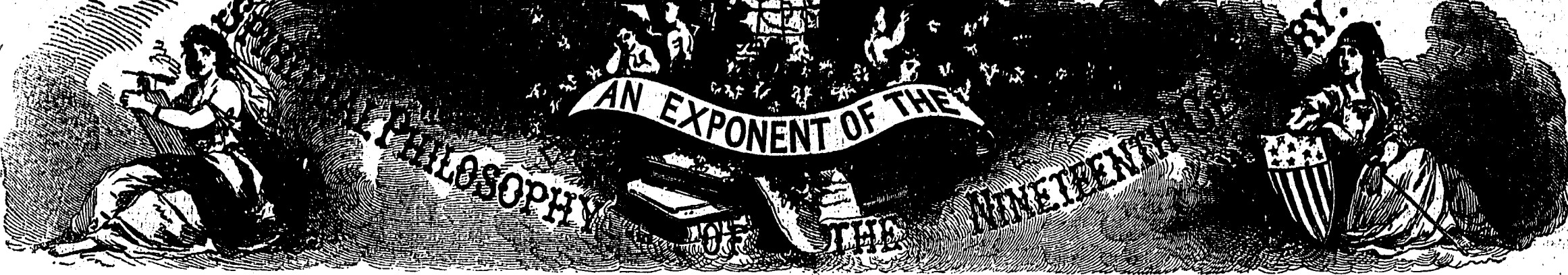


BANNER OF LIGHT.



VOL. LXVI.

COLBY & RICH,
9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, NOVEMBER 2, 1889.

(\$3.00 Per Annum,
Postage Free.)

NO. 8.

TABLE OF CONTENTS.

- FIRST PAGE.—*The Spiritual Rostrum*: The Religious Element in Spiritualism.
- SECOND PAGE.—Evans's Mental Cure Book. Poetry: Ministry of Angels. Origin and Growth of Sun and World. Banner Correspondence: Letters from Connecticut, California, Rhode Island, and Minnesota.
- THIRD PAGE.—Letters from Vermont, Illinois, Iowa, West Virginia, Pennsylvania, Massachusetts, and New Jersey. November Magazines. Spiritualist Meetings, etc.
- FOURTH PAGE.—The New City of God. Mar Mueller Agall. Public Education. Only a Poem! Well-Merited Honor. What Coleridge Said Eighty Years Ago, etc.
- FIFTH PAGE.—News Notes and Pithy Points. The Proposed Medical Bill. Movements of Platform Lecturers. New Advertisements, etc.
- SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Louger. Spirit Messages given through the Mediumship of Mrs. B. F. Smith.
- SEVENTH PAGE.—Poetry: Mary, Mother of Washington. Original Essay: Organization. Mediums in Boston. Book and Miscellaneous Advertisements.
- EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere, etc.

The Spiritual Rostrum.

The Religious Element in Spiritualism.

An Address delivered before the New York Psychological Society, 510 6th Avenue, Wednesday Evening, Oct. 24, 1889, by
PROF. HENRY KIDDLE.

(Reported for the Banner of Light by J. F. Snipes.)

Spiritualism may be viewed under three aspects: Scientific, philosophical and religious. Looked upon from an exclusively scientific point of view, it is as yet exceedingly imperfect, because the facts which have been fully ascertained are too few to form anything like a complete scientific basis. They are, however, amply sufficient to prove the existence of what we call spirits, that is, exanimated human beings, and an unseen, spiritual world, in which these beings dwell: to show also the various modes in which they are able to communicate with the denizens of the material world, and something, too, of the psychological laws by which this communication is effected.

The philosophy of Spiritualism, it must be admitted, is also very incomplete as yet. It comprehends a consideration of the nature of spirit, and the laws which govern the phenomena of the spiritual universe, the doctrine of spirit progression or unfoldment, with its concomitants and consequences, the relation of the physical and the spiritual life, the condition of exanimated human beings in their various spheres, or grades of progress, and the different orders of spiritual beings, from the lowest to the highest, the Great Supreme, beyond whom our conceptions cannot pass, and whom, therefore, we are compelled to consider as infinite, unconditioned, and absolute. This philosophy is based upon facts of observation, experience, and testimony, but built up from these facts by reason aided by intuition.

When we pass to the religion of Spiritualism we enter an entirely different realm of thought; we bring into play a faculty of human nature altogether different from those employed in the study of the science or the philosophy of Spiritualism, psychism, or pneumatology. We leave the domain of mere sensuous observation and intellect, and pass into that of pure spirituality and ethics, for both these are interrelated.

These three distinct departments are, of course, dependent one upon another. They may, for illustration, be compared to the different parts of a tree—the root, the trunk with its branches and leaves, and the blossoms and fruit: the first being the scientific element, the second the philosophical, and the third the religious. It is for the last that the other two exist; for without it they would have no *raison d'être*, and for the obvious reason that it is the religious element that controls the moral and spiritual character of the human being, that fits him for the higher life of the spirit, and urges him onward toward the consummation of his immortal destiny. Science and philosophy, being addressed to the understanding or intellect, cannot exert this control, but leave the person where they find him, except as far as they give an awakening impulse to his religious nature. Thus religion is the fruitage of the tree of Spiritualism. In this view I am fully sustained by the intellectual author of the "Scientific Basis of Spiritualism," who says in that work: "All religions have had some form of Spiritualism for their basis. To ignore the religious significance of Spiritualism, to fail to recognize it as God's gift to a Sadducean generation, is to be content with the husk, and reject the life-giving grain."

It is this element that I design in this discourse to analyze, discuss, and explain—to show what it is, and what it promises, when the grand tree, now a mere sapling, shall have advanced in its development, and reached the fruit-bearing stage.

Before proceeding, however, I must pause to define, as clearly as I can, what I mean by religion; since the word has been greatly misconstrued as to its etymological source, its proper significance in past usage, and its right application at the present time.

The word *religio*, as used by Cicero, and other Latin writers, was not derived from *religare*, to bind back, as some, following Lactantius, have asserted, but from *religere*, to think or ponder deeply, as being that which causes inward meditation or contemplation, leading to the inner life, the life of the soul, with which true religion is especially concerned. Religion

is essentially an emotion, arising from the activity of our spiritual nature, and directed to spiritual beings. It is indeed a tie; for it binds man to God, and all mankind to each other. Cicero defined religion as that which brings to the mind a sense of reverence and duty toward beings of a superior nature, who are called divine. The sense or feeling itself, when expressed outwardly, in ceremonial or in conduct, we call piety. The man who can conceive of no one superior to himself, no one to whom he can look up in loving adoration, can have no religion, the faculty on which it depends being in him dormant; and he cannot know what it is until that faculty is awakened. Extreme selfishness, pride, or egotism, is wholly inconsistent with spiritual or religious feeling, because religion is based upon reverence—reverence for some being who is felt to be not only above ourselves, but of a superior nature, superior in purity, goodness, wisdom, and power, superior in these respects to all that is merely human.

Epes Sargent, well known as a critical, scientific Spiritualist, who spoke of the "religious sentiment" as "genuine, legitimate, and universal," said: "Religion is the sentiment of reverence or of awe, growing out of a sense of the possibility that there may be in the universe a power or powers unseen, able to take cognizance of our thoughts and our needs, and to help us spiritually or physically." This is a close approximation to the definition I have suggested. The Spiritualist who reveres the spirits of his "loved ones," his father, his mother, his child, or his friend in spirit-life—feeling or knowing, as you may say, that they are present with him, though passed on, or up, to a higher state of being—has a certain kind of religion, based on reverence, which may exercise over him a limited degree of restraint, as for example, the conviction of a mother's presence would be likely to keep most persons from gross misconduct.

By religion, then, you will perceive that I do not mean religious belief or church dogmas, ecclesiastical systems, or external rites and ceremonies, for all these may exist without religion, but a condition and experience that belong to man's spiritual nature, to his immortal selfhood. A knowledge of spirit, an impression of the existence of unseen beings, and, usually, a belief in the future life constitute the foundation of all religion. If man dies like the dog, if he is but "The spouse of the worm, and brother of the clay," if there are no powers, or Power, above, save an inexplicable and inexorable Law, which limits his career by physical birth at one end, and death at the other, and fixes all its incidents, cheating him with the false impression of selfhood, then, indeed, is religion but a delusion, a vain superstition, coming down to us from the infantile period of humanity.

Whence the conviction, nearly if not quite universal, among mankind in all conditions, that there exist unseen beings who have an influence upon them, for good or evil, who are to be regarded with fear, as possessing greater power; with awe, as of an unknown nature though kindred with humanity; or with affection and reverence for their benevolence and superior goodness? It is doubtless not only from natural insight or intuition, but from actual spiritual experience, as there must have been always more or less clairvoyance, more or less of what we now call mediumship among mankind. Indeed, in the childhood of civilization the spiritual senses seem to have been more generally open than in what we consider the period of maturity, or enlightenment; for this enlightenment is not of spiritual but of material things. "Heaven lies about us in our infancy," says Wordsworth; and for the same reason the savage, the child of Nature, often sees more of the spirit-world than the civilized man. The contemplation, adoration, and worship of these beings constitute what we call religion; which, therefore, must vary in its character with the objects of that worship. The savage represents such objects by idols or images, made of that which he can see and feel and handle. These serve to bring to his mind the unseen beings whom he dreads or reveres, and to symbolize their attributes, which are usually but the exaggerated faculties and characteristics of his own nature. As man advances in the scale of progress, the objects of his worship become more exalted in their moral attributes, until they rise to that highest point of conception—a Being of boundless love, wisdom, and power, the first of these being recognized as the grandest characteristic of the divine individuality.

The religious man—the man who exercises the religious faculty which all really possess—can, therefore, have as the objects of his adoration only spiritual intelligences, of various degrees or kinds of advancement; either mysterious, imaginary, spiritual beings, not kindred with humanity, malevolent or benevolent; human spirits of diverse qualities; or, finally, a supreme, spiritual Being, of limitless intelligence, love and power, recognized as the Source of all things and the Ruler over all.

Whether the idea of God, the Infinite, comes to the mind in this way or some other, I cannot here discuss; but it seems to me certain that it is preceded by a knowledge or impression of the existence of finite spiritual personalities; for of the latter the world is full of evidence, derived from testimony, uniform tradition, or actual experience. As Coleridge said: "The existence of God cannot be proved directly from any data supplied by materialistic observation; but when subjectively assumed, it is confirmed by such observation, since it harmonizes all things otherwise irreconcilable and inexplicable." The same mode of discovery and demonstration is used in

physical science. Kepler, for example, did not directly discover or prove the existence of the first law of planetary motion. He assumed that the planets' orbits are elliptical, and then experimentally showed that that assumption accounted for the observed facts.

Intellectualists become agnostic, pantheistic, or atheistic, because they undertake to prove the existence of God as they would demonstrate a theorem in geometry; whereas it is a proposition or truth that is not susceptible of such a demonstration. They ought to know that there are even geometrical theorems that can be proved only by showing that every supposition inconsistent with them must be false. The elements involved in this great problem, the Spiritualist, and the Spiritualist alone, possesses as demonstrated truths: These are the existence of spirits, and the law of spirit progression. Because, if these beings whom we call spirits exist, in various degrees of advancement or development, and this development is to go on without any conceivable limit, as it has been going on in the past during a period having no conceivable beginning, it necessarily follows that there are at the present time in the unseen world spirits whose development has reached a degree of completeness beyond all human conception, and who have thus acquired powers and faculties compared to which those that the most highly gifted mortal possesses are infantile and insignificant. Every such being would be as God to us in this elementary state if he could ever become, in any manner or degree, an object of human contemplation. And yet his powers and attributes must still be only finite, and immeasurably below those of the Infinite Supreme, toward whom, as the goal of progression, he is ever advancing, but whom, though he can never approach, he can never absolutely reach. What can this objective point of the immortal soul's aspiration be, that forever awakens the desire for greater progress, greater perfection, purity, power, and wisdom, but to come into nearer relationship with a Being, yes, a Personality in a proper sense, who continually beckons his children on and up to higher attainments, and awards to them a greater and greater share of his glory, grander illustrations of his perfection, wisdom, and creative power, and a deeper conviction of his exhaustless love; thus kindling within their souls a brighter flame of that divinity which is the essence of his own mysterious selfhood? Without him where is the stimulus that keeps up this unending career of progression? What are these onward-reaching, upward-aspiring souls striving for? Is it merely to know of the mysteries that surround them, merely to gaze on the wonders of a universe that has no intelligent Creator, a universe that, though it is manifestly but the expression of beneficence and love, is yet devoid of any conscious, loving Author? What insanity in the thought!

Suppose we admit what the materialistic evolutionist asserts, that the universe, both of matter and of mind, is but the result of the protoplasmic cell acted upon by its ever-changing environment, who, we must still ask, gave that wonderful cell the mysterious power to unfold itself progressively and to evolve in succession a plant, a brute animal, a conscious human being, with rational faculties and moral sensibilities, and then a disembodied spirit, an angel, an archangel, a God? Back of all this must there not be a living Personality, possessing in himself all the attributes which he has thus wondrously wrapped up and involved in the cell? No, my friends, not even the physical evolutionist can logically rule out God from the universe, for the Deity is immanent there beyond even the intellectual elimination of the materialistic scientist. The man whose knowledge of the great scale of being extends beyond the physical into the spiritual universe, and yet denies the Oversoul, the Author of all, can be neither logically sound nor spiritually discerning. "When," says John Fiske, "from the dawn of life we see all things working together toward the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The everlasting source of phenomena is none other than the Infinite Power that makes for righteousness."

The materialist may fail to perceive this great truth, but how can the true Spiritualist, who should be able to grasp spiritual as well as material things, and make his spiritual experience, not materialistic facts, the basis of his philosophical speculations? The materialist, having no such experience either objective or subjective, may be expected to reason upon purely physical data, and hence must arrive at a negative or agnostic conclusion in regard to every theistic proposition; but how can the Spiritualist find an excuse for not following the light that ever shines for his guidance, but, instead of that, pursuing the fallacious glare of an intellectual sophism, that, like the *ignis fatuus*, leads him into a morass of bewildering speculation out of which he can find no path?

Hence I assert that Modern Spiritualism—in its fullness, in its demonstrated facts, its grand, rational philosophy, and the uplifting spiritual intuitions and experience to which it leads the contemplative, reverent mind—has within itself, beyond all else as yet vouchsafed to mankind, the two chief elements of the highest and purest religion: God and immortality. That the establishment of such a religion is the great end and aim of the present spiritual awakening every thoughtful, well-informed mind must, clearly perceive; for this movement, so remarkable in its inception and in all the incidents that have thus far characterized it, most obviously had its origin in spirit agency, and has been carried forward by unseen

powers and intelligences, in spite of great earthly opposition. Its propagation, even its enemies are compelled to admit, has been rapid beyond all precedent; while the changes it has wrought in the religious ideas of the most civilized communities of the world are great, beyond any possible human estimate of appreciation. It is true, a vast variety of spirit agencies have been engaged in this work, good and bad, exalted and debased; but this fact does not militate in the least against the theory, so well supported otherwise, that the work accomplished has been no mere chance achievement, but the result of a design planned and carried out by divine instrumentalities in the spheres of beneficence and wisdom, acting always in the will of the Supreme, and according to his universal and immutable laws. Thus the whole movement, with its cause and concomitants, is but an incident in the spiritual history of this planet, bringing it forward to a new experience and a more advanced cyclic condition, and thus enabling its inhabitants to take another step upward and onward in its spiritual career. Surely this must be so if what I have urged is true, that the object of the movement is the establishment of such a religion as I have referred to, a religion that will not only permanently and steadily control mankind, but will lift them up to a higher plane of thought and life.

In further illustration of this great fact, let me suggest a few of the most obvious advantages possessed by the religion which has its basis in Modern Spiritualism, over the best of the prevailing religious systems.

In the first place, it does not depend upon tradition or doubtful scripture, but has its foundation in facts of daily experience and observation, or those supported by testimony both recent and indisputable, upon facts that have been scientifically investigated and accredited. (Can we not logically and truthfully say that we know that our departed friends still live in spirit, that they still possess the elements of human personality, that they are all as happy as their condition and grade of development permit them to be, and that they are all supplied with means and opportunity for greater happiness and enlightenment, a higher development in spirit, and a greater elevation in true spiritual life? for I scarcely need say that spirit-life is by no means synonymous with spiritual life. Many may, indeed, be in spiritual poverty at present, like so many poor, indigent wretches in this mortal state; but, unlike the latter, the spirit paupers may all look forward to the attainment of spiritual wealth in the future. Happy are those who have not fallen from an earthly condition of opulence and luxury to utter destitution in spirit. In saying they are all as happy as their condition permits, I by no means exclude the idea of retribution in spirit-life for wrong-doing in this. I by no means gainsay the well-known fact that there are spheres or states of great suffering, as well as of inconceivable bliss, in the world beyond. But I do absolutely exclude the idea of punishment or vengeance inflicted by the loving Father of all. It is very true that "we reap as we sow"; and whatever our condition in spirit-life may be, it is the result of our character and conduct in the earth-life. The suffering endured by spirits is just as natural as the pain of mortal disease, leading to a state of natural health. It is always remedial; never vindictive, but the result of laws infinitely wise and beneficent.

