to unfold our glorious philosophy. Cox.

America Hall, 724 Washington Street.—The Echo Spiritualists' meeting last Sunday morning opened with an address by the Chairman, Dr. Hale. C. D. Fuller, under control, made remarks which were well received. Mrs. M. E. Holt, of Chelsea, with remarks and a number of tests, all recognized.

J. Frank Baxter's Work in Ohio.

Sunday, Oct. 13th, the second of the course of lectures in Cleveland, O., under the auspices of the Society for the Advancement of Scientific Spiritualism, was given. Mr. J. Frank Baxter was again the lecturer. He called out not only a large but a very scholarly audience. The attendance was so great that at 7:45 p. m. the hall was crowded. Mr. Baxter, after a short hearing the lecture, Mr. Baxter sang effectively "The Ringers on the Palm" following with a poem and a ballad. The subject of his lecture, "Spiritualism in the Dawn of Victory," was handled ingeniously and yet truthfully. The audience frequently applauded, and at the close gave signal manifestations of satisfaction and a large voluntary contribution. The session which followed the lecture was excellent; many fine tests were given. One gentleman seemed reluctant to acknowledge a description, but finally Mr. Baxter, moved apparently impatiently by his guide, said decidedly, "You are a minister away from your home, and the party whom the spirit world reach you now through church and business relations in England. The spirit world is not a new thing. Every man arose and acknowledged all as correct, and said the gentleman named was his friend, a cashier in a bank at home. Mr. Baxter, previous to this acknowledgment, had given and under control, had given all of parties concerned in the test, both spirits and mortals, and brought out many intricate associations. The case was full of interest to the audience, and when the exposure of the 'minister abroad' came, fully applied time to some extent to the benefit of late has been prominently attacking Spiritualism and challenging Spiritualists to debate. The full session would be read of with interest if reported in detail, but let this one incident suffice. Mr. Baxter's work in Cleveland, Ohio, has been a grand success. He has been characterized by finish and completeness. He will be in Cleveland again through the month of May, 1890.

Hudson Tuttle lectures for the Society Sunday, Oct. 27th.

Monday evening, Oct. 14th, Mr. Baxter was to be in Ashland, O., but a sudden change of railroad time prevented his being there.

Tuesday evening, Oct. 15th, he appeared in New Philadelphia, O., before a large audience. His lecture was greatly enjoyed, and at the same time held every one was wrapped in attention. The delineations were wonderful, and many absolute tests of spirit-power were given. After the dance Mr. Baxter was eagerly sought and congratulated. Everybody in that house during the exercises has many a valuable thought for consideration, and the man, the lecture, and the tests of that evening will be discussed privately and publicly for some time to come. The success of the spiritual movement in New Philadelphia. CXCII.

The Proposed Medical Bill.

To the Editor of the Banner of Light:

Now that the members of the Incoming General Council have been nominated, it is the proper time to have each interviewed by some intelligent person as to his proposed action and vote, in case the Massachusetts Medical Society is unwise enough to petition for a restrictive "doctors' bill" law, that would, if enacted, prevent the people from employing irregular practitioners, including clairvoyant and magnetic healers.

If any candidate nominated for membership declines to answer to a definite question as to his position on this matter, i. e., either pro or con, regarding such a statute, said candidate should not receive the vote of any person who believes in equal rights before the law in medical practice—as it would be worse than any other citizen who so believes who would be asked to lend his influence and vote for the election of a representative to the Legislature, who, if elected, is liable in turn to give his vote for the enslavement of his own country.

Last year prominent Republicans and Democrats were on both sides of the issue. Representative Qua, of Lowell, who then pioneered the bill, is now, we learn, heartily sick of the movement he made—and there are those who think he has simply an instinct to further the interests of doctors behind him at any rate he is not nominated this year, as report goes, and will be left at home to enforce the present medical laws in case he finds any one guilty of misdeemeanor, and the one injured by such has the courage to enter a complaint.

It is preposterous for a member of the General Council to ask for a law that the people do not request or desire. Members elected to such responsible positions should be able to understand it if more should be than to those of syndicates. ANTI-MONOPOLIST.

Newburyport, Mass.—Last Sunday afternoon a deeply interested audience listened to an impressive lecture by Mrs. Emma Miner, of Clinton, who also gave some fine poems upon subjects suggested by the lecture. The evening lecture inspired the audience with grand thoughts. At its close character-readings were given, that interested all in their details and general correctness. Several poems followed. Mrs. Miner made a favorable impression here, and the good wishes of all attended her on leaving.

Next Sunday Mrs. E. C. Kimball, of Lawrence, will be with us.