Moreover, the religion of Modern Spiritualism is entirely rational, and conforms to our best intuitions: it presents to the mind no dogmas for compulsory acceptance and belief, no insoluble mysteries, and no theological absurdities inconsistent with our intuitive conceptions of a God of infinite love, wisdom and beneficence. It is universal and cosmopolitan, containing the good and true of all religions; for it recognizes the fact that there can be no "chosen people," to whom God extends the special favor of revelation, and by means of it salvation, but that all nations and races of men have received, and are, indeed, still receiving, revelations fitted to their physical, intellectual and moral condition, revelations that not only urge them forward to spiritual maturity—if I may use that expression—but check the materialistic decadence to which all are so liable in this gross and sensual life. The chosen people are the people who choose God for their guide, ever following the Inner Light which shines in the soul of every man, unless dimmed by passion, guilt, and self-will; and such, too, are the only "elect," while salvation is universal. I say, my friends, and I am not afraid to affirm, that the surest and safest postulate—safest, I mean, logically—to assume is the perfect justice of God; and that, instead of proudly claiming, with the distinguished Liberalist orator, the ability and right to re-judge that justice, we should endeavor to enlarge our conceptions of the universe, and seek to vindicate, not to condemn the Creator.

While the religion which is consistent with spiritualistic facts and principles, according to the best teachings of Modern Revelation, sanctions and enforces this view, and enjoins reverence and humility as the only state of mind that can be properly receptive of spiritual truth, it nevertheless has no sympathy with that worst form of idolatry, the worship of an anthropomorphic God, possessing and manifesting the attributes, good and bad, of weak and erring humanity. There is where the human mind displays its feebleness and its limitation to earthly, sensuous conditions; it cannot separate entity from its accidents, the essence from its external properties, the reality from the mode by which it is expressed and made an object of perception. Form is not essential to personal existence. Intelligence, conscious-

ness, and will certainly exist without the material clothing which they have in this state of being. To a personality these are all that are essential. If the Creator has endowed his creatures with these sublime qualities in a limited degree, he must himself possess them without limitation; and if he does, he possesses a perfect personality, and one recognizable, though not wholly comprehensible by his finite intelligent offspring.

Enlightened Spiritualism cannot sanction anything even approximating to the worship of finite spirits; for, as I have already suggested, however advanced they may have become in spiritual development, it is just as much their duty and privilege to worship God as it is ours. Spiritually they must be nearer to him than we are, because more in harmony with his nature; but the Infinite Spirit, by his spiritual omnipresence, is with all his creatures whose desires and aspirations bring them in rapport with him. The omnipresence of God, it should be remembered, has no necessary relation to locality or space.

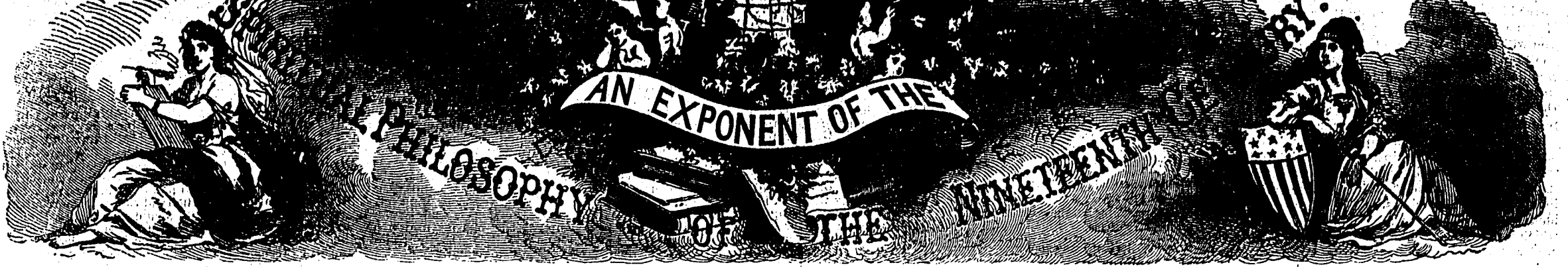
Let me also suggest very briefly that the intervention of God in human affairs is not logically inconsistent with the idea of universal and immutable law. The scheme of the Universe may be perfect from the beginning, and yet leave the infinitely wise and powerful Creator the office of Ruler as well. This, for aught we know, may be a part of the immutable plan of the Creator; may be, I say, in the physical universe, but in the spiritual, which involves the moral, I assert that it must be. Because, obviously, spirits are self-determinative beings; they have a will, a selfhood of their own; they are not mere automata or puppets, but, like God himself, in whose image in this respect they were created, they have a distinct individuality, or the germ of it, subject to unfoldment through the ages. That individuality cannot be destroyed by compulsory influence, though it may be guided by unconscious spiritual influence, because, obviously, its development cannot be accomplished unless it is left, within proper limits, to its free exercise. Now this, you will easily perceive, must bring into the moral or spiritual universe a disturbed condition of things, causing what we know as moral evil, and thus create the necessity for the intervention of God or his spiritual instrumentalities to guide, rectify, or restore, and thus must give scope for what is often referred to as Special Providence.

I only suggest this point here, which needs a much fuller amplification and illustration to show how it explains what, without regard to it, has puzzled so many minds, particularly as to the apparent inconsistency of moral evil with the infinite goodness of the Creator. According to the view I here present, all the occurrences of physical nature, as well as the events of human life on earth, constitute a means of discipline and unfoldment for man's free will, which is the same as man's individuality.

I present these considerations not for mere discussion but for careful reflection. I address your emotional, not merely your intellectual nature. I invoke your spiritual insight and experience, not your skill in argumentation. There is no truth so certain or so exalted but that it may be combated by logic or mystified by a cloud of words. Would that we were all as much in love with Truth as we are with our own opinions, then would our courtship of her more frequently end in success. The simplicity of the child has oftentimes more penetration into spiritual things than the intellectual acumen of the *savant*; for the wisdom of God is but foolishness to the worldly-wise egotist. Humility produces receptivity to divine truth, because it makes the mind negative, and prompts to that aspiration or desire that induces inspiration. Those who feel no need of assistance or enlightenment cannot desire it, and therefore will never obtain it. What we desire we attract, be it good or evil.

Are there any of you who have never felt the need of aid which could come from no mortal source? Do the teachings of Modern Spiritualism afford you no direction how to seek that aid? Do they, as some seem to think, tell you to rush to a medium and consult the spirits as to what you should do? If so, those teachings are simply the revival of a form of animism, or spirit-worship, below the Paganism of the Greeks and Romans. They, it is true, had their oracles, through which their deities could be consulted; but neither the Greeks nor the Romans ever put themselves in such a relation to the spirits of their relatives, friends, or ancestors. The Greeks had their *daimones*, household gods, or familiar spirits, as the Romans had their *Lares* and *Fenates*, spirits of deceased relatives and friends, to whom they paid a kind of worship in acknowledgment of their guardianship; but ordinary fortune-tellers, diviners, soothsayers, and all that class of people, were held in nothing but contempt, as we clearly perceive by the manner in which they are spoken of by the satirists and other writers. Yet divination was held in great respect; for there were regularly-appointed *augurs* and *haruspices*, whose office it was to consult the will of the deities by certain prescribed modes of divination. The Grecian oracles had a very wide celebrity as the accredited means of obtaining the advice of their most exalted deities, especially Jupiter and Apollo, through the responses of the Pythian priestess or Sibyl. "Whoever," says William Howitt, "will convince himself what an establishment of daily use, for ages, among the Greeks were the oracles, and what apparent cause they had for confidence in them, has only to refer to their histories. In Herodotus alone we find the most striking proofs of this in almost every

BANNER OF LIGHT.



VOL. LXVI.

COLBY & BICH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, NOVEMBER 2, 1889.

{ \$8.00 Per Annum,
Postage Free. }

NO. 8.

TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: The Religious Element in Spiritualism.
SECOND PAGE.—Evans's Mental Cure Book. Poetry: Ministry of Angels. Origin and Growth of Suns and Worlds. Banner Correspondence: Letters from Connecticut, California, Rhode Island, and Minnesota.
THIRD PAGE.—Letters from Vermont, Illinois, Iowa, West Virginia, Pennsylvania, Massachusetts, and New Jersey. November Magazines. Spiritualist Meetings, etc.
FOURTH PAGE.—The New City of God. Max Mueller Again. Public Education. Only a Poem! Well-Merited Honor. What Coleridge Said Eighty Years Ago, etc.
FIFTH PAGE.—News Notes and Pithy Points. The Proposed Medical Bill. Movements of Platform Lecturers. New Advertisements, etc.
SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Louley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.
SEVENTH PAGE.—Poetry: Mary, Mother of Washington. Original Essay: Organization. Mediums in Boston. Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere, etc.

The Spiritual Rostrum.

The Religious Element in Spiritualism.

An Address delivered before the New York Psychical Society, 510 6th Avenue, Wednesday Evening, Oct. 24, 1889, by
PROF. HENRY KIDDLE.

(Reported for the Banner of Light by J. F. Sulpes.)

Spiritualism may be viewed under three aspects: Scientific, philosophical and religious. Looked upon from an exclusively scientific point of view, it is as yet exceedingly imperfect, because the facts which have been fully ascertained are too few to form anything like a complete scientific basis. They are, however, amply sufficient to prove the existence of what we call spirits, that is, exanimated human beings, and an unseen, spiritual world, in which these beings dwell; to show also the various modes in which they are able to communicate with the denizens of the material world, and something, too, of the psychological laws by which this communication is effected.

The philosophy of Spiritualism, it must be admitted, is also very incomplete as yet. It comprehends a consideration of the nature of spirit, and the laws which govern the phenomena of the spiritual universe, the doctrine of spirit progression or unfoldment, with its concomitants and consequences, the relation of the physical and the spiritual life, the condition of exanimated human beings in their various spheres, or grades of progress, and the different orders of spiritual beings, from the lowest to the highest, the Great Supreme, beyond whom our conceptions cannot pass, and whom, therefore, we are compelled to consider as infinite, unconditioned, and absolute. This philosophy is based upon facts of observation, experience, and testimony, but built up from these facts by reason aided by intuition.

When we pass to the religion of Spiritualism we enter an entirely different realm of thought; we bring into play a faculty of human nature altogether different from those employed in the study of the science or the philosophy of Spiritualism, psychism, or pneumatology. We leave the domain of mere sensuous observation and intellect, and pass into that of pure spirituality and ethics, for both these are interrelated.

These three distinct departments are, of course, dependent one upon another. They may, for illustration, be compared to the different parts of a tree—the root, the trunk with its branches and leaves, and the blossoms and fruit; the first being the scientific element, the second the philosophical, and the third the religious. It is for the last that the other two exist; for without it they would have no *raison d'être*, and for the obvious reason that it is the religious element that controls the moral and spiritual character of the human being, that fits him for the higher life of the spirit, and urges him onward toward the consummation of his immortal destiny. Science and philosophy, being addressed to the understanding or intellect, cannot exert this control, but leave the person where they find him, except as far as they give an awakening impulse to his religious nature. Thus religion is the fruitage of the tree of Spiritualism. In this view I am fully sustained by the intellectual author of the "Scientific Basis of Spiritualism," who says in that work: "All religions have had some form of Spiritualism for their basis. To ignore the religious significance of Spiritualism, to fail to recognize it as 'God's gift to a Sadducean generation,' is to be content with the husk, and reject the life-giving grain."

It is this element that I design in this discourse to analyze, discuss, and explain—to show what it is, and what it promises, when the grand tree, now a mere sapling, shall have advanced in its development, and reached the fruit-bearing stage.

Before proceeding, however, I must pause to define, as clearly as I can, what I mean by religion; since the word has been greatly misconstrued as to its etymological source, its proper significance in past usage, and its right application at the present time.

The word *religio*, as used by Cicero, and other Latin writers, was not derived from *religare*, to bind back, as some, following Lactantius, have asserted, but from *religere*, to think or ponder deeply, as being that which causes inward meditation or contemplation, leading to the inner life, the life of the soul, with which true religion is especially concerned. Religion

is essentially an emotion, arising from the activity of our spiritual nature, and directed to spiritual beings. It is indeed a tie; for it binds man to God, and all mankind to each other. Cicero defined religion as that which brings to the mind a sense of reverence and duty toward beings of a superior nature, who are called divine. The sense or feeling itself, when expressed outwardly, in ceremonial or in conduct, we call piety. The man who can conceive of no one superior to himself, no one to whom he can look up in loving adoration, can have no religion, the faculty on which it depends being in him dormant; and he cannot know what it is until that faculty is awakened. Extreme selfishness, pride, or egotism, is wholly inconsistent with spiritual or religious feeling, because religion is based upon reverence—reverence for some being who is felt to be not only above ourselves, but of a superior nature, superior in purity, goodness, wisdom, and power, superior in these respects to all that is merely human.

Epes Sargent, well known as a critical, scientific Spiritualist, who spoke of the "religious sentiment" as "genuine, legitimate, and universal," said: "Religion is the sentiment of reverence or of appeal, growing out of a sense of the possibility that there may be in the universe a power or powers unseen, able to take cognizance of our thoughts and our needs, and to help us spiritually or physically." This is a close approximation to the definition I have suggested. The Spiritualist who reveres the spirits of his "loved ones," his father, his mother, his child, or his friend in spirit-life—feeling or knowing, as you may say, that they are present with him, though passed on, or up, to a higher state of being—has a certain kind of religion, based on reverence, which may exercise over him a limited degree of restraint, as, for example, the conviction of a mother's presence would be likely to keep most persons from gross misconduct.

By religion, then, you will perceive that I do not mean religious belief or church dogmas, ecclesiastical systems, or external rites and ceremonies, for all these may exist without religion, but a condition and experience that belong to man's spiritual nature, to his immortal selfhood. A knowledge of spirit, an impression of the existence of unseen beings, and, usually, a belief in the future life constitute the foundation of all religion. If man dies like the dog, if he is but "The spouse of the worm, and brother of the clay," if there are no powers, or Power, above, save an inexorable and inexorable Law, which limits his career by physical birth at one end, and death at the other, and fixes all its incidents, cheating him with the false impression of selfhood, then, indeed, is religion but a delusion, a vain superstition, coming down to us from the infantile period of humanity.

Whence the conviction, nearly if not quite universal, among mankind in all conditions, that there exist unseen beings who have an influence upon them, for good or evil, who are to be regarded with fear, as possessing greater power; with awe, as of an unknown nature though kindred with humanity; or with affection and reverence for their benevolence and superior goodness? It is doubtless not only from natural insight or intuition, but from actual spiritual experience, as there must have been always more or less clairvoyance, more or less of what we now call mediumship among mankind. Indeed, in the childhood of civilization the spiritual senses seem to have been more generally open than in what we consider the period of maturity, or enlightenment; for this enlightenment is not of spiritual but of material things. "Heavenlies about us in our infancy," says Wordsworth; and for the same reason the savage, the child of Nature, often sees more of the spirit-world than the civilized man. The contemplation, adoration, and worship of these beings constitute what we call religion; which, therefore, must vary in its character with the objects of that worship. The savage represents such objects by idols or images, made of that which he can see and feel and handle. These serve to bring to his mind the unseen beings whom he dreads or reveres, and to symbolize their attributes, which are usually but the exaggerated faculties and characteristics of his own nature. As man advances in the scale of progress, the objects of his worship become more exalted in their moral attributes, until they rise to that highest point of conception—a Being of boundless love, wisdom, and power, the first of these being recognized as the grandest characteristic of the divine individuality.

The religious man—the man who exercises the religious faculty which all really possess—can, therefore, have as the objects of his adoration only spiritual intelligences, of various degrees or kinds of advancement; either mysterious, imaginary, spiritual beings, not kindred with humanity, malevolent or benevolent; human spirits of diverse qualities; or, finally, a supreme, spiritual Being, of limitless intelligence, love and power, recognized as the Source of all things and the Ruler over all.

Whether the idea of God, the Infinite, comes to the mind in this way or some other, I cannot here discuss; but it seems to me certain that it is preceded by a knowledge or impression of the existence of finite spiritual personalities; for of the latter the world is full of evidence, derived from testimony, uniform tradition, or actual experience. As Coleridge said: "The existence of God cannot be proved directly from any data supplied by materialistic observation; but when subjectively assumed; it is confirmed by such observation, since it harmonizes all things otherwise irreconcilable and inexplicable." The same mode of discovery and demonstration is used in

physical science. Kepler, for example, did not directly discover or prove the existence of the first law of planetary motion. He assumed that the planets' orbits are elliptical, and then experimentally showed that that assumption accounted for the observed facts.

Intellectualists become agnostic, pantheistic, or atheistic, because they undertake to prove the existence of God as they would demonstrate a theorem in geometry; whereas it is a proposition or truth that is not susceptible of such a demonstration. They ought to know that there are even geometrical theorems that can be proved only by showing that every supposition inconsistent with them must be false. The elements involved in this great problem, the Spiritualist, and the Spiritualist alone, possesses as demonstrated truths: These are the existence of spirits, and the law of spirit progression. Because, if these beings whom we call spirits exist, in various degrees of advancement or development, and this development is to go on without any conceivable limit, as it has been going on in the past during a period having no conceivable beginning, it necessarily follows that there are at the present time in the unseen world spirits whose development has reached a degree of completeness beyond all human conception, and who have thus acquired powers and faculties compared to which those that the most highly gifted mortal possesses are infantile and insignificant. Every such being would be as a God to us in this elementary state if he could ever become, in any manner or degree, an object of human contemplation. And yet his powers and attributes must still be only finite, and immeasurably below those of the Infinite Supreme, toward whom, as the goal of progression, he is ever advancing, but whom, though he can forever approach, he can never absolutely reach. What can this objective point of the immortal soul's aspiration be, that forever awakens the desire for greater progress, greater perfection, purity, power, and wisdom, but to come into nearer relationship with a Being, yes, a Personality in a proper sense, who continually beckons his children on and up to higher attainments, and awards to them a greater and greater share of his glory, grander illustrations of his perfection, wisdom, and creative power, and a deeper conviction of his exhaustless love; thus kindling within their souls a brighter flame of that divinity which is the essence of his own mysterious selfhood? Without him where is the stimulus that keeps up this unending career of progression? What are these onward-reaching, upward-aspiring souls striving for? Is it merely to know of the mysteries that surround them, merely to gaze on the wonders of a universe that has no intelligent Creator, a universe that, though it is manifestly but the expression of beneficence and love, is yet devoid of any conscious, loving Author? What insanity in the thought!

Suppose we admit what the materialistic evolutionist asserts, that the universe, both of matter and of mind, is but the result of the protoplasmic cell acted upon by its ever-changing environment, who, we must still ask, gave that wonderful cell the mysterious power to unfold itself progressively and to evolve in succession a plant, a brute animal, a conscious human being, with rational faculties and moral sensibilities, and then a disembodied spirit, an angel, an archangel, a God? Back of all this must there not be a living Personality, possessing in himself all the attributes which he has thus wondrously wrapped up and involved in the cell? No, my friends, not even the physical evolutionist can logically rule out God from the universe, for the Deity is immanent there beyond even the intellectual elimination of the materialistic scientist. The man whose knowledge of the great scale of being extends beyond the physical into the spiritual universe, and yet denies the Oversoul, the Author of all, can be neither logically sound nor spiritually discerning. "When," says John Fiske, "from the dawn of life we see all things working together toward the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The everlasting source of phenomena is none other than the infinite Power that makes for righteousness."

The materialist may fail to perceive this great truth, but how can the true Spiritualist, who should be able to grasp spiritual as well as material things, and make his spiritual experience, not materialistic facts, the basis of his philosophical speculations? The materialist, having no such experience either objective or subjective, may be expected to reason upon purely physical data, and hence must arrive at a negative or agnostic conclusion in regard to every theistic proposition; but how can the Spiritualist find an excuse for not following the light that ever shines for his guidance, but, instead of that, pursuing the fallacious glare of an intellectual sophism, that, like the *ignis fatuus*, leads him into a morass of bewildering speculation out of which he can find no path?

Hence I assert that Modern Spiritualism, in its fullness, in its demonstrated facts, its grand, rational philosophy, and the uplifting spiritual intuitions and experience to which it leads the contemplative, reverent mind—has within itself, beyond all else as yet vouchsafed to mankind, the two chief elements of the highest and purest religion: God and immortality! That the establishment of such a religion is the great end and aim of the present spiritual awakening every thoughtful, well-informed mind must clearly perceive; for this movement, so remarkable in its inception and in all the incidents that have thus far characterized it, most obviously had its origin in spirit agency, and has been carried forward by unseen

powers and intelligences, in spite of great earthly opposition. Its propagation, even its enemies are compelled to admit, has been rapid beyond all precedent; while the changes it has wrought in the religious ideas of the most civilized communities of the world are great, beyond any possible human estimate of appreciation. It is true, a vast variety of spirit agencies have been engaged in this work, good and bad, exalted and debased; but this fact does not militate in the least against the theory, so well supported otherwise, that the work accomplished has been no mere chance achievement, but the result of a design planned and carried out by divine instrumentalities in the spheres of beneficence and wisdom, acting always in the will of the Supreme, and according to his universal and immutable laws. Thus the whole movement, with its cause and concomitants, is but an incident in the spiritual history of this planet, bringing it forward to a new experience and a more advanced cyclic condition, and thus enabling its inhabitants to take another step upward and onward in its spiritual career. Surely this must be so if what I have urged is true, that the object of the movement is the establishment of such a religion as I have referred to, a religion that will not only permanently and steadily control mankind, but will lift them up to a higher plane of thought and life.

In further illustration of this great fact, let me suggest a few of the most obvious advantages possessed by the religion which has its basis in Modern Spiritualism, over the best of the prevailing religious systems.

In the first place, it does not depend upon tradition or doubtful scripture, but has its foundation in facts of daily experience and observation, or those supported by testimony both recent and indisputable, upon facts that have been scientifically investigated and accredited. Can we not logically and truthfully say that we know that our departed friends still live in spirit, that they still possess the elements of human personality, that they are all as happy as their condition and grade of development permit them to be, and that they are all supplied with means and opportunity for greater happiness and enlightenment, a higher development in spirit, and a greater elevation in true spiritual life? For I scarcely need say that spirit-life is by no means synonymous with spiritual life. Many may, indeed, be in spiritual poverty at present, like so many poor, indigent wretches in this mortal state; but, unlike the latter, the spirit paupers may all look forward to the attainment of spiritual wealth in the future. Happy are those who have not fallen from an earthly condition of opulence and luxury to utter destitution in spirit. In saying they are all as happy as their condition permits, I by no means exclude the idea of retribution in spirit-life for wrong-doing in this. I by no means gainsay the well-known fact that there are spheres or states of great suffering, as well as of inconceivable bliss, in the world beyond. But I do absolutely exclude the idea of punishment or vengeance inflicted by the loving Father of all. It is very true that "we reap as we sow"; and whatever our condition in spirit-life may be, it is the result of our character and conduct in the earth-life. The suffering endured by spirits is just as natural as the pain of mortal disease, leading to a state of natural health. It is always remedial; never vindictive, but the result of laws infinitely wise and beneficent.

Moreover, the religion of Modern Spiritualism is entirely rational, and conforms to our best intuitions; it presents to the mind no dogmas for compulsory acceptance and belief, no insoluble mysteries, and no theological absurdities inconsistent with our intuitive conceptions of a God of infinite love, wisdom and beneficence. It is universal and cosmopolitan, containing the good and true of all religions; for it recognizes the fact that there can be no "chosen people," to whom God extends the special favor of revelation, and by means of it salvation, but that all nations and races of men have received, and are, indeed, still receiving, revelations fitted to their physical, intellectual and moral condition, revelations that not only urge them forward to spiritual maturity—if I may use that expression—but check the materialistic decadence to which all are so liable in this gross and sensual life. The chosen people are the people who choose God for their guide, ever following the Inner Light which shines in the soul of every man, unless dimmed by passion, guilt, and self-will; and such, too, are the only "elect," while salvation is universal. I say, my friends, and I am not afraid to affirm, that the surest and safest postulate—safest, I mean, logically—to assume is the perfect justice of God; and that, instead of proudly claiming, with the distinguished Liberalist orator, the ability and right to re-judge that justice, we should endeavor to enlarge our conceptions of the universe, and seek to vindicate, not to condemn the Creator.

While the religion which is consistent with spiritualistic facts and principles, according to the best teachings of Modern Revelation, sanctions and enforces this view, and enjoins reverence and humility as the only state of mind that can be properly receptive of spiritual truth, it nevertheless has no sympathy with that worst form of idolatry, the worship of an anthropomorphic God, possessing and manifesting the attributes, good and bad, of weak and erring humanity. There is where the human mind displays its feebleness and its limitation to earthly, sensuous conditions; it cannot separate entity from its accidents, the essence from its external properties, the reality from the mode by which it is expressed and made an object of perception. Form is not essential to personal existence. Intelligence, conscious-

ness, and will may certainly exist without the material clothing which they have in this state of being. To a personality these are all that are essential. If the Creator has endowed his creatures with these sublime qualities in a limited degree, he must himself possess them without limitation; and if he does, he possesses a perfect personality, and one recognizable, though not wholly comprehensible by his finite intelligent offspring.

Enlightened Spiritualism cannot sanction anything even approximating to the worship of finite spirits; for, as I have already suggested, however advanced they may have become in spiritual development, it is just as much their duty and privilege to worship God as it is ours. Spiritually they must be nearer to him than we are, because more in harmony with his nature; but the Infinite Spirit, by his spiritual omnipresence, is with all his creatures whose desires and aspirations bring them in rapport with him. The omnipresence of God, it should be remembered, has no necessary relation to locality or space.

Let me also suggest very briefly that the intervention of God in human affairs is not logically inconsistent with the idea of universal and immutable law. The scheme of the Universe may be perfect from the beginning, and yet leave the infinitely wise and powerful Creator the office of Ruler as well. This, for aught we know, may be a part of the immutable plan of the Creator; may be, I say, in the physical universe, but in the spiritual, which involves the moral, I assert that it must be. Because, obviously, spirits are self-determinative beings; they have a will, a selfhood of their own; they are not mere automata or puppets, but, like God himself, in whose image in this respect they were created, they have a distinct individuality, or the germ of it, subject to unfoldment through the ages. That individuality cannot be destroyed by compulsory influence, though it may be guided by unconscious spiritual influence, because, obviously, its development cannot be accomplished unless it is left, within proper limits, to its free exercise. Now this, you will easily perceive, must bring into the moral or spiritual universe a disturbed condition of things, causing what we know as moral evil, and thus create the necessity for the intervention of God or his spiritual instrumentalities to guide, rectify, or restore, and thus must give scope for what is often referred to as Special Providence.

I only suggest this point here, which needs a much fuller amplification and illustration to show how it explains what, without regard to it, has puzzled so many minds, particularly as to the apparent inconsistency of moral evil with the infinite goodness of the Creator. According to the view I here present, all the occurrences of physical nature, as well as the events of human life on earth, constitute a means of discipline and unfoldment for man's free will, which is the same as man's individuality.

I present these considerations not for mere discussion but for careful reflection. I address your emotional, not merely your intellectual nature. I invoke your spiritual insight and experience, not your skill in argumentation. There is no truth so certain or so exalted but that it may be combated by logic or mystified by a cloud of words. Would that we were all as much in love with Truth as we are with our own opinions, then would our courtship of her more frequently end in success. The simplicity of the child has oftentimes more penetration into spiritual things than the intellectual acumen of the *savant*; for the wisdom of God is but foolishness to the worldly-wise egotist. Humility produces receptivity to divine truth, because it makes the mind negative, and prompts to that aspiration or desire that induces inspiration. Those who feel no need of assistance or enlightenment cannot desire it, and therefore will never obtain it. What we desire we attract, be it good or evil.

Are there any of you who have never felt the need of aid which could come from no mortal source? Do the teachings of Modern Spiritualism afford you no direction how to seek that aid? Do they, as some seem to think, tell you to rush to a medium and consult the spirits as to what you should do? If so, those teachings are simply the revival of a form of animism, or spirit-worship, below the Paganism of the Greeks and Romans. They, it is true, had their oracles, through which their deities could be consulted; but neither the Greeks nor the Romans ever put themselves in such a relation to the spirits of their relatives, friends, or ancestors. The Greeks had their *daimones*, household gods, or familiar spirits, as the Romans had their *Lares* and *Penates*, spirits of deceased relatives and friends, to whom they paid a kind of worship in acknowledgment of their guardianship; but ordinary fortune-tellers, diviners, soothsayers, and all that class of people, were held in nothing but contempt, as we clearly perceive by the manner in which they are spoken of by the satirists and other writers. Yet divination was held in great respect; for there were regularly-appointed augurs and haruspices, whose office it was to consult the will of the deities by certain prescribed modes of divination. The Grecian oracles had a very wide celebrity as the accredited means of obtaining the advice of their most exalted deities, especially Jupiter and Apollo, through the responses of the Pythian priestess or Sibyl. "Whoever," says William Howitt, "will convince himself what an establishment of daily-use, for ages, among the Greeks were the oracles, and what apparent cause they had for confidence in them, has only to refer to their histories. In Herodotus alone we find the most striking proofs of this in almost every

BANNER OF LIGHT BOOKSTORE.

NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, PROGRESSIVE, INFORMATION and MISCELLANEOUS BOOKS, of all kinds and prices. Terms Cash—Orders for Books, to be sent by Express, must be accompanied by all at least half Cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for Books, to be sent by Mail, must 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—cash and two 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 personal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for the 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 only 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.

BOSTON, SATURDAY, NOVEMBER 2, 1889.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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

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

THE AMERICAN NEWS COMPANY, 35 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER. LUTHER COLBY, EDITOR. JOHN W. DAY, ASSISTANT EDITOR.

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

Before the dawning light of Truth, Creeds tremble, Ignorance declines, 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,

THE BANNER OF LIGHT

will be mailed by its publishers, COLBY & RICH, 9 Bowditch Street, Boston, to

NEW SUBSCRIBERS

For Three Months, at the reduced price of

50 CENTS.

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

We shall print next week a *verbatim* report, prepared especially for THE BANNER, of a lecture delivered by the Hon. Sidney Dean, of Warren, R. I., before the Spiritualists of Newburyport, Mass., on the evening of Oct. 24th, wherein this talented and eloquent speaker considered THE PRACTICAL UTILITY OF SPIRITUALISM AS A PHILOSOPHY OR RELIGION.

The New City of God.

I people believe more than they used to in the possibilities of human progress, remarked a Boston divine in a recent discourse. They believe that these dreams can be brought down out of the sky, and organized as realities under the forms of human society. To that end he would try to find out which way the forces of the world are moving, in order that we may cooperate with them if it be possible, and help on the realization of humanity's age-long and long-deferred hope. Our only hope is in the faith that there has been advance from the beginning, that we are advancing forward and upward to-day.

There is the dream of John on Patmos. The earth, as he saw it, was under the control of the Evil Power. Humanity was in a hopeless condition, so far as itself was concerned. So John's dream is of an ideal divine, perfect city, not built on the earth, not the result of any human endeavor, but miraculously let down out of the heavens. His idea was that humanity could be saved only by divine interposition from without. He had no conception of humanity's achieving its own deliverance.

Augustine wrote the well-known book: "The City of God." The Roman Empire was in a state of decay, and he conceived the idea of the Church as a divine order miraculously constructed, miraculously created, to be built on the ruins of the Empire, and to be the embodiment of an ideal political and social as well as religious order. For many centuries after his time, European rulers set up the claim that they governed by divine right, and sought to surround their crowns with a halo of divine glory, setting themselves up as the ministers of God to organize and maintain human society. These dreams are vanished and gone, and belong to the buried past.

The Pilgrims and Puritans fled from religious persecution at home, and came to New England for the purpose of establishing here a divine political and social order, a kingdom of God on earth. None but church members were to be allowed any control in political affairs, and none others were permitted to vote. The laws passed by them were but translations of the divine law as recorded in the only book which they deemed infallible, as they understood it. But this fond dream of theirs succeeded only in becoming a sad lesson of narrowness, bigotry, intolerance and cruelty, meaning anything but freedom, peace or joy.

At the present time earnest efforts are making to realize a half-dozen dreams of a perfect social order. On the one hand, men are seriously striving to bring about a condition of anarchy through the abolishment of all social restraint. On the other hand are those who maintain a precisely contrary theory—people who believe there is too much individual freedom already. If their ideas could be carried out, they would simply make us all but fragments, parts, of a great social machine, with little enough individual liberty of any kind,

where every man, woman and child should live, not for himself or herself, but only for this ideal organism called society.

All these movements which are going on show the restlessness of humanity at the present time. It is restive under present conditions, under its burden of disease, of poverty, of crime. It is haunted by the ideal of a better state, and begins to believe it is in the power of men to radically change and better their conditions. No longer do they dream, but convert their dreaming into motive force for earnest endeavor. The great change that has come over our thought is to be noted. No one any longer believes that this new condition of humanity is to come by any divine interposition suddenly wrought among us from without. We all now believe in a development from our present condition into something that is higher and better. We would not need to change the surface of the earth a great deal. We desire that every one, in the first place, shall have opportunity to live a healthy physical life. This is the basis and foundation of all the rest.

Next, we would have mankind released from their over-burden of drudgery—we would abolish excessive labor. Enough wealth to release us from day-long drudgery, to give us time to cultivate the higher sides of human nature. There must be accumulated capital, and there must be leisure, before men and women can rise out of the animal stage and live in the human. This, said the pastor above alluded to, is our ideal condition of the world; a world in which we could all live healthfully, with opportunity to cultivate all the higher and finer sides of our nature, opportunity to live for music and literature, opportunity to think, to study, to remember and to forecast—in fact, opportunity to lead a human life. There never was a time in the history of the world when the common people were so well off as they are to-day, and they are becoming still better off every year.