On the evening of Tuesday, Oct. 15th, the Independent Club gave an old-fashioned supper, consisting of articles of ancient liking set on a table in old-fashioned dishes—leapfrogs one hundred and fifty years old, such as turkey and twenty-five years old, and dishes one hundred years old. It was a grand supper; the tables were laid twice, the company was so large. An entertainment consisting of vocal and instrumental music by Prof. Fred Fettes occupied the remaining hours of the evening. The occasion thoroughly reflected credit and praise on the ladies having the affair in charge. The next will be a corn supper on Tuesday evening, Oct. 22nd. F. H. F.

Lynn, Mass.—Children's Progressive Lyceum met in Exchange Hall, Market Street, at 12 o'clock, on the 20th inst. Opening exercises, singing and Silver-Chain, were given by the orchestra; and recitations by the following: Lilymore, Harry Adams, J. E. Hutchins, Albus Hurd, Miss Annie Small, Mrs. Boardman, Blanche Atherton, Mabel Cheever, Celia Goodwin, Lilla Hurd, Mrs. Robinson. After the Grand March, closed in form. S. S. COLLYER, Lyceum Sec'y.

Temple's Hall.—The service last Sunday were well attended, so writes E. B. M., Secretary. Mrs. Hurd, Mr. Nichols, and (in the evening) Dr. Smith, of Chelsea, spoke—also gave good tests and readings. The services were well attended, and the evening was well spent with other mediums, will give tests and readings afternoon and evening.

Brookline, Mass.—Sunday, Oct. 20th, J. Frank Baxter was in Brookline. His audience listened to a fine lecture, accompanied with appropriate music and reading. In the evening the hall was inadequate to accommodate the crowds desirous of attending. The arrangements of the lecture were made to with interest. He followed his discourse with a descriptive séance that was remarkably convincing. Large numbers await Mr. Baxter's exercises of next Sunday, when he will lecture in the forenoon upon "Mediumship," and in the evening give, by request, his lecture on "The Ethics of Character." It will be the endeavor to make full accommodation, if possible, for the large audience which is assured. OLD COLONY.

Cambridgeport, Mass.—The Spiritualists of Cambridgeport enjoyed a rare meeting on the evening of Sunday, Oct. 20th. The fine singing of Mrs. F. P. Whitney, of Boston (the well-known soprano), and the excellent test of Dr. H. S. W. L. by Dr. F. P. Fisher, was of itself an inspiration. Mrs. Sue B. Fales was at her best. Mrs. F. Butler, of Boston, came as a visitor, but went upon the platform, and in her own words, she said, "I have been so glad to hear her, giving the best test of a speaker—satisfaction."

Next week we are to have Mrs. Fales again; to be followed the next Sunday evening by that veteran in the Cause, Dr. F. L. H. Willis. H. D. SIMONS, Sec'y.

Haverhill, Mass., Unity Hall.—The addresses of Mrs. Kate R. Stiles, of Boston, before the First Society, on Sunday, Oct. 13th, were very interesting, and the tests and readings excellent.

This Society attentively listened, Oct. 20th, to Dr. H. P. Fairchild—both afternoon and evening. Many tests of spirit-presence were given in the evening, nearly all of which were recognized. Dr. Fairchild has been before the public too long to need commendation further. He will speak for us again on Sunday Oct. 27th. The music by the Home Orchestra, Miss Jessie Little, leader, was unusually fine. WIN.

Westboro, Mass.—The Association of Spiritualists at this place desires to pay a slight tribute to a worthy worker in the cause of Spiritualism—I refer to Mrs. E. C. Cunningham, of 549 Tremont Street, Boston. We have had the services of this medium on several occasions, and for platform work she is second to none; we are most happy to recommend her to other societies similarly situated with ourselves, as her terms are very reasonable. C. P. WINGLOW, President.

Chelsea, Mass.—The platform of the Chelsea Spiritualists' Association was occupied on Sunday by Mrs. E. C. Kimball, the well-known test medium, both afternoon and evening, to good audiences. Mrs. Kimball is a very fine test medium, and we would recommend her to all societies as one of the best. Next Sunday afternoon at 3, and evening at 7:30, Oct. 27th, Mrs. C. P. Loring will occupy the platform. E. S. WELLS, Sec'y.

Newark, N. J.—The Spiritualists of Newark will hold regular meetings at Liberal League Hall (corner Halsey and Market streets) every Sunday at 7:45 p. m. C. HOVEN, Sec'y.

Summerland Notes.

To the Editor of the Banner of Light:

October 11th was an eventful day in the history of Summerland. The Southern Pacific Railroad officially established the station at Summerland, and all passenger trains stopped for the first time. The celebration of Henry H. Allen, the "Allen Boy," as fondly named by our friends, our friends at address at Summerland, Santa Barbara Co., Cal. The goods for the first arrival and the first sales were made that day—Mr.