The one purpose of God, in this mysterious life of ours, is the development of a soul, and the development of souls has not been waiting all these ages until we get a perfect earth and a finished condition of society. That process is going on all the time, and there is both time and room enough in God's universe to complete it in his own way. Therefore, we are not to think that all the time is wasted because our ideals are not yet realized. Man has been cultured and developed morally after the same method by which he has been developed physically and intellectually. People seem to think the existence of evil is a mistake, and no part of God's plan; but how could mankind be developed morally except through this struggle with evil, through making mistakes and falling and rising again?

The growth and political development of the people has from the first been toward the growth of the individual, and more freedom of action for the individual. The tendency is ever toward that form of society in which the individual shall count for more and more. But the thing we need to guard against at the present time is the thought that we can compass this most desirable end suddenly. That is sure to bring bitter disappointment.

One thing, at least, can be done, and it is of immense significance: we can, we ought, and we must, shorten the hours of labor for those who depend on their daily work for their daily bread. Man must be allowed to have a little time to cultivate himself in those things which make manhood. The tendency of all growth is from sameness toward variety. If we can learn anything from the history of the past as to what is going on to-day, it is that the outcome of evolution is to be an emphasizing, and lifting up higher, and a broadening of the range of individual life. The outcome of progress is to be the development of millions on millions of perfected individualities. The most perfect ideal of socialism the preacher held to be the natural and mutual interdependence of all these perfected individualities. We are to look for our ideal city not in the heavens, but growing up naturally here on the earth.

Max Mueller Again.

The latest published volume of Max Müller, the famous philologist, is given the title of "Natural Religion," and is made up of "The Gifford Lectures," delivered by him before the University of Glasgow in 1888. The title happens to be the same with that of Prof. Seelye's second book, which followed his deservedly famous "Ecce Homo" after a long interval, and proceeds to treat his subject with the same end in view, but after a different method. The book of Prof. Seelye comprised a historical study of religion, as an evolution of ideas; Max Müller, while practically aiming at and reaching the same end, deals in his Gifford Lectures with religion rather on the lines of language, along which he traces its progress from its earliest origin by the comparative method, thus making it a study of religious ideas as traced through the languages of the human race, rather than an evolution of those ideas in the more strictly historical sense.

While he is far from antagonizing Christianity in any way, but refuses to deny the reality of a revelation to man through Christ, his chosen position is that of a student of the steady growths of the human mind and conscience. What are so often classed as false religions must be conceded to contain much genuine truth. And it is precisely this view which he takes of the subject. He regards all the religions of history as having been valuable in their time and turn, and as having each done its allotted part in the development of the human conscience and life. To this comprehensive truth he gives the largest emphasis. Religion is derived from experience, according to his conception, and finds its expression as much in sensation as in perception. Hence any record of the different religions of the human race becomes an essential part of the record of human life and character. Here is where he differs essentially from Prof. Seelye, whose conception of the subject rests on the basis of ideas rather than experience, and illustrates the evolution of innate ideas more than of sensational experience.

It will thus be seen that the method of Max Müller is entirely scientific, and not ideal. He follows the historic lines of his theme, instead of indulging in speculation. He shows the parallel of regular religious growth, and the development of language. He avoids too large a curiosity into causes which he cannot find the facts to explain, and goes no further than these warrant him in expounding the subject which, in its varied relations, he has made the study of his life. He distributes natural religion under three divisions, corresponding to nature, man and self, within which the infinite has been perceived so far as it has been perceived; they are otherwise and scientifically recognized as

the physical, the anthropological, and the psychological. These divisions are severally illustrated in languages, myths, customs and sacred literature. Natural religion is not used by Prof. Müller as a religion belonging to or springing from the laws of nature, but that which grows out of human experience in all its forms. To elucidate his subject he reverts to the earliest people who have been really civilized.

Only such people have shown themselves capable of transmitting their beliefs so that they will be understood to the generations that succeeded them. The last chapter of this profoundly instructive book is wholly devoted to a consideration of the "Sacred Books of the East," which bear the strongest testimony to natural religion. It is none the less convincing because it is the testimony of so-called heathen. Truth is truth at all times and everywhere. Natural religion, says Prof. Müller, may exist without revealed religion, and he offers the profound suggestion that the neglect of the foundations of natural religion will very largely explain the increasing unbelief of the day. "What our age wants," he says, "more than anything else is natural religion. Whatever meaning different theologians may attach to supernatural religion, history teaches us that nothing is so natural as the supernatural. But the supernatural must always be superimposed on the natural. Supernatural religion without natural religion is a house built on the sand."

A single extract from this volume of twenty preliminary essays must conclude the present notice. Prof. Müller says—"The true object of the historical school is to connect the present with the past, to interpret the present by the past, and to discover, if possible, the solution of our present difficulties by tracing them back to the causes from which they arose. It is surely no very bold assumption that the greatest thinkers of India, Persia, Greece, Rome, of the Middle Ages, and of the whole of Europe since the revival of learning, are at least as good as we ourselves, and that they who have been our teachers and masters may continue to be our guides, even though we may pass beyond the point which they had reached. This is the position which I felt bound to defend against that other school of philosophers who seemed to think that our own inner consciousness is not only, as we all admit, a very important source of information, but should be looked upon as the one and only source from which to draw a knowledge and understanding of natural religion. They surely forget that even that inner consciousness of theirs is but the surface of the human intellect, resting on stratum upon stratum of ancient thought, and often covered by thick layers of dust and rubbish, formed of the detritus in the historical conflicts between truth and error."

Public Education.

In Edward Schiller's Hand-Book of Progressive Philosophy, published in 1871, the author says that "Education in the United States is forced into the hands of the State, for the simple reason that were we willing to give it to the clergy we should be called upon to decide upon which set of ecclesiastics to bestow it. We should have to say which, in our opinion, was the true and orthodox faith. Now as each church claims to be the only orthodox one, all the others must be wrong. It is easy to foresee that a selection of one church out of all others as being the true church, would not satisfy the majority of the people, even should it be done. There would be, not without cause, great dissatisfaction among the people, and education would not be advanced by the dissensions which would be sure to follow."

In another place he thus sets forth the motive for the establishment of universal education: "Now, in olden times, our primitive ancestors, having no wealth, had no necessity for laws or law-suits. When wealth, however, began to accumulate, the necessity for laws arose, and at the same time society began to divide itself into upper and lower classes, into producers of wealth and possessors of wealth. Labor and capital became separate and distinct from each other. The upper classes, by the possession of wealth, became possessors of leisure, and could acquire knowledge; while the lower classes were compelled to continue to work in order to sustain life. As a necessary consequence, the upper classes could, with more leisure, better food, and better dwellings, improve faster than their less fortunate fellow-men, and make greater progress in knowledge. But the inequality, in course of time, became so great that the upper classes themselves began to dread the brute-force of the lower ones, as displayed for instance in the great French Revolution. Hence arose the best remedy, namely, the adoption of Universal Education. The safety of society, it is now admitted, lies in universal education on the broadest possible basis, and to-day it has been made one of the chief duties of Government to supply the means to all classes for the development of the powers of the soul in such a manner as will benefit the individual and the State to the fullest degree."

Here is the primal cause of public education concisely stated, with the governing motive in establishing it. One can readily see the reason for keeping it out of sectarian influence.

Preserve Your Rights!

Several correspondents give, on our second and fifth pages, their views (and pertinent ones they are) as to the justice (?) of sumptuary medical legislation, etc.

While these statements apply with equal force to all localities where the question is mooted, our Massachusetts readers should feel a special prompting to consider the ideas set forth, and to rally in defense of their constitutional rights should the Allopats ask again of the Incoming Legislature on Beacon Hill that which has for so many years been regularly denied them by the intelligent law-makers there convened, viz., the formation of a Three-Headed Medical Trust in the old Bay State!

Caroline Whitaker and Henrietta Spooner, prominent officers of the Branch of Shakers at Enfield, N. H., were the guests recently of Col. W. D. Crockett—his daughter having previously visited their family. These ladies, intelligent and impressive in their mental characteristics—having much interest in the Spiritual Philosophy—called at THE BANNER office during their stay, and attended a séance with Mrs. M. T. Longley, which afforded them much satisfaction.

Ingratitude is everywhere the commonest as well as the meanest and most intolerable of human traits. Is it "obsession," or "possession," or what, that causes it to so often drop out? Who can tell?

What Coleridge Said Eighty Years Ago.

"Let us look backward three or four centuries," says Coleridge, at the close of his Seventeenth Essay in *The Friend*, written four score years ago. "Then, as now, the great mass of mankind were governed by the three main wishes—the wish for vigor of body, including the absence of painful feelings; for wealth, or the power of procuring the external conditions of bodily enjoyment; these during life, and security from pain and continuance of happiness after death."

"Then, as now, men were desirous to attain them by some easier means than those of temperance, industry and strict justice. They gladly, therefore, applied to the priest, who could insure them happiness hereafter without the performance of their duties here; to the lawyer, who could make money a substitute for a right cause; to the physician, whose medicines promised to take the sting out of their sensual indulgences, and let them fondle and play with vice as with a charmed serpent; to the alchemist, whose gold-tincture would enrich them without toil or economy; and to the astrologer, from whom they could purchase foresight without knowledge or reflection."

"The established professions were, without exception, no other than licensed modes of witchcraft. The wizards sat then on episcopal thrones, candidates for sainthood, and already canonized in the belief of their deluded contemporaries; while the one or two real teachers and discoverers of truth were exposed to the hazard of fire and fagot, a dungeon the best shrine that was vouchsafed to a Roger Bacon and a Galileo."

In his next Essay he animadverts on the fact that "it still remains the character of the mass of mankind to seek for the attainment of their necessary ends by any means rather than the appointed ones; and for this cause only, that the latter imply the exertion of the reason and the will. But for all things this demands the longest apprenticeship, even an apprenticeship from infancy; which is generally neglected, because an excellence, that may and should belong to all men, is expected to come to every man of its own accord."

Only a Poem!

The worshippers at the Westminster Presbyterian church, at Rockford, Ill., were recently startled out of their propriety by a discourse from Prof. E. L. Curtis, of the McCormick Theological Seminary, wherein he stated that according to his belief the book of Job was—simply a poem! embodying the ideal of some devout Israelite, and having its birth some time during the period of the Jews in exile.

He was not at all reticent as to his views, but averred that Job and his companion figures [Satan, included, we suppose] were only personages whose existence and expressions made up the action of the parable, and were dignified with the sombre splendors of poetic fancy, rather than those of objective verity. As one reason—and a powerful one, we think—for this view, he said that it was not reasonable to suppose that any man who had become so reduced by fasting and bodily suffering could utter such lofty sentiments as were ascribed to the man of Uz.

We are glad to chronicle the boldness of Prof. Curtis, in giving to his Orthodox hearers on this occasion his conception of this olden rune of what man should be under the hand of affliction: A view which several others of his profession have already espoused concerning the book of Job. In days gone by this very "unreasonableness" which he cites as regarded as one of the strong points in all biblical narrations, but this is strictly an analytical age, and one by one the modern credulists, under its magnetic attraction, are lifting up their heads, daring to look out upon the world over the dogma-barriers which have so long restrained them, and are—to a greater or lesser degree, in accordance with their mental stamina—demanding a place in their systems for enlightened reason.

"Origin and Growth of Suns and Worlds."

Our readers cannot fail to be interested in an article on page two of this paper, bearing the above title, and reprinted from a new book, purporting to have been written at the dictation of a spirit as a record of his experience in what to us is an unseen state of human existence. The ideas upon the subject considered are certainly new, and in whatever manner they may be received by those who, it must be admitted, are not in a position to accurately determine upon their correctness, will be found suggestive of equally new lines of thought.

Notice to Mediums in New York.

The attention of all mediums residing in New York City, or visiting the city professionally, is called to the report of the American Spiritual Alliance. They will see that The Alliance proposes to read at each of its sessions the name and address of all mediums, for the information of its members and those in attendance at its meetings. Mediums should send in the information asked for to J. Franklin Clarke, Corresponding Secretary, 59 Cedar street, New York.

Dr. F. L. H. Willis

Will speak at the First Spiritual Temple, Newbury and Exeter streets, Boston, the Sunday afternoons of November. He would like to make arrangements to lecture on the Sunday evenings of November within horse-car distance of Boston.

It is a true saying that "thought travels in the air, and intuitive minds drink it in," and that "coming events cast their shadows before." Such probably was the case with Mrs. Maggie Butler, the medium, who is reported to have stated at a public meeting in Cambridge, Mass., that a vision had been given her to the effect that at some future time a dire calamity in the shape of an incendiary fire would occur in that city. This, it seems, so stirred up the Rev. J. W. Sneath, pastor of the Wood Memorial church, as to induce him to make "Prophecy" the subject of his morning sermon last Sunday—upon which occasion he is reported as having said he had not much faith in nor fear of Mrs. Butler's prophecy, and did not believe that it was even in harmony with the principles of Spiritualism. He even intimated that its source of emanation was Hades! All which goes to show the bigotry of the man. If Bible prophecies were true, as theologians firmly believe, why should not prophecies of to-day be equally true? We aver that they are, in many cases, as we shall demonstrate in our next issue.

A Well-Merited Honor.

The readers of THE BANNER have for years been familiar with the name of E. A. Brackett, Esq., of Winchester, Mass., as that of a cogent and reliable writer on spiritualistic affairs; and all will, we are sure, share with us in the pleasure we take in announcing that his character as a worthy citizen and an estimable gentleman has just received endorsement at the hands of the Executive of this Commonwealth.

Mr. Brackett has for twenty years been connected with the Massachusetts Fish Commission—having joined it at the suggestion of the then Governor and Theodore Lyman (who was at the time on the Commission himself). For fifteen years he has served as chairman—his last term closing with June, 1889. Owing to a demand from parties at the sea-shore that one of their number be grafted upon the Commission, some opposition was made to his reappointment—not personal to him, but for the purpose of replacing him by one of their own coterie. This called forth an exhaustive examination and review of his official labors, and resulted in his being renominated and unanimously confirmed by the authorities at the State House, and he now enters upon another five years of Chairmanship of this important branch of the Commonwealth's service. The most satisfactory part of this action by the Governor and Council lies in the fact that Mr. Brackett made no request to be reappointed, but was content to rest the whole matter upon his past official record—whereby he had secured during this long term of service the respect and esteem of the leading men of Massachusetts with whom he came in contact.

List of Meetings.

On our third page will be found a list of Spiritualist meetings held in various parts of the country.

Friends knowing to any errors therein will confer a favor by notifying us and sending the necessary corrections.

We stand ready to print, free of charge, such notices of this character as may be furnished us from other places not yet included in this list. Secretaries or directors of Spiritualist meetings will please note this fact.

Woman Suffrage.

The twenty-first annual meeting of the Rhode Island Woman Suffrage Association took place in Providence, Oct. 24th. Mr. Edwin D. Mead, of Boston, Mrs. Anna Garton Spencer, Rev. J. W. Hamilton, of East Boston, and Rev. F. A. Hinckley were the speakers in the afternoon. In the evening Mr. Henry P. Blackwell spoke on "The Outlook of the Cause in the Northwestern States."

The *Boston Post*, in a recent issue, speaks cautiously concerning the fine edition of Mr. Massey's stirring compositions entitled: "My Lyrical Life: Poems Old and New," (First and Second Series), just issued in this city by Messrs. Colby & Rich. "These two pretty volumes of Mr. Gerald Massey's verses," it says, "although they are mainly reprints, will probably be the first introduction of many persons in America to this poet. The war poems—which Mr. Massey chooses to call 'War-Waits'—and an occasional ballad, ring true and firm. When Mr. Massey is stirred to martial ardor, he can be vigorous and impressive." The *Post* is pleased to criticize other portions of Mr. M's work, but we assure it that its fears in this direction are utterly groundless—that his "head" is all right as well as his "heart"—and that the edition is having a good sale in this country.

Ex-Premier Gladstone, in the course of a recent speech at Chester, Eng., wherein he pointed out clearly the progress made in bettering the condition of the English working-men during the last fifty years, paid the following tribute to the men of '76 in America: "It was," he remarked, "no extra vagary to say that, although there were only two millions of people in the thirteen States at the time of the Revolution, the group of statesmen that proceeded from them were a match for any in the whole history of the world, and were superior to those of any one epoch. Their fortunate appearance was undoubtedly due to well regulated, muscular freedom."

We are informed by a correspondent that the New Jersey Medical Society in May voted to have no Medical Examiners' Bill before the Legislature of the State the coming winter. A recommendation of this character was presented, and the Society, after a heated discussion, adopted the report. A few more honest judicial decisions like that of the Supreme Court of New Hampshire would prove a panacea—wherever administered—for proscriptive class-legislation regarding medical matters.

Mrs. Cora L. V. Richmond officiated Oct. 12th at the marriage of Miss Kate Richmond and Frederick W. Coen, of Rogers Park, Ill. The day was also the anniversary of the marriage of Mr. and Mrs. William Richmond, which was duly celebrated, making the occasion doubly joyful.

There are not such great differences in men, intellectual or otherwise, that one can take it upon himself to endeavor to discredit another, when differences of opinion exist between them.

Mrs. Helen Stuart-Richings.

Mrs. Helen Stuart-Richings has just closed a month's engagement in Anderson, Ind. The meetings were a marked success and very satisfactory, not only to Spiritualists but to others. The Sunday services and the socials held during each week were well attended. Her first lecture was alluded to by *The Anderson Democrat* as follows:

"Mrs. Helen Stuart-Richings, who is well known to Anderson people, and highly esteemed on account of her brilliant talents as a public speaker, gave a lecture last evening at Western's hall. Quite a large audience was present to hear her." Extended notices were given of subsequent lectures, further reference to which we shall make next week. Mrs. Richings gave an entertainment at the National Military Home, Dayton, O., on the 31st ult. She speaks for the Pittsburgh Society the Sundays of November, and would accept a few engagements for week-night lectures in the immediate vicinity. Address, P. O., Boston, Mass., or (during November) care Wm. Fleming, Green Tree, Penn.

Hon. J. G. and Mrs. Walt, of Sturges, Mich., celebrated the fiftieth anniversary of their married life by a very pleasant reception at their home on West Chicago street, Saturday, Oct. 10th. About one hundred guests were present, and the exercises partook of a congratulatory and pleasantly retrospective character.

Robert Cooper, of Eastbourne, Eng., whose sight has been defective many years, has visited London for the purpose of undergoing an operation for cataract.

NEWSY NOTES AND PITHY POINTS.

SELF-CONTROL.
Prune thou thy words, the thoughts control
That o'er life's sweet and bitter flow
They will come within thy soul
And change to purpose strong.
But he who lets his feelings run
In soft, luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.
—Cardinal Newman.

A long account in the daily papers tells the story why Secretary Blaine declined to be a candidate for the presidency.

Secretary Noble's broom is rapidly sweeping the dust from the United States pension bureau.

Two notorious outlaws have just been "lynched" in West Virginia.

A New Haven policeman, who has gained a reputation for his "nerve," made the acquaintance of one of the South American delegates in an amusing manner last week. Addressing him in his most polite manner, he asked: "Are you one of the foreigners, sir?" "I am," was the reply. "I come from Chili." "Shake," exclaimed the policeman. "I am a foreigner myself. I come from Ireland."

Three Hungarians have murdered a hotel keeper in Scranton, Pa.

The very successful debut in this country of little Otto Hegner, the boy pianist—who is undoubtedly a spiritual medium, controlled by some expert spirit artist—occurred in Steinway Hall, New York, last Saturday. He is booked to appear in Music Hall, this city, on Thursday evening of the present week. It is said that Otto began to play on the piano when he was but five years of age, and first appeared in public two years afterwards.

The Boston Daily Globe has been sued for an alleged libel, says *The Record*.

"Is marriage a failure?" is a query often propounded of late years. If the court reports of divorce cases in this city which appear in the daily prints are any criterion, we should say it is pretty dangerous business to enter into.

We understand that Mr. J. J. of the New York *Celestial City*, has retired from that establishment.

THE EYES OF FLAT FISH.—It is not generally known that the young flat fish have an eye on each side of the body, and it is only in the adult stage that the eyes are both on one side. There has been much discussion among scientific men as to the mode in which the change takes place, but in the flounder it has been observed to travel over the ridge of the head, while in some other fish it passes directly through the soft tissue of the young fish to the other side.—*Ex.*

A popular tree of unusual size was felled on the farm of Dr. D. H. Combs, in Ulica township, Clark County, Ind., and as it struck the ground a large limb broke off, in the heart of which was found the antlers of a deer, a cow's horn and a number of curious shells. The mystery is how they got there.

The World's Fair or International Exposition to be held in the United States during the year 1892, commemorative of the landing of Columbus and the opening of the New World to settlement and civilization, will be the most interesting industrial event of the century. While Congress must appoint the city where it is to be held, four prominent "ballistics" have been already mentioned, Washington, New York, Chicago and St. Louis, and the inhabitants in all these are duly excited in the effort that fair "to habon."

The average cost per mile of a transatlantic submarine cable is about one thousand dollars.

The subjoined epitaph was written by Dean Swift, then chaplain to the Earl of Berkeley:
Here lies the Earl of Suffolk's fool,
Men called him Dicky Pearce;
His folly served to make folks laugh,
When wit and mirth were scarce.
Poor Dick, alas! is dead and gone!
What signifies to cry behind
Dick's eyes are still behind
To laugh at by-and-by.
Aged LXVIII.
Buried 1778.

A small quantity of a two per cent. solution of carbolic acid, sprinkled on sheets, coverlets, pillows, and the wall next the bed, will, it is said, effectually repel the attacks of mosquitoes. As a further precaution, the face and neck may also be slightly wetted with the solution.

The **BANNER OF LIGHT**, the oldest spiritual journal in the world, was built up by doing good to others; by rendering good for evil; by giving help to the poor. The destitute and the suffering have asked aid of THE BANNER and have never been disappointed. Its beautiful messages, given by two pure and lovely mediums, should be read by every true Spiritualist in the land. Its pages are full of those which are uplifting and elevating to every human soul.—*Twilight, August, Me.*

Patient.—"Great heavens! young man, that's pretty strong medicine." **Young Doctor.**—"Yes, it's very powerful. Sometimes it cures and sometimes it kills." **Patient.**—"Well—I say—here, young man, is there any danger in my case?" **Young Doctor.**—"I can't tell for an hour yet, Mr. Moneybags. Now calm yourself."

One of the remarkable things in Utah is a mountain near Salt Lake City completely covered by oyster-shells.

A committee is being formed for the purpose of considering plans for the construction of a ship canal to connect Berlin with the Baltic Sea.

Says Don Platt, in *Debord's Magazine*, of which he is editor: "A hundred and sixty thousand miles of railroad, distributing the entire products of the country, are under the control, and literally the ownership, of less than sixty families, and this fearful monopoly comes from and depends upon the franchise given by the government."

While in England the Shah of Persia became infatuated with cape coats, and had a large number made of different colors and materials.

The great minds are those with a wide span, which couple truths related to, but far removed from, each other. Logicians carry the surveyor's chain over the track of which these are the true explorers.—*O. W. Holmes.*

The Sixth Corps, which France proposes to double on account of the increase of the German garrisons in Alsace-Lorraine, is now centered at Nancy. The Eastern Railway facilities will be increased by doubling the lines running from Lille, Lyons and Besancon to the German frontier.

"Take no step backward," says a decided oracle. Of course stand right up and let the mule kick you if you happen to be too near the focus of his backward swing.—*New Orleans Picayune.*

FRIDAY LUCK.—"The idea that the Power which governs the universe (call it by what name you choose) takes note of a particular day in our mush-room Roman calendar—measuring time by the dial of eternity—and is so petty vengeful as to visit 'bad luck' upon human beings who begin a journey on that imaginary day, is so belittling to Providence or to Fate that it is strange that it could find lodgment in any intelligent mind."

Fond Wife.—"What are you busy at?" **Young Physician.**—"I am writing a letter to the newspapers, abusing Dr. Blank, the great scientist." "But Dr. Blank has never done you any harm, and you agreed with his theories." "True; but it is against the rules for physicians to advertise, and I must get myself before the public somehow."—*New York Weekly.*

The Journal of Marie Bashkirtseff, a young Russian artist who died in Paris in 1884 at the age of twenty-three, and which has attracted the admiring attention of the foremost critics of Europe, will be published by Messrs. Cassell & Company about Nov. 15th. Among the most enthusiastic in their praise of this Journal is the Rt. Hon. Wm. E. Gladstone, who in an article in the *Nineteenth Century* pronounces it "a book without a parallel."

A meeting of citizens was held at the Old South Church Oct. 26th, in commemoration of the visit to Boston and vicinity of President Washington one hundred years ago. It was also made the occasion for the inauguration of a movement to raise five thousand dollars to be devoted to the restoration and

completion of the monument over the grave of Washington's mother, which, fifty years ago, a public-spirited gentleman of New York City undertook to erect at Fredericksburg, Va., but by reason of his failure in business the monument was not completed, and has been neglected. We print our seventh page the poem written for and read by Miss Edna Dean Proctor in honor of this occasion. An appeal is made for funds to further the plan. All communications may be addressed to the Old South committee, Old South Meeting House, Boston, Mass.

Somebody who conceals his identity behind a typewriter remarks that the flood was a Nonhabitable affair.

It is stated that the Prince of Wales has been warned by his physicians that he has Bright's disease incurably fastened upon him, and that the chances are felt to be against his living through next year. The Queen, it is reported, is devoting more time to state affairs and to routine work than customary, and gives her evenings now almost entirely to listening to solemn music.

Mr. Peretti is a rival of Ignatius Donnelly. He has written a long book trying to prove that Columbus was a Corsican.

Prof. J. W. Cadwell.
This veteran disciple of Mesmerism and Spiritualism is—as will be seen by his announcement in another column—to continue his developing circles, evening entertainments and Sunday lectures in the Ladies' Aid Parlor, 1031 Washington street, Boston, for some time to come. We understand the series has thus far been well attended.

On Sunday last Prof. Cadwell spoke on the subject of "Prophecy." He related several prophecies made by his mesmeric subjects after they had been taken from him by control by the power of the human spirit, that had been fulfilled in every particular as he could prove by reliable witnesses; and compared a reasonable belief in a belief in Spiritualism to a belief in Bible stories, including the prophecy of the destruction of Nineveh in forty days; and asked if such prophecies could have originated in the mind of the Infinite? It is suggested that the Rev. J. W. Sneath take that prophecy as his text Sunday, and tell his congregation what, in any, good could come from a heavenly prediction that was never fulfilled!

Mrs. J. C. Ewell.
One of our oldest and best trance mediums, has removed from her late residence to No. 96 West Springfield street, Boston, where she will be pleased to see her friends and patrons. We have known this lady for many years. Her gifts are varied, and particularly adapted to the needs of those who are naturally of a religious turn of mind, but who at the same time are undecided as to the reality of a future state of existence. To such she—rather her spirit guides—give consolation, and strive to imbue the minds of such inquirers with a knowledge of the hereafter. Mrs. Ewell under control seldom if ever makes a mistake in diagnosing disease, while at the same time she possesses magnetic power to heal, whether the illness of the body or mental infirmity.

Reduction in Price.
Of C. P. Longley's Handsome 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 one 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.

Mr. Lydia F., widow of Wm. A. Dunklee, is spending some time in Cincinnati, O. A correspondent informs us that her husband's prophecy, given some two weeks after his departure to spirit-life, i. e., that she would have a new spiritual unfoldment in mediumship, is being verified. The gift of independent slate-writing has appeared, and her husband's name has been written in this manner; he has also showed himself to her, placing his hands upon her head, and talking in an audible voice.

We would call the attention of our readers to the advertisement of George T. Albion, on page seven. It has been under the care of Mr. Albion that such mediums as Helen C. and E. Gertrude Berry, Hattie C. Stafford and many others have been developed into the work.

Dr. D. J. Stansbury, medium for independent slate-writing, will, we are informed, visit Philadelphia early in November, and be in Washington, D. C., during December.

A new Children's Progressive Lyceum has been established in Liverpool, Eng.

The Proposed Medical Bill.
To the Editor of the Banner of Light:
It is highly essential that all voters who desire equal rights before the law in medical practice should ascertain the views in this regard of those they are called upon to cast their votes for to represent them in the approaching session of the General Court. A little time devoted to preliminary work before the election now so near at hand is equally important with, if not far more valuable than, time and money spent to convince a judiciary committee that there is no necessity for any new enactment to protect the people or punish the guilty who have been engaged in and caused considerable misadventure connected with the medical practice.
Well-informed voters know that in last year's hearings on a medical bill, the most gifted talent in the State, and a large array of fact and evidence failed to convince the nine lawyers who composed the Judiciary committee—to which the petition was referred—as they reported a bill after four and a half months' incubation in the committee-room. In this case the evidence was so overwhelming that the committee was either not read, or if so, was forgotten by the members of the Legislature before they were called to vote, thus proving a loss of time and money to a great extent.
All well-informed citizens know that the present laws are sufficient for practical purposes in a free country, where justice should be the ruling order of things.
A great work can yet be accomplished before the General Court convenes providing that some intelligent voter in each district will go direct to his nominated member and ask him what will be his vote on the issue in case the Massachusetts Medical Society shows its acquiescence in what was proposed at its late session in June last. It is to be hoped that the public will be so pronounced on this issue before election that the members chosen will discover that no greater injustice could be suggested than that would ensue if the committee were to legislate themselves—which such a bill would do in case it was enacted. Ask any nominated candidate for the Massachusetts General Court if he would like the State laws to decide what mode of treatment or practice should be employed by the medical profession, whether he would consider it just—if he did not regard it desirable to take the one legalized—that he must go without a doctor. And further, if he should employ a so-called irregular practitioner, how he would like to find the latter liable to fine and imprisonment, as is now the case in other States where the people are in bondage in medical matters. A few such questions on the issue would act as "eye-openers," and have a tendency to prevent the Alibiotic struggle in the Legislature that has been going on yearly for so long—at great expense to the people and the State.
Remember that there is a great principle at stake in this case. The BANNER has labored to its credit—has done a large amount of work in past years as a free will offering, and has recently announced editorially that it is ready to continue that work unswervingly to the end; and in this service for humanity it should receive the aid and support of the friends of freedom in this State, both as to its circulation and its efforts. The remonstrants against any "doctors' plot law" in Massachusetts have all the fact and argument on their side, and their persistent refusal to preserve the people's rights; said remonstrants are not aggressive in this work, but will act on the defensive, until the Massachusetts Medical Society places its petition for a medical monopoly before the general court. They cannot consistently except to be prepared for the emergency in case it arises.
I am permitted to announce that any citizen of Massachusetts having interest in the defeat of the proposed medical bill, on sentence to Boston, receive by return mail a blank for a remonstrance petition, to which said individual can obtain signatures in his or her city, town and vicinity. These lists, thus given in the BANNER, are when and where to send them; this remark also applies to all who have already cut the remonstrance from THE BANNER's columns, and have obtained signatures thereto.
Boston, Mass.

MOVEMENTS OF PLATFORM LECTURERS.
(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)
Mrs. Abby N. Burnham is lecturing in Denver, Col., to good audiences—so a correspondent writes.
G. H. Brooks closed his engagement in Washington, D. C., Oct. 27th. His labors there have been very successful, and he is now on his way to New York City, where he will lecture on November, where his address will be 11th street, corner McFarland street, care Jetter Way.
Dr. J. W. Mansfield has attended the different camps meetings in New England the past summer, and is now on his return trip to California, purposing to permanently reside in San Francisco.
J. W. Fletcher speaks in Brooklyn, N. Y., during November; Philadelphia, Pa., December; January, in Brooklyn, and Bridgeport, Conn.; March, Brooklyn; April, Springfield, Mass.; May and June, Brookline; July, New York City, where he will lecture on the West 10th street, New York City.
A correspondent writes that F. H. Roscoe, of Providence, R. I., anticipates commencing at an early date a course of lectures under spirit-control in Brooklyn, N. Y., before a newly-formed free and independent spiritual society.
Edgar W. Emerson will speak in Norwich, Conn., Nov. 3d and 10th; Mansfieldville, Conn., Nov. 8th; Worcester, Mass., Nov. 17th and 24th; Springfield, Nov. 18th.
Mrs. H. S. Lake will speak, during November, for the Spiritual Society of Albany, N. Y. Next Sunday her subjects will be: "The Resurrection and the Life" and "Character-Building."
Mr. Frank Algerton spoke in Lynn Oct. 27th; he will be in Portland, Me., Nov. 3d and 10th; Haverhill, Nov. 17th and 24th; Lynn, Dec. 1st and 8th; Newburyport, Mass., Dec. 15th, 22d and 29th; first two Sundays in Andover, Mass., in Lowell, Mass., in Philadelphia; last two Sundays in April in Haverhill; last two in Worcester; May, in Portland. Address care J. W. Fletcher, 9 Bowdoin street, Boston, Mass.
Mrs. A. E. Cunningham will speak and give tests for the Spiritual Society at Paul River, Mass., Sunday, Nov. 3d; will be at Westboro' Nov. 10th, and New Bedford, Dec. 8th; will be pleased to make further engagements as platform test medium. Address 459 Tremont street, Boston, Mass.
Mr. J. Frank Baxter closed last Sunday a successful lecture in Brockton, Mass. He will lecture next Sunday in Fitchburg, and the remaining Sundays of November in Portland, Me.; Tuesday and Wednesday evenings, Nov. 12th and 13th, in Augusta, Me.; Tuesday, Wednesday and Thursday evenings, Nov. 19th, 20th and 21st, in Foxcroft, Me.; and Friday evening, Nov. 22d, (an extra) in Portland, Me. The Sundays of December he will speak in Worcester.
F. A. Wiggins is re-engaged in Chelsea, Mass., Nov. 17th; January, first two Sundays; Portland, Me., first two Sundays; on route to Galveston, Texas, where the lecture during November; are engaged at New Orleans for December. Address as per route.
Miss J. Rhind is now located in rooms at 31 Common street (fifth door from Tremont). She is prepared to answer calls to lecture and give tests and visions from the platform in and near Boston.
Oscar A. Edgerly, of Newburyport, spoke Sunday, Nov. 2nd, at the Belfast Open House, and gave successful two months' lecturing tour in Eastern Maine. He is engaged in Massachusetts for the first three Sundays of November. Would like to make engagements for the last Sunday of November in Massachusetts. Will be in New York the month of December.
A. W. S. Rothermel can be addressed at the post-office, Chicago, Ill., after Nov. 1st.
G. W. Kates and wife closed a successful engagement in St. Louis, Mo., Oct. 27th. They were dated at Piedmont, Mo., Oct. 28th, and at Akadephia, Ark., Oct. 29th, on route to Galveston, Texas, where the lecture during November; are engaged at New Orleans for December. Address as per route.
FOR NEUROSES, USE HORSFORD'S ACID PHOSPHATE. Dr. W. C. HANSFORD, Minneapolis, Minn., says: "I used it in a case of acute rheumatism during convalescence; the particular symptoms I wished to relieve were sleeplessness and nervousness, and the results were all I desired."

TO INQUIRERS.
As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Special Notice to Subscribers.
The date of the expiration of every subscription to THE BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publisher to keep the paper in circulation, and to have the circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.
COLBY & RICH, Publishers.

For Sale at this Office:
THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in New York, 3 cents.
THE BAZAAR OF LITERATURE. Published weekly in New York, 10 cents.
THE BAZAAR OF NOTES AND QUERIES, with Answers in all departments of Literature. Monthly. Single copy, 10 cents.
RELIGIO-PSYCHOLOGICAL JOURNAL. Published weekly in New York, 10 cents.
THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.
THE PATH OF KNOWLEDGE. Published monthly in Fort Wayne, Ind. Single copy, 10 cents.
THE TWIN-BROTHER. Published weekly in New York, Single copy, 5 cents.
THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published weekly in New York. Price 10 cents.
THE THYRACOPHIST. Monthly. Published in India. Single copy, 10 cents.
THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.
THE PATH OF KNOWLEDGE. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.
THE PATH OF KNOWLEDGE. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.
THE PATH OF KNOWLEDGE. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

ADVERTISING RATES.
Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion. The Special Notices forty cents per line, Minimum, each insertion.
Readers of Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, 10 cents per line, 50 cents per page.
Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.
Only small and light cuts will be allowed in the advertising columns. When accepted, our best position on the page will be given, and the price will be one-half price in excess of the regular rates.
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.
THE BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that a dishonest or improper person is using our advertising columns, they are at once interrupted.
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.
Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Oct. 5. 13w
Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 45 Warren Ave., Boston, Mass. Oct. 5. 13w
J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.
To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

STOUT PEOPLE.
OBESITY safely cured by one who has been a fellow sufferer. Send stamp for particulars. DR. EDWIN BARNARD, 115 Zillock street, Paterson, New Jersey. Oct. 16.

A LIGHT EQUAL TO GAS.
EVERLASTING WICK great improvement on the old kerosene lamp. No trimming, as it will never burn out. Nothing but the oil burns, and the wick is made of "Mineral Wool," which cannot burn, and so there can be no escape of black smoke or soot to discolor the walls, &c. Gives a white, clean, brilliant light. We guarantee satisfaction. Agents can make for themselves. Retail price, 10 cts. each. We will send 3 sample wicks for 10 cts. Small size wicks, 20 cts. per doz. 25 cts. per gross. Medium size, 25 cts. per doz., \$2.75 per gross. Large size, 30 cts. per doz., \$3.25 per gross. One gross, assorted sizes, \$7.10. Postage 5 cts.
Address, **F. O. WEHOSKEY,** 20 Washington Street, Providence, R. I. Nov. 2. 200

Development of Mediumship.
BY MESMERISM, Ladies' Aid Hall, 1031 Washington street, Boston. Every Monday, Thursday and Saturday, 2 to 4 P. M., by PROF. CADWELL. Same evenings, with scientific experiments in Mesmerism, &c.; 10, 15 and 20 cts. Teaches how to mesmerize. Will give Magnetic Treatments. Terms very reasonable. Makes experiments at above place and hours, &c. for first week. Illustrated Lectures on Mesmerism, &c. 2:30 and 7:30, on Mesmerism and Spiritualism. Nov. 2. 1w

DEVELOPMENT.
THE Spirit Band controlling MRS. O. B. BLISS, the well-known Materializing Medium, will devote attention to the development of Mediumship in individuals in the form of application personally or by letter. Persons at a distance can make appointments for sittings at certain hours and on certain days, which will take charge of their unfoldment in the special phase for which they are best adapted. Special attention given to Materialization. For information, write to MRS. O. B. BLISS, No. 8 Dwight street, Boston, enclosing stamp for reply. Nov. 2.

PROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Age, stamp, and hour of birth if possible. 1w Nov. 2.

DR. FRED CROCKETT, 31 Common street, Boston, will hold circles by appointment for test and development, in cities near Boston. 2w Nov. 2.

ASTROLOGY—Would You Know The Future? Accurate descriptions. Important changes, horoscope and free. Sep. 10, 15 and 20 cts. Lower with stamp. No calls. P. TOMLINSON, Nov. 2. 1w 229 Meridian street, East Boston, Mass.

PRACTICAL INSTRUCTION IN ANIMAL MAGNETISM. By J. P. DELEUZE. Translated by Thomas Hartshorn. Revised and with an Appendix of Notes by the translator, with letters from eminent Physicians and others descriptive of Cases in the United States. The work contains chapters on the following subjects: Life, Death, &c. Chap. I. General Views and Principles; 2. Of the Processes; 3. Of the Effects and their Indications; 4. Of the Accessory Means to Increase the Magnetic Force; 5. Of the Uses of the Direct Action; 6. Of Precaution in the choice of a Magnetizer; 7. Application of the Direct Action; 8. Of the Indications of the Direct Action; 9. Of the Means of Avoiding Inconveniences and Dangers; 10. Of the Means of Developing in Oneself the Magnetic Force; 11. Of the Means of Developing in Others the Magnetic Force; 12. Of the Means of Developing in Oneself the Magnetic Force; 13. Of the Means of Developing in Others the Magnetic Force; 14. Of the Means of Developing in Oneself the Magnetic Force; 15. Of the Means of Developing in Others the Magnetic Force; 16. Of the Means of Developing in Oneself the Magnetic Force; 17. Of the Means of Developing in Others the Magnetic Force; 18. Of the Means of Developing in Oneself the Magnetic Force; 19. Of the Means of Developing in Others the Magnetic Force; 20. Of the Means of Developing in Oneself the Magnetic Force; 21. Of the Means of Developing in Others the Magnetic Force; 22. Of the Means of Developing in Oneself the Magnetic Force; 23. Of the Means of Developing in Others the Magnetic Force; 24. Of the Means of Developing in Oneself the Magnetic Force; 25. Of the Means of Developing in Others the Magnetic Force; 26. Of the Means of Developing in Oneself the Magnetic Force; 27. Of the Means of Developing in Others the Magnetic Force; 28. Of the Means of Developing in Oneself the Magnetic Force; 29. Of the Means of Developing in Others the Magnetic Force; 30. Of the Means of Developing in Oneself the Magnetic Force; 31. Of the Means of Developing in Others the Magnetic Force; 32. Of the Means of Developing in Oneself the Magnetic Force; 33. Of the Means of Developing in Others the Magnetic Force; 34. Of the Means of Developing in Oneself the Magnetic Force; 35. Of the Means of Developing in Others the Magnetic Force; 36. Of the Means of Developing in Oneself the Magnetic Force; 37. Of the Means of Developing in Others the Magnetic Force; 38. Of the Means of Developing in Oneself the Magnetic Force; 39. Of the Means of Developing in Others the Magnetic Force; 40. Of the Means of Developing in Oneself the Magnetic Force; 41. Of the Means of Developing in Others the Magnetic Force; 42. Of the Means of Developing in Oneself the Magnetic Force; 43. Of the Means of Developing in Others the Magnetic Force; 44. Of the Means of Developing in Oneself the Magnetic Force; 45. Of the Means of Developing in Others the Magnetic Force; 46. Of the Means of Developing in Oneself the Magnetic Force; 47. Of the Means of Developing in Others the Magnetic Force; 48. Of the Means of Developing in Oneself the Magnetic Force; 49. Of the Means of Developing in Others the Magnetic Force; 50. Of the Means of Developing in Oneself the Magnetic Force; 51. Of the Means of Developing in Others the Magnetic Force; 52. Of the Means of Developing in Oneself the Magnetic Force; 53. Of the Means of Developing in Others the Magnetic Force; 54. Of the Means of Developing in Oneself the Magnetic Force; 55. Of the Means of Developing in Others the Magnetic Force; 56. Of the Means of Developing in Oneself the Magnetic Force; 57. Of the Means of Developing in Others the Magnetic Force; 58. Of the Means of Developing in Oneself the Magnetic Force; 59. Of the Means of Developing in Others the Magnetic Force; 60. Of the Means of Developing in Oneself the Magnetic Force; 61. Of the Means of Developing in Others the Magnetic Force; 62. Of the Means of Developing in Oneself the Magnetic Force; 63. Of the Means of Developing in Others the Magnetic Force; 64. Of the Means of Developing in Oneself the Magnetic Force; 65. Of the Means of Developing in Others the Magnetic Force; 66. Of the Means of Developing in Oneself the Magnetic Force; 67. Of the Means of Developing in Others the Magnetic Force; 68. Of the Means of Developing in Oneself the Magnetic Force; 69. Of the Means of Developing in Others the Magnetic Force; 70. Of the Means of Developing in Oneself the Magnetic Force; 71. Of the Means of Developing in Others the Magnetic Force; 72. Of the Means of Developing in Oneself the Magnetic Force; 73. Of the Means of Developing in Others the Magnetic Force; 74. Of the Means of Developing in Oneself the Magnetic Force; 75. Of the Means of Developing in Others the Magnetic Force; 76. Of the Means of Developing in Oneself the Magnetic Force; 77. Of the Means of Developing in Others the Magnetic Force; 78. Of the Means of Developing in Oneself the Magnetic Force; 79. Of the Means of Developing in Others the Magnetic Force; 80. Of the Means of Developing in Oneself the Magnetic Force; 81. Of the Means of Developing in Others the Magnetic Force; 82. Of the Means of Developing in Oneself the Magnetic Force; 83. Of the Means of Developing in Others the Magnetic Force; 84. Of the Means of Developing in Oneself the Magnetic Force; 85. Of the Means of Developing in Others the Magnetic Force; 86. Of the Means of Developing in Oneself the Magnetic Force; 87. Of the Means of Developing in Others the Magnetic Force; 88. Of the Means of Developing in Oneself the Magnetic Force; 89. Of the Means of Developing in Others the Magnetic Force; 90. Of the Means of Developing in Oneself the Magnetic Force; 91. Of the Means of Developing in Others the Magnetic Force; 92. Of the Means of Developing in Oneself the Magnetic Force; 93. Of the Means of Developing in Others the Magnetic Force; 94. Of the Means of Developing in Oneself the Magnetic Force; 95. Of the Means of Developing in Others the Magnetic Force; 96. Of the Means of Developing in Oneself the Magnetic Force; 97. Of the Means of Developing in Others the Magnetic Force; 98. Of the Means of Developing in Oneself the Magnetic Force; 99. Of the Means of Developing in Others the Magnetic Force; 100. Of the Means of Developing in Oneself the Magnetic Force; 101. Of the Means of Developing in Others the Magnetic Force; 102. Of the Means of Developing in Oneself the Magnetic Force; 103. Of the Means of Developing in Others the Magnetic Force; 104. Of the Means of Developing in Oneself the Magnetic Force; 105. Of the Means of Developing in Others the Magnetic Force; 106. Of the Means of Developing in Oneself the Magnetic Force; 107. Of the Means of Developing in Others the Magnetic Force; 108. Of the Means of Developing in Oneself the Magnetic Force; 109. Of the Means of Developing in Others the Magnetic Force; 110. Of the Means of Developing in Oneself the Magnetic Force; 111. Of the Means of Developing in Others the Magnetic Force; 112. Of the Means of Developing in Oneself the Magnetic Force; 113. Of the Means of Developing in Others the Magnetic Force; 114. Of the Means of Developing in Oneself the Magnetic Force; 115. Of the Means of Developing in Others the Magnetic Force; 116. Of the Means of Developing in Oneself the Magnetic Force; 117. Of the Means of Developing in Others the Magnetic Force; 118. Of the Means of Developing in Oneself the Magnetic Force; 119. Of the Means of Developing in Others the Magnetic Force; 120. Of the Means of Developing in Oneself the Magnetic Force; 121. Of the Means of Developing in Others the Magnetic Force; 122. Of the Means of Developing in Oneself the Magnetic Force; 123. Of the Means of Developing in Others the Magnetic Force; 124. Of the Means of Developing in Oneself the Magnetic Force; 125. Of the Means of Developing in Others the Magnetic Force; 126. Of the Means of Developing in Oneself the Magnetic Force; 127. Of the Means of Developing in Others the Magnetic Force; 128. Of the Means of Developing in Oneself the Magnetic Force; 129. Of the Means of Developing in Others the Magnetic Force; 130. Of the Means of Developing in Oneself the Magnetic Force; 131. Of the Means of Developing in Others the Magnetic Force; 132. Of the Means of Developing in Oneself the Magnetic Force; 133. Of the Means of Developing in Others the Magnetic Force; 134. Of the Means of Developing in Oneself the Magnetic Force; 135. Of the Means of Developing in Others the Magnetic Force; 136. Of the Means of Developing in Oneself the Magnetic Force; 137. Of the Means of Developing in Others the Magnetic Force; 138. Of the Means of Developing in Oneself the Magnetic Force; 139. Of the Means of Developing in Others the Magnetic Force; 140. Of the Means of Developing in Oneself the Magnetic Force; 141. Of the Means of Developing in Others the Magnetic Force; 142. Of the Means of Developing in Oneself the Magnetic Force; 143. Of the Means of Developing in Others the Magnetic Force; 144. Of the Means of Developing in Oneself the Magnetic Force; 145. Of the Means of Developing in Others the Magnetic Force; 146. Of the Means of Developing in Oneself the Magnetic Force; 147. Of the Means of Developing in Others the Magnetic Force; 148. Of the Means of Developing in Oneself the Magnetic Force; 149. Of the Means of Developing in Others the Magnetic Force; 150. Of the Means of Developing in Oneself the Magnetic Force; 151. Of the Means of Developing in Others the Magnetic Force; 152. Of the Means of Developing in Oneself the Magnetic Force; 153. Of the Means of Developing in Others the Magnetic Force; 154. Of the Means of Developing in Oneself the Magnetic Force; 155. Of the Means of Developing in Others the Magnetic Force; 156. Of the Means of Developing in Oneself the Magnetic Force; 157. Of the Means of Developing in Others the Magnetic Force; 158. Of the Means of Developing in Oneself the Magnetic Force; 159. Of the Means of Developing in Others the Magnetic Force; 160. Of the Means of Developing in Oneself the Magnetic Force; 161. Of the Means of Developing in Others the Magnetic Force; 162. Of the Means of Developing in Oneself the Magnetic Force; 163. Of the Means of Developing in Others the Magnetic Force; 164. Of the Means of Developing in Oneself the Magnetic Force; 165. Of the Means of Developing in Others the Magnetic Force; 166. Of the Means of Developing in Oneself the Magnetic Force; 167. Of the Means of Developing in Others the Magnetic Force; 168. Of the Means of Developing in Oneself the Magnetic Force; 169. Of the Means of Developing in Others the Magnetic Force; 170. Of the Means of Developing in Oneself the Magnetic Force; 171. Of the Means of Developing in Others the Magnetic Force; 172. Of the Means of Developing in Oneself the Magnetic Force; 173. Of the Means of Developing in Others the Magnetic Force; 174. Of the Means of Developing in Oneself the Magnetic Force; 175. Of the Means of Developing in Others the Magnetic Force; 176. Of the Means of Developing in Oneself the Magnetic Force; 177. Of the Means of Developing in Others the Magnetic Force; 178. Of the Means of Developing in Oneself the Magnetic Force; 179. Of the Means of Developing in Others the Magnetic Force; 180. Of the Means of Developing in Oneself the Magnetic Force; 181. Of the Means of Developing in Others the Magnetic Force; 182. Of the Means of Developing in Oneself the Magnetic Force; 183. Of the Means of Developing in Others the Magnetic Force; 184. Of the Means of Developing in Oneself the Magnetic Force; 185. Of the Means of Developing in Others the Magnetic Force; 186. Of the Means of Developing in Oneself the Magnetic Force; 187. Of the Means of Developing in Others the Magnetic Force; 188. Of the Means of Developing in Oneself the Magnetic Force; 189. Of the Means of Developing in Others the Magnetic Force; 190. Of the Means of Developing in Oneself the Magnetic Force; 191. Of the Means of Developing in Others the Magnetic Force; 192. Of the Means of Developing in Oneself the Magnetic Force; 193. Of the Means of Developing in Others the Magnetic Force; 194. Of the Means of Developing in Oneself the Magnetic Force; 195. Of the Means of Developing in Others the Magnetic Force; 196. Of the Means of Developing in Oneself the Magnetic Force; 197. Of the Means of Developing in Others the Magnetic Force; 198. Of the Means of Developing in Oneself the Magnetic Force; 199. Of the Means of Developing in Others the Magnetic Force; 200. Of the Means of Developing in Oneself the Magnetic Force; 201. Of the Means of Developing in Others the Magnetic Force; 202. Of the Means of Developing in Oneself the Magnetic Force; 203. Of the Means of Developing in Others the Magnetic Force; 204. Of the Means of Developing in Oneself the Magnetic Force; 205. Of the Means of Developing in Others the Magnetic Force; 206. Of the Means of Developing in Oneself the Magnetic Force; 207. Of the Means of Developing in Others the Magnetic Force; 208. Of the Means of Developing in Oneself the Magnetic Force; 209. Of the Means of Developing in Others the Magnetic Force; 210. Of the Means of Developing in Oneself the Magnetic Force; 211. Of the Means of Developing in Others the Magnetic Force; 212. Of the Means of Developing in Oneself the Magnetic Force; 213. Of the Means of Developing in Others the Magnetic Force; 214. Of the Means of Developing in Oneself the Magnetic Force; 215. Of the Means of Developing in Others the Magnetic Force; 216. Of the Means of Developing in Oneself the Magnetic Force;

MARY, MOTHER OF WASHINGTON.

Written with special reference to the Centennial Celebration at the "Old Mount," Boston, Saturday, Oct. 24th.

Children of fair Mt. Bethel's town,
Boston, set by the northern star,
Listen!—Where warmer skies look down
On Frederickburg with its renown
And Hampton look wide and brown,
In a lonely grave by the grassy lea
Has slept, while a hundred years have run,
Mary, Mother of Washington.

Sacred her slumber! dust so dear—
So close to the nation's heart the shrine—
When battle raged in that awful year,
And about and all flow far and near,
"Fire away from the sleeper here!"
Tung all along the northern line!
And here was a peace disturbed by none—
Mary, Mother of Washington.

Alas, alas! that hallowed place,
Long marked alone by a cedar tall,
Shows now but crumbling stones whose face
Heads not even by the northern star.
Of the name of her God granted grace
To give him who freed from thrall
Yet deathless she with her deathless son—
Mary, Mother of Washington.

And shall we leave the dew and the rain
To deck the spot where her ashes lie,
With the creeping grass and the daisy train,
That to breathe the wound with bloom are vain,
While the west wind sings a mournful strain,
And the birds, lamenting, warble high?
Nay! for her honor our hearts are one—
Mary, Mother of Washington.

Children of fair St. Botolph's town,
Boston, set by the northern star,
Help, ere the hundred year goes down,
And a tide of love neglect shall drown,
As you bring your joyful gifts to crown
Her lonely grave on the grassy lea,
With a column to tell the tale is done—
Mary, mother of Washington!

—Edna Dean Proctor.

Original Essay.

ORGANIZATION.

BY CHARLES S. FORD, SR.

A coterie of that very inconsiderable class of Spiritualists who believe or pretend to believe that Spiritualists should organize for the purpose of suppressing mediumship, have again found feeble expression in the *Religio-Philosophical Journal*. One of these budding thinkers asserts that: "It is time the Spiritualists of the thinking, orderly class should organize and drive back the immense flood of mediums who come before the public." Another freshman's expression in the same paper declares: "It is no longer safe to allow our ship to drift with so little evidence of skill in its management." While the next quoted from the list of Saulistic Solons bluntly avers that: "Phenomena of themselves are of no spiritual value."

The above proposition and statements seem monstrous in view of the facts. "Drive back the mediums" indeed! What then? Perhaps teach Spiritualism with Spiritualism left out. Certainly these gentlemen are aware that Modern Spiritualism made its advent under the auspices of spirit-power, without any apparent plan or organization, yet gradually and swiftly developed and distributed a system of heterogeneous mediumship to which the movement owes all its present prestige and progressive methods of propaganda. Surely, here is "evidence of skill displayed in its management"—skill outwitting the wildest dream of the Rosicrucians.

Yet we are to have a tribunal of terrestrial gods to drive back mediumship with their external phenomena, impingement on matter, materialization, and all the infinite methods of spirit demonstration. To right-thinking Spiritualists the proposition of these Solons must appear very superficial; they are certainly presumptuous. In one sense, it seems ridiculous, looking at it as a human device, to direct the forces of a spiritual movement like Spiritualism. These enthusiasts forget their subordinate relation to the spirit generals who are directing this movement, or surely they would be content to work in the ranks, and not aspire to usurp the prerogatives of the gods.

A number of these discontents are affected with spasmodic moods of virtue over an occasional moral delinquent found in the ranks, and give vent to fiery indignation when a rascally dissenter of spirit phenomena is trapped. This band of "snarleyows" are not willing to consign this class to individual responsibility or trust the latter to the penalties of social law.

Organization is commendable if directed for legitimate purposes, such as eliminating the vicious and bad tendencies from the individual—tendencies chiefly inherited from credul ancestors. When organization can bring about these results, "then the real import of the phase 'Spiritual Being' will be out of 'the mist'."

Hands off, gentlemen; permit mediumship the trend of its spiritual projectors, and have faith that the progressive elements in our Philosophy will march on to universal acceptance. Eden, Bucks Co., Pa.

New Publication.

THE FAITHS, FACTS AND FRAUDS OF RELIGIOUS HISTORY. A Treatise in Ten Sections. By Emma Hardinge Britten.

The contents of this volume consist of lectures delivered by Mrs. Britten some years since in Australia, having for their purpose an analytical research into the origin of religious beliefs; their nature and use to mankind; their authenticity, and the evidences which ecclesiasticalism can or cannot bring to establish its claim of possessing a right to dominate over the human mind. They are clear and comprehensive in their treatment of subjects whose extent is limited only by the history of mankind, and that have engrossed the deepest thought of the most learned of all time. The book is a vast library in a single volume; a condensation of truths diffused through the writings upon similar themes of an almost countless number of erudite authors. Those who have not access to the large, costly and rare books from which much of what it contains has been collated, will gratefully acknowledge their indebtedness to Mrs. Britten for information that has, for purely selfish ends, been withheld from them by those who assume to be their teachers in such matters. Every statement made is sustained by unimpeachable authority.

The finest kid gloves now made of eel skins, and the eels are being hunted in New York ponds with great activity. Many a coveted hand will be worth a good eel more by reason of the discarded kid.

The Wonderful Carlsbad Springs.
At the Ninth International Medical Congress, Dr. A. L. A. Tabold, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine Imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

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

Advertisements.

Most Wonderful Spirit Power

For Treating and Curing Disease, Through

DR. O. A. PEIRCE, Healing Medium, Clairvoyant, &c., consulting with the *Diagnosis* of the person's disease, if curable, &c., Prescriptions of needed medicine and treatment, by mail or otherwise, can be sent to any distance, by mail or Express, without loss of strength or curative power.

J. A. SHELHAMER, MAGNETIC HEALER.
Office 8 1/2 Bowditch Street, (Room 5), Boston, Mass.

WILL treat patients at his office or at their homes, as desired. Dr. B. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Nerve, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for \$1.00.

Office hours from 10 A. M. to 5 P. M. Letter address care of BANNER OF LIGHT. 15w Oct. 5.

DR. F. L. H. WILLIS

May be Addressed until further notice.

46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of well known origin.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. 15w Oct. 5.

DR. J. R. NEWTON

STILL holds the sick, Spirit, Mind and Magnetic Cures at a distance through MRS. J. R. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G, New York City. 15w Oct. 5.

SOUL READING,

Or Psychometrical Delination of Character.

MRS. A. R. SEVERANCE would respectfully announce to the public that she can tell what you are, and in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of mind and body, as well as in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the best way to marry, and the best way to intend marriage; and hints to the inharmoniously married. Full delination, \$2.00, and four 2-cent stamps. Brief delination, \$1.00, and four 2-cent stamps.

Address: MRS. A. R. SEVERANCE, Centre street, between Church and Prairie streets, 8th White Water, Walworth Co., Wis.

GRATEFUL-COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicious, laxative beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist all diseases. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourself well fortified with pure food and a properly nourished frame."—*First Service Gazette*. Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labelled thus:

JAMES EPPS & CO., Homoeopathic Chemists,
Oct. 19. 15w London, England.

EMERSON PIANOS.

SUPERIOR QUALITY, MODERATE PRICES.

50,000 SOLD.

All Pianos Fully Warranted.

CATALOGUES FREE.

Boston, 174 Tremont Street. New York, 92 Fifth Avenue.

Osgood F. Stiles,

TEST MEDIUM.

WILL hold Test and Message Circles No. 11 Market Street, rear of 23 Market Street, Lynn, Mass. Wednesday evenings, at 8 sharp, and Sunday at 8 P. M. Mr. Stiles refers to Dr. J. R. COCKE, by whom he was developed. 4w Nov. 2.

TO THE AFFLICTED.

A WONDERFUL OFFER

By a Powerful Clairvoyant and Magnetic Physician.

SEND me age, sex, lock of hair, three two-cent stamps and one leading symptom, and by return mail you will receive a complete diagnosis of your case. Address DR. W. F. FAY, 445 Leaville, Cal. 20w July 6.

Melted Pebble Spectacles

RESTORE lost vision. My Clairvoyant Method of fitting the eyes never fails. Sent by mail for \$1.00. State age, and how long you have worn glasses. Or send a 2-cent stamp for circular. Address: H. F. POOL, Clairvoyant & Optician, Clinton, Iowa. 2w Oct. 26.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar will answer three questions of free charge. Send for Circulars. Address 185 4th Street, Milwaukee, Wis. 5w Oct. 5.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-deliverance. Address W. Garland, Mo. Oct. 26.

THE ONLY RUPTURE REMEDY

that will cure Dr. PEIRCE'S Electric Truss in the world. Sealed Pamphlets 4c. M. E. T. Co., 704 Sacramento St., San Francisco, Cal. Dec. 8.

A LIBERAL OFFER.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. **SEND** four 2-cent stamps, lock of hair, name, age and sex, and we will diagnose your case, and deliver a complete spiritual writing. Address DR. J. B. LUCKS, Worcester, Mass. Aug. 10.

FRED A. HEATH,

THE BLIND MEDIUM will give Readings by Letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp. Address Detroit, Mich. 10w Oct. 5.

Eleanor Martin

WILL promptly reply to all sealed letters for \$2.00, 73 Lane Avenue, Columbus, O. 4w

MRS. JENNIE CROSSE, Business, Test, and

spiritual writing. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-deliverance. Address W. Garland, Mo. Oct. 26.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which answers intelligent answers to questions asked either orally or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, and also for communication from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and writing, by which any one can easily understand how to use it.

PLANCHETTES, with Pentagram Wholes, 60 cents, securely packed by mail, post paid, by appointment.

NOTICE TO RESIDERS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES, and other domestic circles should be without one, by express only at the purchaser's expense.

For sale by COLBY & RICH. 11

DIAGNOSIS FREE.

SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS of your ailments. Address J. O. BATHORP, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 2w Nov. 2.

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium,

ALSO
Clairvoyant Physician,
No. 1581 Washington Street,
(Third door north of Rutland street.)

Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequaled Advantages.

DR. COCKE gives special Inducements for Medical and Magnetic Treatment by the month.

Development of Mediumship a Specialty.
SIX PRIVATE SITTINGS FOR \$2.00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests.

DR. COCKE gives special terms for treatment by the month. 11

HATTIE C. STAFFORD

WILL give Séances at No. 55 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 8 P. M. GEORGE T. ALBRO, MANAGER. Oct. 5.

GEORGE T. ALBRO,

55 Rutland Street, Boston.

WILL devote a few months' time to the Development of Mediumship. Office hour free for consultation, 10 to 11 A. M. Monday, Wednesday and Thursday. 11

FLORENCE K. RICH,

175 Tremont Street,

TRANCE, Medical and Business Medium. Consultations 3 A. M. to 6 P. M. Terms \$2.00. Please make engagements in advance, if possible. Sittings by letter given. 1w Nov. 2.

Frank C. Algerton,

THE BOY MEDIUM. Sittings for Business and Tests; also Clairvoyant Physician. 14 Ashmun Place, Beacon Hill, Boston. Home Wednesday, Friday and Saturday of each week. Hours 9 to 12, 1 to 5. 1w Nov. 2.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, 10 to 12 A. M. and 2 to 4 P. M. Tuesday, Wednesday, Thursdays at 3 o'clock. Six Developing Sittings for \$4.00. 1 Bennett street, corner Washington, Boston. 1w Nov. 2.

Mrs. H. W. Cushman,

MUSICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P. M.; Thursday, 2:30 P. M. Six questions answered by mail for \$1.00 and stamp. Examination by lock of hair, \$1.00. 212 Main street, Charlestown. 4w Oct. 19.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one light, Boston. Do not ring. Oct. 26.

MRS. M. J. BUTLER will receive her patients on Thursdays, at 10 A. M. to 12 P. M. at her residence, on Longwood Avenue, Brookline. Long wood cars pass the door. No arrangement for interviews at the house of W. S. Butler & Co. can be made for patients. Sept. 2.

A. S. HAYWARD, Magnetist, 156 W. Brook-

line street, eradicates disease with his healing gift when medicine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his power of Spirit Magnetized Paper. 2 packages by mail, \$1.00. Oct. 5.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one light). 4w Nov. 2.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. Oct. 5.

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 138 Chandler street, Boston. Oct. 19.

Miss J. M. Grant,

TEST and Business Medium, Office Banner of Light Building, 43 Bowditch street, Room 7. Hours 9 to 6. Nov. 2.

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM. 49 Tremont street, Boston. Private Sittings daily. Will answer calls for Platform Tests. 4w Oct. 12.

Mrs. C. B. Bliss

WILL hold Séances on Wednesday, Friday and Sunday, 8 P. M. and Sunday at 2:30 P. M., at 8 Dwight street, Boston. 4w Nov. 2.

MRS. K. E. FISHER, Magnetic and Electric

Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment. Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. 2w

MRS. C. H. LOOMIS-HALL, Business Psy-

chicrist and test medium; diagnoses disease, magnetic baths; magnetic and electric treatments. Terms \$1. Answers six questions on business by mail, 50 cents. 128 West Brookline street, Suite 2, Boston. 1w Nov. 2.

MRS. E. B. STRATTON,

WRITING MEDIUM. Hotel Garfield, Suite 4, West 10th and Bonaro, Boston. 4w Oct. 19.

Miss L. M. Whiting,

MESSAGE Formerly with Dr. Munroe, 164 Tremont street, Rooms 4 and 5, Boston. 2w Nov. 2.

Miss Helen A. Sloan,

MAGNETIC PHYSICIAN. Vapor Baths. No. 111 Tremont street, corner Mason street, Boston. 1w Nov. 2.

Mrs. K. R. Stiles,

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

Miss C. B. Forbes,

TEST and Business Medium, 6 James street, Boston. Hours 9 to 12 A. M. and 2 to 5 P. M. Oct. 12.

MISS KNOX, Test, Business and Medical Medium.

Sittings daily. 288 Tremont street, Boston. 1w Nov. 2.

MRS. H. DEAN CHAPMAN, 147 Tremont

street, Room 9, Boston. Medium for the sick. 5w Oct. 26.

D. A. H. RICHARDSON, Magnetic Healer,

Waverley House, Charlestown. 11 Oct. 5.

DRUNKENNESS

Or the Liquor Habit, Positively Cured by administering Dr. Haines' Golden Specific.

It can be given in a cup of coffee or tea without the knowledge of the person taking it; is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It never fails. We guarantee a complete cure in every instance. 48 page book Free.

NIT 25ctow GOLDEN SPECIFIC CO., 185 Race Street, Cincinnati, O.

Gertrude Berry

WILL hold Materializing Séances Tuesday and Saturday evenings, 8 P. M., at her home, 31 Linden street, Providence, R. I. 3w Oct. 19.

Mrs. M. L. Myers,

PSYCHOMETRIC, Medical, Test and Business Medium. Examination by lock of hair, \$1.00. 92 Webster street, New Haven, Ct. 1w Nov. 2.

MRS. HATTIE YOUNG, Trance and Business

Medium, No. 72 Williams street, Chelsea, Sewing Circles for the benefit of the Old Ladies' Rest every Tuesday, Oct. 19.

ASTROLOGY—PROF. MORRIS has returned

to Boston. Consultations by appointment. Nativities written, \$3 to \$5. Questions answered, 50c. Address, with stamp, 116 Groton street. 4ctow Sept. 7.

HOW AND WHY I BECAME A SPIRIT-

UALIST, BY WASH. A. DANKSIN.

This volume gives a full account of the author's investigations into Spiritualism, and his reasons for becoming a Spiritualist. There is also added an appendix, giving an authentic statement of that wonderful phenomenon known as the Solid Ink-Rubbing Manifestation.

Cloth, 75 cents, postage 6 cents.

For sale by COLBY & RICH.

Mediums in Boston.

Mrs. Abbie K. M. Heath,

TEST, BUSINESS AND MEDICAL MEDIUM.

ELECTRIC AND MAGNETIC TREATMENTS, \$1.00.
Private sittings 10 to 5 P. M. Terms \$1.00.
Write names, dates, latest business prospects, &c., on Circles Sunday evening, 7:30, and Tuesday at 8 o'clock. Send the Circles to all the World!

Write your full name and age, ask me ten questions, enclose \$1.00 and stamp, and address me at Hotel Simonds, 207 Shawmut Ave., Boston, Mass. Oct. 19.

MRS. J. O. EWELL, Magnetic and Inspira-

tional Medium, 96 West Springfield street, Boston. Oct. 5.

SUMMERLAND,

The New Spiritualist Colony

OF THE
PACIFIC COAST.

Located in the Most Delightful Country and Climate
On the Globe!

Building Progressing Rapidly.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequalled climate of Santa Barbara, and five miles from that most beautiful city—a spot overlooking the ocean, extending even to its silvery shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortega Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 2, 1890.

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 109 South Street, regularly twice a week—on Tuesday and Friday evenings. J. A. Shollan, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. 4 Berkeley Street, corner of Tremont.—Sunday services at 10 A. M. and 7 P. M. Speaker for November, Mrs. R. S. Little. R. Holmes, President; George S. McCall, 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 P. M. D. Wellington, Secretary.

Children's Progressive Lyceum, No. 1.—Sunday at 10 A. M. in Paine Memorial Hall, Appleton Street, near Tremont. Ernest R. Wendomith, Secretary; L. L. White, Conductor.

1901 Washington Street.—The First Spiritual Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Public meetings every Friday evening at 7 P. M.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10 A. M. and 7 P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 780 Washington Street.—Sundays, 10 A. M., 2 P. M., and 7 P. M. Evening only. **Eagle Hall, 610 Washington Street.**—Sundays at 10 A. M., 2 P. M., and 7 P. M.; also Wednesdays at 3 P. M. F. W. Matthews, Conductor.

Dea Pelham Building, Room 2.—Conference Meetings every Thursday evening. L. M. Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 780 Washington Street. Sewing Circle at 3, Supper at 6; Meeting at 8 P. M. T. G. Wellington, Secretary.

Cambridgeport.—Meetings are held every Sunday evening at 8 P. M. in the hall, 68 Main Street, by the Cambridge Spiritualist Society. L. D. Silmon, Secretary.

Berkley Hall—Boston Spiritual Temple Society.—Last Sunday, after the usual exercises of the morning, Mrs. N. J. T. Brigham spoke upon "The Architecture of Character," seeking to impress upon her hearers the importance of building well upon the foundation of the spirit. Her address was so well received that she was asked to return at the end of this life's journey. Indulgence in superstitions is an obstacle in the way of this higher building. In no sense can we afford to be false; falsehood brings fear, and the fear of one's identity comes of false living. The soul's identity can never be lost. As we must have a conscious principle we call God, we must ever have a conscious existence. We can always afford to be true, and we need have no fear; truth can ever take care of itself. The services closed with a poem.

Evening.—Mrs. Brigham answered questions submitted from the audience in a manner both interesting and instructive. The exercises were so well received that she was asked to return at the end of this life's journey. Indulgence in superstitions is an obstacle in the way of this higher building. In no sense can we afford to be false; falsehood brings fear, and the fear of one's identity comes of false living. The soul's identity can never be lost. As we must have a conscious principle we call God, we must ever have a conscious existence. We can always afford to be true, and we need have no fear; truth can ever take care of itself. The services closed with a poem.

First Spiritual Temple, corner Essex and Newbury Streets.—Last Sunday, Oct. 27th, Mrs. H. S. Lake, entranced, spoke upon "The New Civilization, as Outlined in 'Looking Backward.'" Much emphasis was laid upon the thought that "the inward conditions of material life prevent the proper expansion and expression of the spiritual nature. Competition, which is the savagism, resists, desperately, the oncoming of the spiritual or 'Civilization.' The industrial army, as depicted by Edward Bellamy, is the advance guard of the new civilization, in which the coming man will have an opportunity to be his best and highest self. With this new civilization, the condition of all laid upon the combined capacity of the nation, none would be borne to the earth with excessive toil, and none would have a life of continuous ease, which is likely to beget the moral faculties and paralyze the muscles of the spirit. The new civilization is a positive condition of unrelenting drudgery. All are heirs to the progress and plenty produced by past generations, and hence even the weak-minded and weak-bodied are entitled to comforts and care, not, as now, in the form of 'charity,' but in the form of 'right grounded in the constitution of human society.' To educate men and women up to that point where they will be able to perceive that the good of one is the good of all, is to insure the time when crime and vice will no longer menace the security of virtue. These evils are external to the human condition, and the absence of spiritual life in the body politic.

All these evils are curable by the application of the spiritual law, which declares that he who shall obtain competence and comfort in the higher realm who makes all the exertion to this end which he is capable. Slowly this thought, like a great tidal wave, is rising with mankind, and creating the conditions for a new and a grander civilization than the world has yet seen, the prophetic picture of which is outlined on the luminous and inspired pages of "Looking Backward."

Next Sunday the lecture will be given by Dr. Fred L. H. Willis, who will occupy the platform for the month of November.

The children's lesson next Sunday, at 11 A. M., will be: "What Good have I Wrought for Others and Myself during the past week?"

Social each Wednesday evening at 7:30. Woman's meeting Thursday afternoon at 2:30. Subject, "Physical Well Being, and How Related to Spiritual Growth."

America Hall, 724 Washington Street.—On Sunday last the morning services after singing were opened by a short address by the chairman, Dr. Hale, under control. Miss Nettie M. Holt, C. D. Fuller and Captain Gray followed with remarks, the first two with texts. The chairman closed the services with a test séance; about thirty names and communications being given.

The afternoon services were opened with remarks by the chairman, under influence, upon "Mediumship as the Highest Calling of Mankind," which were listened to with much interest. Dr. P. C. Drisko, Mrs. M. E. Thompson, Mrs. I. E. Downing and Miss Nettie M. Holt followed with addresses. The chairman rendered a poem upon "The Immortal Soul," which was highly appreciated. Recognized tests were given through the organisms of Mrs. Downing, Mr. McKenzie and Miss Holt.

In the evening, remarks by the chairman, Mrs. E. Pierce of Lynn, Mrs. Wilkins, Dr. C. H. Harding and Dr. Drisko, interspersed with tests which were all recognized. Excellent music throughout the day.

Our Thursday services were opened with a good success. Last Thursday a good audience was in attendance, and it was an exceptionally interesting service. Remarks were made by the chairman, Miss Holt, Mrs. Wilson and Mrs. Wilkins, and a number of tests given through Miss Holt, Mrs. Wilkins, Mrs. Wilson and Dr. Hale.

Usual services next Thursday at 3 P. M., next Sunday at 10:30, 2:30 and 7:30. Good test and speaking medium will be in attendance. M. M. Holt, Sec'y.

First Spiritualists' Ladies' Aid Society.—The meetings are well attended, and the interest in this Society still continues. The inspirational and new test mediums have given excellent satisfaction. Our musical friends have not forgotten us, and have greatly added to the interest of our meetings. Many new friends have joined us; we trust that others will come and assist us in the good work for humanity.

The Society will have a Fair in its parlors, 1031 Washington Street, Dec. 1st, and all friends of the movement are cordially invited to contribute goods, donations of money, and anything that will help make it a success. Funds are needed, and many persons have already sought relief at our meetings, though we commenced for the season but a month ago; it is for such as these that we ask help from the generous and charitable.

Mrs. M. V. LINCOLN, Sec'y.

Children's Progressive Lyceum, Paine Hall, Appleton Street.—The largest attendance since reorganization was that of last Sunday. The opening exercises were music by Prof. Milligan's orchestra, and the Grand March by the pupils. The lesson had for its subject Clairvoyance. Alice Cummings, Sadie Peters, Master Wendomith, Mrs. Francis, and others, read essays, or otherwise expressed their views thereof. Jennie K. D. Conant gave an illustration of clairvoyance to a stranger. Mr. Whitlock made remarks. Miss Mabel Wain, Miss Alice Cummings, Miss Fitzgerald, and others, favored us with vocal selections. A violin solo was given by a youth whose name we did not learn. Clairvoyance is to be the subject of next Sunday's lesson. Much interest is taken in the Fair to be held in December.

Eagle Hall, 610 Washington Street.—Last Sunday's morning conference was opened with a song by Mrs. F. L. Lovering. Subject considered, "Spiritual Healing, or Healing by Spirit Power." Remarks by the Chairman, Mr. Dr. Crosby (under control), Dr. James, Dr. Barker, Mr. Merrill, Mr. Haynes, Mrs. M. W. Leslie, and a song by the pianist, Mr. McKenzie.

David Brown, Mrs. M. W. Leslie, Dr. Thomas, and Mrs. Dr. Crosby gave tests and delineations. Closing song by J. E. Wilson.

Evening.—Singing by Mrs. J. E. Wilson. Invocation by Mrs. J. E. Wilson. Remarks and tests by Mrs. Kelly, Mrs. Smith, Mr. Matthews, and Dr. U. K. Mayo.

The subject of the morning conference will be that of next Sunday. Meetings are held in the hall every Wednesday at 3 P. M.

The Independent Club held its weekly meeting at Twilight Hall on the evening of Oct. 22d, and the services were enjoyed by a large audience. The exercises opened with a song by Mrs. Huntly, which gave general satisfaction. Mrs. F. K. Rich made the

opening address, in which she gave a synopsis of the objects of the Society, its work and the results expected. A recitation by Mrs. Augusta Hunt, entitled "Mother and Father," by Mrs. Irving, was given very effectively. Piano solos and songs by Mrs. Huntly, Mrs. Cline and Mr. Stratton made a pleasing variety. The meeting closed with remarks by Mrs. Huntly. A very pleasant half-hour was then spent in dancing by those who chose to do so. Stratton having kindly volunteered to furnish music.

Meetings in New York.

The American Spiritualist Alliance meets Royal Arcanum Hall, 84 Union Square, between 17th and 18th streets, on 4th Avenue, on 1st and 3rd Thursdays 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 send a marked copy of the paper to either of the following addresses: President, 7 East 120th Street; Mrs. M. E. Wallace, Recording Secretary, 210 West 42d Street; John Franklin Clark, Corresponding Secretary, 29 Cedar 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 P. M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 220 West 38th Street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

A General Conference will be held Wednesday evening of each week 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 610 Sixth Avenue, near 33rd Street. J. F. Snipes, President, 418 Broadway.

The Ladies' Society meets weekly at Spencer Hall, 114 West 14th Street (removed from Columbus Hall), every Sunday at 2 P. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The American Spiritualist Alliance held its regular semi-monthly meeting on Thursday evening, Oct. 17th, at Royal Arcanum Hall.

The attendance was fair and the proceedings were interesting. President Kiddle read from the work: "Riffs in the Veil," by Harrison, an account of the completion by Charles Dickens, through the mediumship of T. P. James, of Brattleboro, Vt., of "Edwin Drood." In the writing of which he (D.) was engaged at the time of his transition.

The literature and phenomena of Spiritualism furnished the theme for the evening; and remarks were made by Mrs. Coleman, Mr. Clark, Mr. Benn, Dr. Babbitt, Johnson and Mrs. Beach.

The following report of a special committee was presented and adopted at the previous meeting, and Messrs. Clark, Wallace and Kiddle were named as the Committee on Mediumship.

It was also reported that the Committee on Mediumship, consisting of Messrs. Clark, Wallace and Kiddle, and those temporarily excommunicated from the Society, are requested to send their address, phase of mediumship, terms for sittings, and times for giving sittings, to the Corresponding Secretary at 29 Cedar Street, who will report the same at the next Alliance meeting.

J. FRANKLIN CLARK, Cor. Sec'y.

REPORT OF SPECIAL COMMITTEE.
To the Directors of the American Spiritualist Alliance: The Committee to whom it was referred by your body to consider what regulations and order of exercises it is at present expedient to adopt for the regular semi-monthly meetings of the Alliance, and the purpose of enhancing their usefulness, and supporting the interest of the members of the organization—as well as contributing in other respects to the efficiency of its operations—would respectfully report that, after a mature consideration, and after the most careful review upon the subject, they recommend the following:

1. That the order of exercises at the regular meetings, except as modified in subsequent regulations, be, after the usual order of business, as follows:

The first hour of the evening shall be devoted to the literature of Spiritualism, by the President or by one of the members designated by him.

2. The reading of a paper, or the delivery of an address, according to previous arrangement by the Directors.

3. Remarks by the members, not to exceed in each case ten minutes in length except by special permission; and the entire discussion not to extend beyond forty minutes in duration.

4. Report of a standing committee on mediumship, containing a statement of the names of resident mediums, their addresses and phases of mediumship. But no endorsement or recommendation of any medium shall be given unless accompanied by a special report of said committee after investigation.

5. A brief summary of any important spiritualistic intelligence for the previous fortnight shall be given by the President or Corresponding Secretary, with a statement of the names of the mediums, and the importance of the object of this being to keep the members fully informed of the general course of the movement, and of events affecting it. Brief additional comments may be made by members, supplementary to the summary.

6. The committee recommend that at the first meeting in each alternate month there shall be a special order to take the place of the general order of exercises above provided for, to follow the routine business prescribed by the By-Laws; and that this special order shall consist of mediumistic exercises, to be wholly, as far as possible, of a scientific or spiritual character, with phenomenal demonstrations of spiritual truth, and trances, and other manifestations of the spiritual world, and the purpose of the preliminary to these mediumistic phenomena, exercises in music and the reading of brief selections of a spiritual character shall be had, for the purpose of harmonizing the mind and body, and of preparing the thoughts and feelings to the proper sympathetic plane.

7. Also, that while all the ordinary meetings of the Alliance shall be open to the invited guests of members, these meetings for mediumistic demonstration shall be for actual and exclusive use, and admission to be obtained by presenting a member's ticket, to be held only by those who have regularly joined the organization; also that all non-resident members be supplied with such tickets, entitling them to admission during the time of the meeting.

8. In connection with this, it is recommended that no person be deemed to possess the privileges of membership who shall be in arrears of dues for the period of three months.

9. At each meeting subsequent to the presentation of such mediumistic phenomena, the paper or address, with the following discussion, shall be on some topic relating to or serving to explain the phenomena exhibited at the previous meeting.

10. The committee further recommend that correspondence, or other means of communication, be carefully kept up with the non-resident members, as also with the societies affiliated with the Alliance; and that the Directors appoint a committee upon the subject of correspondence, to issue, under its supervision, and as far as the funds of the Alliance permit, tracts, papers read at the regular meetings, or other publications calculated to attract the attention of the public to the movement, and to explain its purpose, principles and tendency, and present it in a proper light to the general public; that all papers read before the Alliance be referred to the Committee on Publication, to be, in the discretion of the Directors, to be published in the Banner of Light, and when so published copies of the paper be issued to the non-resident members.

11. And it is also recommended that the SECULAR PRESS BE PLACED IN ACTIVE OPERATION as an instrument for the defense of the cause of Spiritualism against attacks both lay and clerical.

The committee, moreover, suggest that at least twice a year the Alliance hold a special public meeting, at which the entire work of the press may be reviewed, so that the character, purpose and operations of our organization may be made known by means of appropriate addresses and other exercises; and in connection with which the Alliance may hold an informal conference for the purpose of receiving suggestions and invited guests.

Respectfully submitted,
HENRY KIDDLE, Chairman,
E. H. BERN,
M. E. WALLACE,
J. F. SNIPES, J. F. CLARK.

The First Society of Spiritualists.—The members of the First Society of Spiritualists met Mr. J. Clegg Wright at the residence of Mr. and Mrs. Henry J. Newton Saturday evening, Oct. 26th. After an hour pleasantly spent in social intercourse the company listened to musical and literary exercises of a high order, and then Mr. Newton gave the following subject to Mr. Wright: "Out of the mould and decay of this past come the fragrance and beauty of to-day." While the company sang "In the Sweet By-and-by," Mr. Wright passed under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. The exercises were very successful, and Mr. Wright, who was under control, and saying that the meeting was recognized as a compliment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems.