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The Spiritual Rostrum.

The Religious Element in Spiritualism.

An Address delivered before the New York Psychical Society, 510 6th Avenue, Wednes-day Evening, Oct. 2d, 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, excarnated 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 con- limits his career by physical birth at one end, comitants and consequences, the relation of the physical and the spiritual life, the condi- dents, cheating him with the false impression tion of excarnated human beings in their vari- of selfhood, then, indeed, is religion but a ferent 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 interre-

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'étre, 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 signification 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 true religion is especially concerned. Religion !

tivity 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

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-lifefeeling 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 and death at the other, and fixes all its incidelusion, 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 possesscan, therefore, have as the objects of his adora tion 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 irrecthe inner life, the life of the soul, with which oncilable and inexplicable." The same mode it, most obviously had its origin in spirit agen-

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, yea, 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 onwardreaching, 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 opulence and luxury to utter destitution in to the apparent inconsistency of moral evil 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 protoplastic 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, reverential mind-has within itself, beyond aught 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

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 achievment, 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 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 the world beyond. But I do absolutely exclude | uality. the idea of punishment or vengeance inflicted 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.

nitely wise and beneficent. Moreover, the religion of Modern Spiritualbest 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; '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 urge them forward to spiritual maturity-if I rialistic 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, 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

ural as the pain of mortal disease, leading to a

state of natural health. It is always remedial;

never vindictive, but the result of laws infi-

the best teachings of Modern Revelation, sanc- writers. Yet divination was held ingreat rethe mode by which it is expressed and made an | for confidence in them, has only to refer to object of perception. Form is not essential to their histories. In Herodotus alone we find of discovery and demonstration is used in cy, and has been carried forward by unseen personal existence. Intelligence, conscious the most striking proofs of this in almost every

is essentially an emotion, arising from the ac- | physical science. Kepler, for example, did not | powers and intelligences, in spite of great | 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 en 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 both recent and indisputable, upon facts that 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 Provi-

I only suggest this point here, which needs a much fuller amplification and illustration to show how it explains what, without regard to have not fallen from an earthly condition of it, has puzzled so many minds, particularly as spirit. In saying they are all as happy as their with the infinite goodness of the Creator. Accondition permits, I by no means exclude the cording to the view I here present, all the idea of retribution in spirit-life for wrong doing | occurrences of physical nature, as well as the in this. I by no means gainsay the well-known events of human life on earth, constitute a fact that there are spheres or states of great means of discipline and unfoldment for man's suffering, as well as of inconceivable bliss, in free will, which is the same as man's individ-

I present these considerations not for mere by the loving Father of all. It is very true 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. The suffering endured by spirits is just as nat- 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 simpliciism is entirely rational, and conforms to our ty of the child has ofttimes 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 for it recognizes the fact that there can be no 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 Spirituand moral condition, revelations that not only alism afford you no direction how to seek that aid? Do they, as some seem to think, tell you may use that expression—but check the mate- 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 ever following the Inner Light which shines in 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 spiritualistic facts and principles, according to they are spoken of by the satirists and other tions and enforces this view, and enjoins rever- spect; for there were regularly-appeinted auence and humility as the only state of mind gurs and haruspices, whose office it was to conthat can be properly receptive of spiritual truth, sult the will of the deities by certain preit nevertheless has no sympathy with that scribed modes of divination. The Grecian oraworst form of idolatry, the worship of an an- cles had a very wide celebrity as the accreditthropomorphic God, possessing and manifest | ed means of obtaining the advice of their most ing the attributes, good and bad, of weak and exalted deities, especially Jupiter and Apollo, erring humanity. There is where the human through the responses of the Pythian priestess mind displays its feebleness and its limitation or Sibyl. "Whoever," says. William Howitt, to earthly, sensuous conditions; it cannot sep- "will convince himself what an establishment arate entity from its accidents, the essence of daily use, for ages, among the Greeks were from its external properties, the reality from the oracles, and what apparent cause they had

Banner of Bight.

BOSTON, SATURDAY, OCTOBER 28, 1880.

Meetings in Boston.

Free Spiritual Rectings are held in the Banner of tour Hall, No. 3 lies worth street, regularly twice a week on Tuzzbáy and Priday Appernoons. J. A. Shelhaer, Chairman.

mer, chairman.

Boston Spiritum Temple, Berkeley Hall, No. 4
Berkeley Street, corner of Tremont.—Sunday
services at 10½ A. M. and 7½ P. M. Speaker for October, Mrs. Neilie J. T. Brigham. R. Holmes, President;
George S. McCrillis, Treasurer.

George S. McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays, 24 p. N.—Mrs. H. S. Lake, Speaker; I A. M., Fraternity School for Children; Wednesday evening meeting at 7½.

M. D. Wellington, Secretary.

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

1031 Washington Street.—The First Spiritualist La-dies' Aid Society meets every Friday. Mrs. A. E. Barnes, Prosident; Mrs. M. V. Lincoln, Secretary. Public meetings every Friday evening at 7%. every Friday evening at 73.

"America Hall, 734 Washington Street.—Echo Spiritualists' Meetings Sunday at 10\(\frac{1}{2}\) A. M., 2\(\frac{1}{2}\) and 7\(\frac{1}{2}\) P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ a. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ a. M., 1½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Odd Fellows Building, Room 9.—Conference Meetings overy Thursday evening. L. L. Whitlock, Chairman. The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 3; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Secretary pro lem.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 343 Main street, by the Cambridge Spiritualist Society. If. D. Simons, Secretary.

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

aged and honored member of the Society, Daniel Farrar.

At their close Mrs. Brigham, under inspiration of her guides, spoke upon "The Past and Present Religions Contrasted." The subject was ably handled. It was shown that religions keep pace with all departments of nature, from the crude religion of force—made necessary by the crude conditions of humanity—to the religion of reason, dealing with the more unfolded capacities of the human intellect.

To-day a more spiritual religion is answering to a more developed human consciousness. The day is at hand when humanity will behold the fact that the power that holds all things in its control has been the projector of religions, as well as all things in nature; and will, by reasoning from effect to cause, learn to appreciate that old and true saying, "By their fruits ye shall know them." The service closed with an improvised poem.

The evening exercises consisted of answers to questions. The inspired responses were interesting to the audience, which, as in the morning, was large and intelligent. The music on both occasions was excellent. Mrs. Brigham speaks next Sunday morning and evening, it being the last opportunity of hearing her in this city for the present.

O. L. R.

First Spiritual Temple, corner Exeter and Newbury Streets.-Last Sunday, Oct. 20th, the guide of Mrs. H. S. Lake delivered a lecture upon:

Newbury Streets.—Last Sunday, Oct. 20th, the guide of Mrs. H. S. Lake delivered a lecture upon: "Jesus, and His Relation to the Progress of the World." The following is a brief synopsis:

"For the purposes and personality of Jesus I have much esteem. Regarded as an iconoclast and reformer he is a striking figure in the world's history. Endowed with greater spiritual force than many others, he felt within himself the ability to conquer material states, which was evinced by healing disease, casting out 'deviis,' modifying the elements, and arousing those who were apparently 'dead.'

Under the pressure of a nature averse to hypocrisy he invelghed violently against those who were fond of 'prayers in the market places,' and the pretensions of wealth and power.

His mission seems to have been to bring clearer conceptions of the inner life, its relation to this, and the vitality of universal truth. Other incarmations on other planets had given him knowledge which served him in many emergencies here; yet oftentimes he was prevented by the mental attitude (unbelief) of people from performing the works which, at other times, were easily wrought. As a prophet of spirit power, as an innovator, an iconoclasi, a being born to declare truths greater to him than 'powers or principalities,' he was the herald of individual sovereignty—an important factor in the steady growth of the world toward that democracy and brotherhood which will eventually be practically established upon earth."

Next Sunday the lecture will be upon "The New Civilization, as Outlined in 'Looking Backward.'"

The children's session was more than usually interesting, the topic being: "Aptitude, or What Do I Desire to Become?" Next Bunday the lesson will be: "The Human Will."

Social at 7:30 each Wednesday evening. Interesting programme. Lecture to women Thursday afternoon at 2:30, in the Library Room.

Twilight Hall .- The meeting of the Independent Club on the evening of Oct. 15th was opened by the singing of some of our familiar hymns by the at

the singing of some of our familiar hymns by the au dience.

The opening remarks, in an earnest and spiritual vein, were made by Mrs. M. A. Chandier. Mr. Gustave Jenicke presented the Club a picture of a "cross," which was drawn for him by Mr. E. L. Hanlon, under his direction, and which litustrated a communication given Mr. Jenicke by his spirit-brother, through the mediumship of the editor of the Better Way. This was followed by an explanation of the meaning of the symbolic Cross.

Mr. E. L. Hanlon read an interesting poem, given through his own mediumship.

Mr. Blackmer pleased the audience with a song in rich baritone. Dr. George A. Ordway gave several tests of spirit presence, and some very fine psychometric readings. A song by a lady, also one by Mr. Stratton, the bilad planist, gave very general aatisfaction. Remarks by Mr. L. L. Whitlock and Mrs. K. Stiles, and an inspirational poem through Mrs. Carter, closed the exercises of a very pleasant meeting.

Children's Progressive Lyceum, Paine Hall, Appleton Street.-Instrumental and vocal music in troduced the services of last Sunday, followed by the Lyceum in Golden Chain Recitations. Mrs. S. H. Whitney, who has been absent several Sundays on account of sickness, resumed her position as Guardian. Remarks upon the subject of the Lesson of the day: "Evidences of a Continuity of Life," were made by Prof. Cadwell, Miss E. R. Wendemuth, Jennie K. D. Conant, an officer of the Independent Club, and Miss Hugo. The exercises that followed consisted of a recitation by Miss Louise Wendemuth, song by Miss Alice Cummings. Mrs. Henry Scales, Mrs. W. J. Newton, Miss Gracie Scales and Master Herbert Newton also participated, and were warmly greeted, they having just returned from foreign travel.
Contributions for the annual fair in December are being received, and those desiring to aid the cause for which it is to be held may send their donations to Mrs. L. S. Weston, at Paine Hall, any day of the week.
The subject for next Sunday's lesson is "Clairvoyance," for which Conductor Whitlock offers a prize for the best composition by the scholars.

B. troduced the services of last Sunday, followed by the

Engle Hall, 616 Washington Street.-Last Sunday's morning conference opened with a song by Mrs. M. F. Lovering, and invocation by Mrs. Dr. crosby upon "Psychological Influence." Dr. Eames, Dr. Drisko, Dr. Thomas, Mrs. Lewis, Dr. Coombs and Mr. Ridell made able remarks. Afternoon, song by the planist; Mrs. Cutting-Luther read a poem, and under control made remarks and gave personal descriptions. David Brown, Mrs. Wilkins, Mrs. T. J. Lewis, of Chelsea, and Mrs. Dr. Robbins, all gave tests.

tests.
Evening. Congregational singing; recitation, by Miss Mattie Milliken; trio, by Mr. and Mrs. Carlton and Mrs. Lovering. Dr. E. H. Mathews gave full names of spirits and answered questions handed in from the audience.

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

Twilight Hall, 789 Washington Street .-The services at these meeting on Sunday last were largely attended. The opening address was by Mr. Cobb. Mrs. Chandler followed with a short address, Cobb. Mrs. Chandler followed with a short address, in connection with some excellent tests. Mrs. Forrester made remarks and gave tests, which were well received. Mr. Goodrich, from New York City, gave reminiscences of spirit phenomena through mediums who long since joined the silent majority. Mr. Ridell spoke as usual in his carnest manner. Miss Peabody, Mrs. Thomas, Dr. Ordway, Mrs. Hosmer and Mr. McKenzie, gave tests and communications that reached many hearts.

In the evening a large audience welcomed the well-known voterans, Dr. Storer, Jacob Edson and Prof. Carpenter with a hearty greeting. Glowing thoughts fell from the lips of these grand workers; long may they be spared to unfold our glorious philosophy.

America Wall, 724 Washington Street. The Echo Spiritualists' meeting last Sunday morning opened with an address by the Chairman, Dr. Haie. O. D. Fuller, under control, made remarks which were well received. Miss Nettle M. Holt followed with remarks and a number of tests, all recognized.

Mr. Harry Stratton, the blind musician, rendered a barltone solo with harp accompaniment which was well appreciated. Dr. P. C. Prisko followed with romarks. Alternoon. Invocation. Address upon the "Divinity of Man," by the Chairman, under control. Romarks by Mrs. M. E. Thompson, Dr. C. H. Harding, Mrs. A. E. King, Mrs. J. E. Downing, Miss Nettle M. Holt, Mr. Haskell and Mrs. M. E. Pierce. Tests by Dr. Harding, Mrs. Downing, Mrs. Pierce and Miss Holt. Econing: Remarks by Chairman, under control; Mrs. Pierce, Mrs. A. Wilkins, Dr. Harding, Mrs. Downing and "Pat" (through Mr. Fuller) made remarks which were well appreciated. Tests were given through the organisms of Dr. Harding, Mrs. Wikins and Mrs. Downing; all correct.

Services throughout the day were unusually interesting, and interspersed by excellent music by Drs. Hale and Kenney and Miss Holt, F. F. Harding, cornetist, and Miss C. Campbell, planist, who, just returned home, received a hearty welcome.

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

M. M. Holt, See'y.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 31 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P. N. Parties areing 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 officers of The Alliance. Prof. Henry Kiddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 85 Liberty street.

Adelphi Hall, corner of 52d Street and 7th Ave-

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 2% and 7% v. M. H. J. Newton President.

The People's Spiritual Meeting every Sunday even ing at 8 o'clock at residence of Mrs. M. C. Morrell, 230 Wes 5th street. Good medlums and speakers always in attend ance. (Removed from Columbia Hall.) Mary C. Morrell onductor.

A General Conference will be held Wednesday even ing of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell. The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

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

The First Society of Spiritualists .- Mr. J Clegg Wright discoursed upon "The Duties and Obligations of Spiritualists." The speaker said, in part: "There are no duties or obligations that do not lie with in the province of the law. There is nothing that is an

"There are no duties or obligations that do not lie with in the province of the law. There is nothing that is antagonistic to the spirit of progress and liberty. There are systems of religions in the world that put moral obligations ahead of patriotism, but Spiritualism is the friend of social and political order. Individually you have duties to perform which cannot be allenated. You have duties to each other, and to mediums. When you find a true medium, sustain her and defend her against the world. Study and investigate the facts and phenomena, and when you have the truth do not be afraid to proclaim it. In the words of another, 'Heaven to-day is shouting o'er the ramparts of Nature, and heaven expects every man will do his duty.'"

At the Meeting for Manifestations in the afternoon, Mrs. M. E. Williams in the chair, Dr. Wood and Mrs. Coleman related interesting experiences in their investigation. Henry J. Newton was invited to speak, and mentioned that he should have to call for a subject, as he heard a lecture in the morning that made him feel that he did not know much. He then proceeded in his usual clear and comprehensive style, speaking upon Entrancement in Mediumship. He wanted Spiritualists to prepare themselves for the great work before them, and was frequently applauded. Mr. J. Clegg Wright spoke of the great interest he had taken in physical phenomena, and that the belief of Spiritualists.

In the evening Mr. Wright discoursed upon "The Evolution of Christianity." "Jesus," he said, "was made a plaything by St. John. God never wrote a book; tradition is diment to corrupt, but it is easy to manipulate manuscript, therefore the tradition is more valuable to church people. The Christian ages have been disfigured with tyranny and the church has washed its lands in blood."

Next Sunday closes the present engagement of Mr. Wright with the First Society. Next Saturday evening there will be a reception given him at the residence of Mr. and Mrs. Henry J. Newton, 128 West Forty Third street, which all who desir

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

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President. Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand, Secretary. Conservatory Hall .- "The Possibilities of Me-

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

visit this.

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

Portland, Ore .- The Convention of Liberals, Spiritualists and all interested in the secularization of this government held a three days' meeting in Masonic Temple, Portland, Oregon, under the auspices of the Oregon State Secular Union. The sessions were well attended, the funds necessary to defray expenses were forthcoming, with a two or three hundred dollar surplus. The speakers were able and experienced in this field of work, especially the following, who have served from three to forty years as ministers of the Orthodox church: C. B. Reynolds, Prof. W. S. Bell, S. P. Putnam—they, I believe, are all Materialists—and Mr. B. Rawson, of Olympia, Washington, for over twenty years a minister, and is yet so, but teaches the ministry of angels. There were two more ex-reverends to come, who were prevented, Moses Hull and J. L. York, the first telegraphing that his arrival would be delayed thirty days; a letter from the last pledging adherence to the objects of the Convention. sonic Temple, Portland, Oregon, under the auspices

ter from the last pledging adherence to the objects of the Convention.

The lady speakers were well received, as they should be, for their names are synonymous with reform. Mrs. Lois Waisbrooker, Mrs. Judge Krekel and Mrs. Reynolds are capable of addressing any audience that ask for intellectual food. The Seventh Day Adventists sent us their champion of human rights and liberties, Alonzo T. Jones. Those who call us all illiberal will be asked to explain the illiberality of allowing our Orthodox representative the entire Sunday afternoon, while all of our own sessions were divided among two or three speakers. He delivered a logical array of facts, and his address was well received. The Rev. Dr. Block, a Jewish rabbi of this city, also gave us a fine oration, viewing it from any standpoint, and was in full keeping with the purpose in view. Prof. Geo. H. Daws and Prof. Seymour also spoke very ably, besides. many others of recognized ability. The Ariel Orchestra discoursed very fine music, and we were regaled by several fine readings by Mrs. S. Seip.

Mrs. S. Selp.
Fully one half of the attendance was made up of Spiritualists, and they came from all parts of this coast.

Portland, Orc., Oct. 15th. MAURITZ S. LIDEN.

Haverhill and Bradford.-Last Sunday the services before the Union Fraternity in Brittan Hall were of much interest. Owing to a casualty the speaker expected to be present was not there, and the place was filled by Miss Lucy Barnicoat, of Boston, in a most acceptable manner, in the delivery of two excellent addresses, the speaker voleing an intelligent and able control, and speaking upon practical questions. In the afternoon the theme was "Spiritual Growth, and How It May Be Promoted." In the evening the subject discussed, at the suggestion of the audience, was "The Home of the Soul." The discussion went to show that heaven, the home of the soul, may be here, or it may be in the unseen land. It was said that the peculiarly sensitive nature of Spiritualists, sometimes extremely so, often brings them into unpleasant attitudes and relations. At each service many psychometric readings were given very successfully. The lectures and the tests were alike instructive and satisfactory. Next Sunday Mrs. Florence K. Rich, of Boston, will occupy the platform. Haverbull, Ock, 21st. services before the Union Fraternity in Brittan Hall

Assleborough, Mass. - Mrs. Kate R. Stiles, of Boston, spoke for the First Spiritual Society afternoon and evening Sunday, Oct. 20th, delivering two fine lec-tures upon subjects given by the audience. After each service she gave excellent tests.

FREDERICK W. WRIGHT.

J. Frank Bazter's Work in Ohio. To the Editor of the Banner of Light:

Sunday, Oct. 13th, the second of the course of lectures in Cleveland, O., under the numpices of the Booltures in Cleveland, O., under the auspices of the Boclety for the Advance of Belentific Bpiritualism, was given. Mr. J. Frank Baxter was again the lecturer, Ho called out not only a large but a very scholarly audience. The attendance was so great that at 7:45 o'clock large numbers found themselves deprived of hearing the lecture. Mf. Baxter sang effectively "The Reapers on the Plain," following with a poem and a ballad. The subject of his lecture, "Spiritualism in the Dawn of Victory," was handled ingeniously yet truthfully. The audience frequently applauded, and at the close gave signal manifestations of satisfaction and a large voluntary contribution. The sennec which followed the lecture was excellent; many fine tests were given. One gentleman scemed reluctant to acknowledge a description, but finally Mr. Baxter, moved apparently impatiently by his guide, said decidedly, "You are a minister away from your know through church and business relations in Chardon. The spirit is his wife." Then the clergyman arose and acknowledged all as correct, and said the gentleman named was his friend, a cashier in a bank at home. Mr. Baxter, previous to this acknowledgment, had given a half dozen or more full manes of parties concerned in the test, both spirits and mortals, and brought out many intricate associations. The case was full of interest to the audience, and when the exposure of the "minister abroad" came, loudly applauded. It seems, too, he is one who of late this one heddent suffice. Mr. Baxter's work in Clove land, and we presume elsewhere as well, has always been characterized by shish and completeness. He will be in Cleveland again through the month of May, 1890. ety for the Advance of Belentific Spiritualism, was 890. Hudson Tuttle lectures for the Society Sunday, Oct.

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

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

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

The Proposed Medical Bill.

To the Editor of the Banner of Light: Now that the members of the incoming General Court have been nominated, it is the proper time to have each interviewed by some intelligent person as to his proposed action and vote, in case the Massa-chusetts Medical Society is unwise enough to petition for a restrictive "doctors' plot" law, that would, if enacted, prevent the people from employing irregular practitioners, including clairvoyant and magnetic

practitioners, including clairvoyant and magnetic healers.

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

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

It is preposterous for a member of the General Court to ask for a law that the people do not request tons should look to the interests of the people rather than to those of syndicates.

Newburyport, Mass.—Last Sunday afternoon a

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

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

On the evening of Tuesday, Oct. 16th, the Independent Club gave an old-fashioned supper, consisting of articles of ancient liking set on a table in old-fashioned dishes—teapots one hundred and fifty years old, sugar bowls one hundred and twenty-five years old, dishes one hundred years old. It was a grand supper; the tables were fald twice, the company was so large. An entertainment consisting of vocal and instrumental music by Prof. Fred Petts occupied the remaining hours of the evening. The occasion throughout reflected credit and praise on the ladies having the affair in charge. The next will be a corn supper on Tuesday evening, Oct. 29th.

F. H. F.

Lynn, Mass.-Children's Progressive Lyceum met in Exchange Hall, Market street, at 12 o'clock, on the 20th inst. Opening exercises, singing and Silver-Chain, nusic by the orchestra; readings and recitations by the following: Linwood Hurd, Amy Adams, Jessie Hutchins, Alsus Hurd, Miss Annie Small, Mrs. Board-man, Blanche Atherton, Mabel Cheever, Celia Good-win, Lilla Hurd, Mrs. Robinson. After the Grand March, closed in form.

8. 8. COLLYER, Lyccum Sec'y.

Templars' Hall .- The service last Sunday were well attended, so writes E. B. M., Secretary. Mrs. Hurd, Mr. Nichols, and (in the evening) Dr. Smith, of Chelses, spoke—also gave good tests and readings. Next Sunday Mrs. I. E. Downing, of South Boston, with other mediums, will give tests and readings afternoon and evening.

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

Cambridgeport, Mass. - The Spiritualists of Cambridgeport enjoyed a rare meeting on the evening of Sunday, Oct. 20th. The fine singing of Mrs. F. P. of Sunday, Oct. 20th. The fine singing of Mrs. F. P. Whitney of Boston (the well-known soprano), and the excellent tenor of Dr. H. J. Sweny, led by Prof. Fisher, was of itself an inspiration. Mrs. Sue B. Fales was at her best. Mrs. M. F. Butler, of Boston, came as a visitor, but went upon the platform, and in her own forcible manner presented the facts as shown to her, giving the best test of a speaker—satisfaction. Next week we are to have Mrs. Fales again; to be followed the next Sunday evening by that veteran in the Cause, Dr. F. L. H. Willis.

H. D. Sidons, Scc'y.

Mavorbill, Mass., Unity Hall .- The addresses of Mrs. Kate R. Stiles, of Boston, before the First Society, on Sunday, Oct. 13th, were very interesting, and

clety, on Sunday, Oct. 13th, were very interesting, and the tests and readings excellent.

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

WIN.

Westboro', Mass.—The Association of Spiritualists at this place desires to pay a slight tribute to a worthy worker in the cause of Spiritualism—I refer to worthy worker in the cause of Spiritualism—1 refer to Mrs. A. E. Cunningham, of 549 Treinont street, Boston. We have had the services of this medium on several occasions, and for platform work she is second to none; we are most happy to recommend her to other societies similarly situated with ourselves, as her terms are very reasonable.

O. P. Winslow, President.

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

E. S. Wells, Sec'y.

Newark, N. J.—The Spiritualists of Newark will hold regular meetings at Liberal League Hall (corner Halsoy and Markot streets) every Sunday at 7:45 P. M. C. Hovan, sec'y.

Summerland Notes.

October 11th was an eventful day in the history of Summerland, The Southern Pacific Railroad officially established the station of Summeriand, and all passinger trains stopped for the first time. The commission of Henry II, Allen ("the Allen Boy") as Postmaster arrived, and hereafter our friends can address us at Summerland, Santa Barbara Co., Cal. The goods for the first store arrived and the first sales were made that day—Mr. W. H. Meguluess, of Iowa, is proprietor. The lumber for the free library building was being brought to the site. This building is to be 32x40 feet. with a twelve-loot veranda on one side and one end, with a scance-room over the large reading-room. The plans for three more buildings were being drawn out. We all went to bed happy that night.

Mr. S. Smith and family arrived from Sycamore, Ill., on the 8th, and took possession of their new two-story house just completed.

Three families of seventeen persons are expected to arrive daily, also from Illinois.

A large restaurant is to be creected at once, to be for rent. Here is a good chance for a first-class enterer. We need a bakery, a laundry and a small hotel badly. It is a splendid apportunity for some one; the last named would pay well from the start. Many visitors have been obliged to go to Santa Barbara for accommodations, who came to stay several weeks.

Summerland, Oct. 13th, 1889. OLIVE K. SMITH. ly established the station of Summerland, and all pas-

Springacid, Mass.-The Spiritualists of Springheld and vicinity, and their friends, assembled in Graves Hall, 322 Main street, Sunday, Oct. 20th, at 2 and 7 P. M., and held the first public meetings of the

and 7 P. M., and held the first public meetings of the season.

The hall was well filled, and "The First Spiritualist Society" is to be congratulated that it is able to once more advertise its meetings with "free seats," and "all are invited."

After singing by Prof. C. P. Longley, of Boston—the composer ind publisher of new and beautiful songs—Mrs. M. T. Sheithamer Longley, of the Banner of Light Circle Room, Boston, was introduced, and gave a fine invocation. She occupied an kour in answering questions, and treating subjects from the audience.

In the evening there was a still larger attendance. Mrs. Longley entertained and enlightened the people with a powerful lecture on: "The Furposes of Spiritualism, and the Duties of Spiritualists." Mr. Longley sang "Only a Thiu Vell Between Us."

Prof. John Prescott Guild, of Springfield, next read a poem entitled: "The Land Where our Senses are Real," which was well appreciated.

Mrs. Dillingham-Biorrs, of Lake Pleasant (who is stopping here for a few days with Mr. Storrs), gave a few tests, which were enthuslastically received.

The Ladies' Ald Society met recently at the residence of Mrs. Fairfield, in West Springfield; and with Mrs. M. A. P. Clark, of Greenwood street, this city, Thursday evening, Oct. 24th. These meetings are always well attended.

Mrs. Longley will speak here again on Sunday, Oct. 27th.

A Children's Progressive Lyceum is talked of. It is

27th.

A Children's Progressive Lyceum is talked of. It is hoped that some one will take hold of the matter, and make it a success.

M. WATSON LYMAN. 153 Union street.

Providence, R. I.—The Spiritual Association has organized a "Progressive School" for adults and children for spiritual unfoldment. Mr. Julius Carroll children for spiritual unfoldment. Mr. Julius Carroll was chosen conductor. The School meets at one o'clock Sunday afternoons in Slade's Hall. Last Sunday Mr. James Sherman delivered a good address the subject matter being the contrast between the old and the present ideas, thoughts and creeds. Mr. Carroll gave a fine improvised poem, and Mr. and Mrs. Spinning rendered excellent songs. Mrs. Sarah E. Hennes gave some fine platform tests. Next Sunday William Poster, Jr., gives a lecture on the subject of "Bruno."

E. H. Whitney, Sec'y.

The Ladies' Aid Society of Spiritualists met in Slade's Hall, as usual. There were several mediums present. Some of them took an active part, and after the election of officers, several names were presented for membership. Supper was fully enjoyed—as there was a good attendance—after which many of the members of the Spiritual Association came in, and took part in our exercises for the evening.

A. C. C., Sec'y.

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The Spiritual Bostrum.

The Religious Element in Spiritualism.

An Address delivered before the New York Psychical Society, 510 6th Avenue, Wednesday Evening, Oct. 2d, 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, excarnated 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 and death at the other, and fixes all its incithe physical and the spiritual life, the condidents, cheating him with the false impression tion of excarnated human beings in their vari- of selfhood, then, indeed, is religion but a ous 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 interre-

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 vary in its character with the objects of that d'étre, 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 of the divine individuality. in that work: "All religions have had some form of Spiritualism for their basis. To ignore the religious faculty which all really possessthe 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 | sion of the existence of finite spiritual personsignification 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 istic observation; but when subjectively asponder deeply, as being that which causes inthe inner life, the life of the soul, with which oncilable and inexplicable." The same mode it, most obviously had its origin in spirit agentrue religion is especially concerned. Religion of discovery and demonstration is used in oy, and has been carried forward by unseen personal existence. Intelligence, conscious the most striking proofs of this in almost every

tivity of our spiritual nature, and directed to directly discover or prove the existence of the spiritual beings. It is indeed a tie; for it binds | first law of planetary motion. He assumed 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

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 mentary state if he could ever become, in any spirits of his "loved ones," his father, his mother, his child, or his friend in spirit-lifefeeling 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. 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 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

The religious man-the man who exercises 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 impresalities; 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 materialsumed, it is confirmed by such observation, ward meditation or contemplation, leading to since it harmonizes all things otherwise irrec-

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 elemanner or degree, an object of human contemplation. And yet his powers and attributes must still be only finite, and immeasurably be low 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, yea, 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 upending career of progression? What are these onwardreaching, upward-aspiring souls striving for? Is it merely to know of the mysteries that surexpression of beneficence and love void of any conscious, loving Author? What insanity in the thought!

Suppose we admit what the materialistic evolutionist asserts, that the universe, both of protoplastic 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, reverential mind-has within itself, beyond aught 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

is essentially an emotion, arising from the ac- | physical science. Kepler, for example, did not | powers and intelligences, in spite of great | ness, and will may certainly exist without the earthly opposition. Its propagation, even its material clothing which they have in this state enemies are compelled to admit, has been rapid of being. To a personality these are all that beyond all precedent; while the changes it has are essential. If the Creator has endowed his wrought in the religious ideas of the most civ- creatures with these sublime qualities in a limilized communities of the world are great, be- ited degree, he must himself possess them withtion. 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 achievment, but the result of a design planned and gested, however advanced they may have becarried out by divine instrumentalities in the come in spiritual development, it is just as spheres of beneficence and wisdom, acting al- | much their duty and privilege to worship God ways in the will of the Supreme, and accord- as it is ours. Spiritually they must be nearer ing 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 foundation in facts of daily experience and observation, or those supported by testimony both recent and indisputable, upon facts that distinct individuality, or the germ of it, subsay that spirit-life is by no means synonymous indigent wretches in this mortal state; but, dence. unlike the latter, the spirit paupers may all matter and of mind, is but the result of the the world beyond. But I do absolutely exclude uality. the idea of punishment or vengeance inflicted | I present these considerations not for mere by the loving Father of all. It is very true discussion but for careful reflection. I address

> nitely wise and beneficent. ism is entirely rational, and conforms to our 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 sepfrom its external properties, the reality from

yond any possible human estimate of apprecia- out 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 sugto 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 en 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 tradition or doubtful scripture, but has its 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 have been scientifically investigated and ac- ject to unfoldment through the ages. That credited. ('an we not logically and truthfully | individuality cannot be destroyed by compulsay that we know that our departed friends sory influence, though it may be guided by unstill live in spirit, that they still possess the conscious spiritual influence, because, obelements of human personality, that they are viously, its development cannot be accomall as happy as their condition and grade of de- plished unless it is left, within proper limits, velopment permit them to be, and that they to its free exercise. Now this, you will easily are all supplied with means and opportunity perceive, must bring into the moral or spiritual for greater happiness and enlightenment, a universe a disturbed condition of things, caushigher development in spirit, and a greater ele- ing what we know as moral evil, and thus vation in true spiritual life? for I scarcely need | create the necessity for the intervention of God or his spiritual instrumentalities to guide, with spiritual life. Many may, indeed, be in rectify, or restore, and thus must give scope spiritual poverty at present, like so many poor, for what is often referred to as Special Provi-

I only suggest this point here, which needs a look forward to the attainment of spiritual much fuller amplification and illustration to wealth in the future. Happy are those who show how it explains what, without regard to round them, merely to gaze on the wonders of have not fallen from an earthly condition of it, has puzzled so many minds, particularly as a universe that has no intelligent Creator, a opulence and luxury to utter destitution in to the apparent inconsistency of moral evil universe that, though it is manifestly but the spirit. In saying they are all as happy as their with the infinite goodness of the Creator. Acpermits, I by no means exclude the cording to the view I here present, all the idea of retribution in spirit-life for wrong-doing occurrences of physical nature, as well as the in this. I by no means gainsay the well-known events of human life on earth, constitute a fact that there are spheres or states of great means of discipline and unfoldment for man's suffering, as well as of inconceivable bliss, in free will, which is the same as man's individ-

> that "we reap as we sow": and whatever our | your emotional, not merely your intellectual condition in spirit-life may be, it is the result nature. I invoke your spiritual insight and of our character and conduct in the earth-life. experience, not your skill in argumentation. The suffering endured by spirits is just as nat- There is no truth so certain or so exalted but ural as the pain of mortal disease, leading to a that it may be combated by logic or mystified state of natural health. It is always remedial; by a cloud of words. Would that we were all never vindictive, but the result of laws infi- as much in love with Truth as we are with our own opinions, then would our courtship of her Moreover, the religion of Modern Spiritual- more frequently end in success. The simplicity of the child has ofttimes more penetration best intuitions; it presents to the mind no 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-appelnted 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 arate entity from its accidents, the essence of daily use, for ages, among the Greeks were the oracles, and what apparent cause they had the mode by which it is expressed and made an for confidence in them, has only to refer to object of perception. Form is not essential to their histories. In Herodotus alone we find

To build a religion upon the consultation of familiar spirits through mediums is, therefore, to descend below the Pagan practices of Greece and Rome.

In the times of the Jewish prophets such practices were condemned as an abandonment of the higher religion based on the worship of the one Supreme Being. Thus, in Isalah, as you will remember, we find the words: "They shall say unto you, Seek unto them that have familiar spirits; but should not a people seek unto their God? On behalf of the living should they seek unto the dead?" This was a sacred protest, not against Spiritualism, as so often quoted and applied by the upholders of orthodox Christianity, nor against a just and rational spiritual intercourse, but against an abuse which inevitably leads to the violation of true religious or spiritual principles, and substitutes an idolatrous and corrupting religion for that which is pure, exalted, and holy. I deny that Modern Spiritualism, when rightly construed, sanctions that abuse, or permits any such pros titution of the sacred gift of mediumship, though some of its followers need to be admon ished against it. The best of the inspired utterances received by modern inspiration have evidently emanated from a sphere no less exalted than that which was represented by the holy seers and prophets of past ages; and these utterances have plainly condemned the degrading practices of Spiritism, no less emphatically than they were denounced in the past. They uniformly discourage everything that tends to the worship of finite spirits, saying, as was said by the angel of the Apocalypse to John: "See thou do it not; worship God."

It is, indeed, a sin against your own sacred individuality-that individuality which is the very essence of spiritual progress. There is in every one an "inner light," which should be kept clear and bright, but which is most surely eclipsed by trusting to external promptings from spirit intelligences, perhaps on a much lower spiritual plane than the person who submits to their direction. Then "if the light within thee be darkness, how great is that darkness!"

We are confronted to-day, in this remarkable revival of the study of spiritual phenomena and truth, with about the same conditions as existed in the past. We have the two clearlydefined orders of spirit-manifestation and communication, and are called upon to make the same kind of discrimination as was then so often enjoined. Only wide-spread spiritual ignorance and materialistic blindness could create the need of very much of the mediumistic phenomena that are now witnessed, and which under the present circumstances we are obliged to countenance and encourage. This is necessary to convince the unbeliever, but has, intrinsically, nothing that contributes to the spiritual exaltation of those who have passed to the study and contemplation of the higher, grander things contained in the spiritual temple of Truth.

Let us not then remain too long in that lower plane of what is called scientific research, but hasten to ascend to that higher sphere where we are able to realize the truths of a religion that will cultivate the best faculties of the mind and the purest sensibilities of the heart, that will enrich our immortal souls, and speed them on toward the goal of their eternal progression. Is not devotion better than mere curiosity, or the seeking after "signs and wonders," the hunting after "tests" that never satisfy the faithless mind? Is not piety better than raving irreverence, that, centred in its vain autolatry, sees nothing beyond itself worthy of adoration? The best and purest minds in all ages have so regarded it; and as, accordant with them, I may quote the words of a well-known modern seer: "Piety is the emotional uprising of the spiritual faculties, a spontaneous breathing of the organs of sublimity, veneration, and hope, resulting in gratitude to the Supreme Being, adoration, submission, and worship." These are the characteristics of every true religion, without regard to form and ceremonial; and these are the elements of the religion which Modern Spiritualism, though not the creator of it, is the means of reviving and demonstrating to the reason ing minds of the present age.

Evans's Mental Cure Book. To the Editor of the Banner of Light:

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

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

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

Think of an individual standing up before an audience—or a treatise on mind-benefit being published—setting forth to an enlightened people the idea of "no disease," and that what seems such is simply "mortal error," while at the same time teaching individuals how to give treatments, both absent and present, for the removal of disease, exacting for the same a fee Those interested in the above proposition can

treatments, both absent and present, for the removal of disease, exacting for the same a fee in some cases of \$300, with estrictions that the receiver shall not extend the secret or information given beyond himself or herself. Reader, think of any one attempting to control the natural forces which should be as free as the air we breathe—belonging to all people and all ages, where the individual is capable of understanding and making their application.

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

The Reans Mental Cure book unqestionably imports a practical knowledge of the mind or mental-cure philosophy. Inquirers mind or mental-cure philosophy. Inquirers can save money by obtaining a copy of this treatise. Ministers, physicians and lawyers who are interested in the power of mind over mind and disease, should have a copy of the work in their libraries.

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

All signs of the times point to the nationalization of everything monopolistic in its nature, as the ultimatum toward which we are rapidly approaching.—Cht-

When one seeks the cause of the successes of great generals, one is astonished to find that they did everything necessary to insure them.—Napoleon I.

,Written for the Banner of Light. MINISTRY OF ANGELS. DY HELEN STUART-RICHINGS.

Air: " Blloam." When dowy eve her curtain draws Around this earth of ours, Then through the darkness gently glide The loved of bygone hours.

When through the sacred silence thrills The soul's unuttered prayer, With love-filled eyes and reaching hands, Our loved are bending there.

When to the shrinking lip is pressed The bitter cup of woe,
There comes a voice: "Oh! trust and drink—
'Tis Love that wills it so!"

When in submission low we bow, · Saying: " Thy will, not mine," An augol through the darkness comes With ministry divine.

When thorny, dark, the way appears, With stones the path is rough, "I give my angels charge," Love says— Oh! is not this enough?

Origin and Growth of Suns and Worlds.

In an interesting volume * lately published, a review of which appeared in THE BANNER of Sept. 28th, "Herfronzo," the author, claiming to be a newly arrived habitant of the spirit world, wandering in a meditative mood, meets with one of patriarchal appearance. After exchanging salutations, this Wisdom-Teacher bade him be seated and proposed to have some pleasant converse. After a few preliminary questionings, Herfronzo said to his newly aciired friend:

"I do not care for your personality, although it pleases me well; but I desire to be wise, to understand all things. Are you able to answer my deepest thought?"

"Propound thy questions, my son, one by one; and when we come to one that I cannot answer we will go hence."

"Tell me then is there a God avector of

"Tell me, then, is there a God, creator of heaven and earth?"

heaven and earth?"
"Your question is not clear," he answered;
"make it plainer; make it plainer."
"Why! it is as plain asplain can be. Is there
a God, creator of heaven and earth?"
"Which heaven and which earth dost thou
mean? as thou hast specified but one; and
there are more heavens, and earths than thou
couldst count for ages, more in number than
thou hadst figures in the earth-life to count
with; more even than thy mind can possibly
contemplate."

Well, is there a God, and did he make

them?"
"Plainer, my son, put thy questions plainer."
"Well, then, I will simplify. Is there a God?"
"I do not understand thee, my son. Tell me first what thou meanest by a God?"
"Well, then, is there a being in form and feature like a man; that lives somewhere, and by word of mouth spoke all these innumerable earths and heavens into being?" earths and heavens into being?

'No, there is not such a creature in existence."
"Tell me, then, how do you know there is

Because I have roamed through the vast-"Because I have roamed through the vastness of eternity and cannot find any such being. I have questioned the angels and the archangels of this and many other worlds, and they cannot find any such being. And they have questioned the angels that have been in eternity for countless ages, and they have not seen or heard of any such being; therefore, I think my answer a truthful one when I say there is no such being."

"Then, how did all these countless worlds come into existence?"

come into existence?"
"My son, if we find out how one apple grows we shall discover how all apples grow. So, if we find out how one earth and heaven came into existence, we shall find out how all earths and heavens came into being; but we will start right to commence with. One apple was never made out of nothing; but it has within itself just as much substance as composes it. This is a self-evident truth, is it not?" "Well, yes; yes, of course. Of course it has just as much substance as composes it."

ust as much substance as composes it.
"So an earth has, just as much substance as composes it. Is an apple made out of nothing?"
"No, oh no."
"What is it made out of?"
"Well, really now, I do not know."

Where did the apple get its fluid and solid?"
"Oh, it grew."
"So did the earth grow."
"Oh, did it? Did it indeed? How do you know?"
"He was know that the apple grow?"

"How do you know that the apple grew?" "Why, I have watched them from the com-mencement, and seen them in all the different stages of growth."
"So have I watched the earths as they grew; and I have seen them in all their different stages

of growth."
"Indeed! Can I believe you? That must be most interesting! Will you not take me, that I

may see them grow?"
"I shall be most happy to do so when thou becomest an angel."
"Yes, but just now I feel more interested in the growth of worlds than I do in becoming an angel."
"Yet thou more interested in the growth of worlds than I do in becoming an angel."

Yet thou mayest not see them grow til thou becomest an angel. So go on with thy questions, my son; but first, answer thou me:" "From whence does the apple obtain the substance composing it?"
"Why, from the tree on which it grows."

"True; but from whence cometh the tree?"
"Why, from the earth."
"Not so, my son. The tree springs forth from a small seed, which is placed a little way beneath the soil, and the little seed holds within it a living spring and a second sixther. in it a living spiritual germ, an exact miniature copy, invisible and spiritual, of the tree that is to be developed from it."

"Why, yes, I see—I see."
"Then it strikes its roots deep into the earth and raises its arms aloft into the heavens."
"Yes."

"Yes."

"The tree is the parent of the apple, and the apple, or seed of an apple, is the parent of the

"Oh, certainly!"

"Well, then, all earths grow from a parent tree, yet the parent of an earth is not in the form of a tree, but in the form of a globe. My son, I think you will agree with me that the earth is not the tree, and the tree is not the apple; but that the earth must first exist that the tree may exist, and the tree exists to bring

forth the apple."
"Your assertion is a self-evident truth. It cannot be contradicted." "Then, as the apple is not the tree, but the product of the tree, so the earth from which thou camest is the product of a parent globe."
"Well, that seems to be a very reasonable supporting."

"Well, that seems to be a very reasonable supposition," I answered.

"Is it merely a supposition that the tree produces the apple, or is it a self-evident fact?"

"Well, the fact is evident that the tree produces the apple, but not so evident that a parent globe produced the globe from which I have just come."

"If you give a child an apple that never saw a tree that produced apples, you might say, this apple grew on a tree; the boy, in his ignorance, might answer and say, 'Oh! that is only a supposition. I don't believe it! God made this apple out of nothing; but it is a very good apple, and I am going to eat it.' The boy wants proof that the apple grew on a tree. But when you take that child by the hand and lead him to a tree on which apples grow, then he is convinced of the truth of what you say Now, Herfronzo, I shall by-and-bye lead you to these parent globes, and allow you to observe how they produce other globes; but as I cannot do this just at present, I will content myself by answering your questions."

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

Oh! from a little seed in the soil.' "So the sun grew from a little seed, buried within the vast ocean of matter."
"But the seed of the sun, the seed of the seed o

sun! where did that come from?"
"Where did the seed of the apple come

"Where that the sect of the apple come from?"
"Why, from another apple, of course."
"Not so, my son. Each apple produces its own seed, and there the circle is complete. The seed produces the tree, the tree the apple, the apple the seed. Now we come to the question, how is the seed of the apple produced? From a living spiritual germ, that the petals of the flower grasp from out the atmosphere or flower grasp from out the atmosphere, or from out the heavens, or in other words, from out the vast ocean of spirit and matter."

"You surprise me, sir. I knew that apple trees had blossoms, but it never struck me in this light before."

trees had blossoms, but it never struck me in this light before."

"And why did you suppose the tree blossomed? for nothing is in vain."

"Well, really, I did not know; I never thought about it."

"My son, we will take one blossom, and that will tell thee how it is with them all. Within the petals of the blossom is a little magnetic cup, that attracts and holds in its embrace an invisible germ, which exists within the ethereal atmosphere, or spiritual atmosphere: the petatmosphere, or spiritual atmosphere; the pet-als of the flower close over it; the magnetic attraction holds it; it is the seed, the spirit of the seed, and without it no seed, the spirit of the seed, and without it no seed can come forth. So the apple does not, in reality, pro-duce the seed, but the petals of the flower of the tree; yet the petals are worthless without the spiritual germ."

"Well, how does this apply to the seed of the sun?"

sun?"
"First, then, the seed of a sun exists forever within the vast ocean of spirit and matter. It is a little invisible, magnetic, spiritual flame, or germ; it attracts matter and holds it fast until it becomes a perfect atom; then it at until it becomes a perfect atom; then it attracts other atoms like itself, until a small globe is formed about the size of a goose egg; this is the real material seed of a sun, the visible nucleus; and there are countless millions of these nuclei, or perfect seeds of suns, that are all destined to take root and grow into perfect suns, in the vast ocean of matter and spirit. Now, how does the little seed of an apple grow into a large and perfect tree? It grows by the power of attracting and appropriating atom after atom to its own use and benefit. So the nucleus of a sun grows by its power of attracting and gathering to itself atom after atom, as it rolls through the vast ocean of matter and spirit. But a young apple tree does not produce flower and fruit until it tree does not produce flower and fruit uptil it arrives at a state of maturity. Now, an apple is composed of solid and fluid, and it is a soft is composed of solid and fluid, and it is a soft smooth globe; so the body of a sun that is to be is composed of solid and fluid, and it is a soft smooth globe; like the apple it is equally and evenly mixed together; but this young sun, unlike the apple, is revolving with great rapidity in space, gathering and growing—until the time arrives when it has reached an enormous vice. Being when it has reached an enormous size. Being soft, about as hard as an apple, the outer sur-face has at length become somewhat harder than the inner part; the sun is now ripe and ready for propagation; the inner part by its rapid motion becomes loosened from the shell, "Well, really now, I do not know."

"Crush or squeeze an apple and see if thou canst answer my question then?"

"Oh, yes, of course; everybody knows that it is made out of fluid and solid."

"So is the earth made out of fluid and solid."

"Where did the apple get its fluid and solid?" a distinct and separate globe; these globes by their motion repel each other and keep each other at just a proper distance; and yet their power of attraction holds each the other at just a proper distance; this shell or ring which the sun threw off, at length becomes

which the sun threw oil, at length becomes just such an earth as thou camest from."

"Oh! but this is intensely interesting! Go on, my wise sage, and tell me more. Does this sun produce other worlds, as well?"

"Yea, it produces seven in all; and this eventually becomes a system of worlds, eight in number; the sun being the first, or primary world; and all suns are first or primary

world; and all suns are first, or primary worlds; and all earths are second, third, yourth, fifth, sixth and seventh worlds, all difering somewhat from each other; these are he children of the sun."

"Tell me, father, where did the sun obtain its light? what makes it shine? why is it so

"Thou art, in thy eagerness, asking three questions instead of one. I did not agree to answer thee but one at a time. I will answer thee the first—Where did the sun obtain its light? I have already told thee that the sun time correspond of atoms: that the central point nght? I have already told thee that the sun was composed of atoms; that the central point of each atom was a little invisible magnetic flame, in other words, a point of pure magnetism. After a sun throws off all its children it begins to grow old, and at length dies, or yields up its spirit; and as thou canst readily see, from what I have already told thee, each atom is composed equally of spirit and matter; therefore, spirit and matter are the parents of a sun, and the uniting or marriage of the two produces other worlds, but the sun must at length yield up its spirit. Up to this point the sun had no light of its own; it did not shine; and before the sun could shine it must yield up every particle of its spirit, or magnetic flame; and so for ages the sun was dying, or yielding up its spirit but as all spirit retains the exact form of the body which it has left, so the sun's spirit retained the exact shape of the sun and became its invisible magnetic counterpart. The material body of the sun and its magnetic counterpart form a perfect electric bet. vas composed of atoms: that the central point terial body of the sun still retained its form; and so the dark body of the sun and its magnetic counterpart form a perfect electric battery. Magnetism is forever setting the dark body of the sun in a blaze of light; and thus, light and heatexist. And now I have answered thy question 'How did the sun obtain its light?' This is the shining light of the sun."

"Tild human hange ever exist on the sun?"

light?' This is the shining light of the sun."

"Did human beings ever exist on the sun?"

"No, they never did; for suns are not inhabited worlds. A tree is not an apple, but the parent of an apple, and it exists first that the apple may exist. So a sun is not for the purpose of habitation, but for the purpose of liabitation, but for the purpose of giving birth to worlds that are to be inhabited; and after it has become a spiritualized world, to fit those other worlds, its children, for habitation."

The teacher who had thus conversed with Herfronzo subsequently revealed himself as having borne the name of Aristotle when on earth. A continuation of the same subject was given in a discourse delivered by him to an audience assembled in an edifice known as the Temple of Brotherly Love.

"I told thee," he said, "how the earths which are inhabited came to be, how they were thrown off from the suns, how the suns, after they had yielded up their spirits, became magnetic batteries of electric light and heat. In this discourse I propose to show thee how the earth, from which thou all camest, for thou

"Tell me, then, the parentage of the globo from which I have just como?"
"My son, didst thou ever hear of a child bering produced from only one parent? or of anything being produced from only one parent?"
"No, I never did," was my reply, "for even Ohrist is said to have had, God for his father and Mary for his mother."
"Well, the apple is not produced from one parent alone, in apple and it is parents the earth, the tree, and the heavens. The earth lans for its parents the sun, the sun's magnetic counterpart, and the great eternal ocean of matter and spirit, as it exists now, as it ever has existed, as it ever will exist; and within spirit dwells another principle, which we will call God, or force, or power, or will. It makes but little difference what one may call it. It is the power that moves all the rest. And, my son, this is God! as I have discovered it, and as all other angels have discovered it. It is the only way God is made manifest to us. And now your first question is answered—is there a God, creator of heaven and earth?—what mayest thy second question be?"

"Tell me, then, how did the sun been can be the carth, was prejared that thou mightest exist. The ring, or sliell, which was prejared that thou mightest exist. The ring, or sliell, which was prejared that thou mightest exist. The ring, or sliell, which was travel to any the anti-ny or slied that thou mightest exist. The ring, or sliell, which was trown off from earth, was prejared that thou mightest exist. The ring, or sliel, which was travel, than the carth, was prejared that thou mightest exist. The ring, or sliel, which was travel, than the carth, was prejared that thou mightest exist. The carth, was prejared that thou mightes exist. The carth hand then the play the or or any or reply, "for oven or the sun, in gathering itself the carth, was prejared that thou mightes exist. The carth land then th waters all became seething caldrons; and a dense vapor surrounded the earth, about three

dense vapor surrounded the earth, about three miles in thickness; this was an antidote for the intense heat, and within this water, or vapor, the air resided and was evolved from it. Now, as the earth gradually receded from the sun, and the vapor condensed and cooled, great storms arose; terrible deluges and rushing whirlwinds; forked lightnings constantly split the rocks asunder, and many of the pieces were hurled with awful force into the chasms; but all this was only perfecting the earth and rendering it more evenly balanced.

At length, all things took on a milder form. The water was now comparatively cool. The action of the rains and the waters kept wearing away at the rocks, and as they pulverized and separated the substances that composed the rocks, the waters carried these substances

and separated the substances that composed the rocks, the waters carried these substances along in their embrace; and, as like attracts like, the metallic substances settled in mines, or beds by themselves; but salt and lime and many other substances were soluble in water, and the water retained these. At length the waters levelled the rocks to that extent that an ocean was formed, and after awhile, the earth receding further and further away from the sun, the waters became cool enough for life to make its appearance upon the earth. The the sun, the waters became cool enough for life to make its appearance upon the earth. The rocks were so cool that moss and small ferns began to form upon them. Sponge, jelly-fish and snails began to form within the sea; then maggots, worms, insects and reptiles gradually were evolved, one from the other, then butterflies and small birds.

The ocean is gradually and constantly changing its bed; and as the ocean receded, it left rich alluvial soil which brought forth rank tropical vegetation, and at length vast forests;

tropical vegetation, and at length vast forests; and after ages had passed, the forests were filled with wild animals; then the ape and gorilla, and from them the low, squat savage, appeared; and from this man gradually arose to

is present estate. Now, after the water had yielded up its at mosphere, the atmosphere in its turn vielded up its ethereal, or spiritual atmosphere, and within this, as thou all knowest, we are at this present moment living. It is the first spiritual atmosphere that surrounds the earth from which thou camest."

In a later chapter Aristotle resumes the sub-

ject in a conversation with Herfronzo:

"Well, Herfronzo," he said, "what would'st thou that I should tell thee?"
"I would like to know more about the worlds in space, I answered. When on the earth, I often gazed at the moon and wondered how it came to be and the method by which it was a created?"

came to be and the method by which it was created?"
"My son," said Aristotle, "the moon belonging to your earth is a child of your earth, not a spiritual child, but a material child."
"Yes." I said, "I have often thought something of the kind; but I should like to know how it all came to be?"
"Thou remembered the statement I made

Thou rememberest the statement I made about the sun yielding up its magnetic spirit, and that it was a primary world, never intended for habitation. Thou also rememberest, I stated that the earth from which thou camest was a secondary world, a child of the sun; and being a secondary world, was intended for hab itation. All things toil together to bring forth intelligent, imperishable angels; therefore, your earth must yield up its spirit. But the earth having brought forth man, he was eventyour earth must yield up its spirit. But the earth having brought forth man, he was eventually to become an intelligent anget; and as you now see, for you are dwelling within it, all things on your earth yield up their spirit, and it goes to make the spiritual and heavenly realms in which the spirit and angel may dwell. Now, when an atom within the composition of your earth has once yielded up its spirit, it cannot be replenished on the earth; it is worthless, and drifts about at the mercy of a higher law; it has lost its power of attraction and of being attracted; the atmosphere takes it up, carries it and thrusts it out beyond its limit. Now there are countless millions of these atoms thus rising continually; and when they get beyond the atmosphere, they crowd and push each other until they lie in a helpless mass, or belt, or in two or three belts, as one can see by looking at the planet Jupiter. There is a law by which these atoms are replenished, or revivified, and spiritual essence put into them. These worthless atoms must be replenished in some way. All the other atoms in space are filled with spirit; they cannot be robbed; each atom has only enough for itself, and they repulse the worthless ones. How dost thou suppose these atoms become revivified, or again filled with spirit?"

thou suppose these atoms become revivified, or again filled with spirit?" "Ido not know."

"Ido not know."

"Well, I do; for I have been present and watched how it was done," he replied. "Comets are not the nuclei of other worlds, as many suppose, but torches—great magnetic torches—vast oceans of pure spiritual essence devoid of matter; and they circle and sweep around among the planets and revivify every worthless atom with which they come in contact. Now when these atoms have again received the spiritual essence, they have the power of attracting and of being attracted; and thus they weld themselves together in the form of a ring, such as thou wilt observe around the planet Saturn. After this has taken place a great many times, the ring becomes very large and heavy, and the earth, by its motion, is constantly repulsing and throwing it off; it at length breaks in pieces; then by its own inherent power of attraction it draws itself together at its central point; and of course its surface is all in great vawning chasms fissures and mountains. but traction it draws itself together at its central point; and of course its surface is all in great yawning chasms, fissures and mountains; but it is soft as the apple before mentioned; yet it has become an independent orband commences its own revolutions. The earth holds it at the proper distance, and there rolls your moon. The earth is young, she has but one moon yet. Jupiter is older, he has four. Thus the planets go on, until they have cast off seven. By this time they have yielded up their entire spirit, and they then have seven moons and seven spiritual they then have seven moons and seven spiritual they then have seven moons and seven spiritual spheres. When the earths have accomplished this, the remnant of matter which is left, broken and robbed in part of its spirit, falls in pieces, as one can see by looking at the Asteroids; these pieces in their turn fall in pieces and drop as meteors into some other planet. The Asteroids are gradually dropping in pieces in this way and sending meteors and meteoric showers on to the earth from which thou camest.

"My son, I am aweary. I will go and rest, and visit thee again at another time; then, I will tell thee more. But thou, thou! Hast thou not a work to do? Methinkest angels have been feeding thee; hast thou none to feed? The jewels which thou receivest thou must give unto others, that they may have wisdom like thyself." Saying this, he departed.

Car crowded. All fat people, very fat. Car stops, very thin man gets in. Has great difficulty in squeezing himself into a bit of a seat. He gets angry and says, "People ought to pay fares according to weight." Fat neighbor answers, "If they did, the car would n't stop for you."—Chicago Herald.

Bunner Correspondence.

Connecticut. NEW HAVEN.-E. P. Goodsell writes as follows concerning the question of prescriptive medical legislation, etc.: "I have ever felt a medical legislation, etc.: "I have ever felt a deep interest in the welfare of the people in all matters pertaining to the gift of Me, liberty and the pursuit of happiness; especially in this matter, which has a direct bearing upon the health and its condition, as deciding that of happiness and life itself. The writer began to notice the general failure of the Allopathic school of medicine sixty years ago, and was often astonished at the rapid progress made by disease to reach a fatal issue. Under the treatment of the old-school doctors, young persons, apparently of vigorous constitution, seemed to stand no better chance to recover a healthy state than did those far more advanced healthy state than did those far more advanced in years. Death made short work then, as it does now; and I can see no improvement in the science of medicine as practiced by the sotermed 'regular' medical fraternity at this time. There is, however, relief offered to the people of the United States—who are free as well as intelligent—in certain other methods of cure, which are of more recent date, and which have

which are of more recent date, and which have been of great good and advantage to the sufferers in all parts of this country.

In 1848 I began a gratuitous and indiscriminate 'casting out' (or 'casting off') of various forms of disease. No case of diphtheria ever passed from under my hands, or by one treatment failed to be permanently cured. Cases of long standing—lameness, rheumatism, neuralgia, cholera, fits, loss of voice, whooping cough, nervous helplessness—all yielded to hand-treatment during the term I devoted to this kind of work—twenty-two years.

I followed the lead of that noble man and profound scientist, Dr. John Boveé Dodds, of

profound scientist, Dr. John Boveé Dodds, of New York City, where he delivered his highly-New York City, where he delivered his highly-interesting lectures upon the science of heal-ing the sick by the method of the laying on of his hands. Being a man of deeds, he proved his assertions there in the hall, in which from time to time a large audience assembled to listen, and to witness his acts of healing. These lectures were reported at some length in the columns of *The Tribune* at the time, about 1846, and excited much interest in the public mind and excited much interest in the public mind. His power to heal the sick and banish pain was conspicuously proved, and it is worthy of note that he used no medicine, only the hidden power of mind, soul and spirit, employing his

hands as their conductor.

In the light of my past experience, I say unhesitatingly that any step taken by any legislative body whatever, and wherever located, looking toward the deprivation of the right and privilege of the people to choose their own means of restoration to health, or the right to

means of restoration to health, or the right to choose their own doctor to treat themselves or their families in sickness, illy becomes the true dignity of an American citizen.

Let the people choose their own medicine as they choose their own food. Such a course will invade no one's rights of citizenship. Let us have no class-legislation in medical matters, but continue the good old practice of 'equal rights for all,' which has worked so well up to the present day."

California.

SUMMERLAND.-We are in receipt of a paper signed by nearly fifty of the leading Spiritualists of Santa Barbara, endorsing the claims of Summerland upon the public; also the following preamble and resolutions, etc., from the citizens of the new colony, in the same direction:

"At a public meeting held by the residents of Summerland, Sept. 29th, 1889, the following preamble and resolutions were passed unanimously:

resolutions were passed unanimously:

Whereas, It has come to our knowledge that certain unfounded statements regarding this colony are made—among other things it being said that the Spiritualists of Santa Barbara do not endorse our site: that none of them will come here to live; that all who come here to live will be glad to move away again; that the soil is barren and requires summer irrigation; that water is scarce and valuable; that six months of the year we are sprinkled with dust; that the winter months are really the only pleasant ones; that there is nothing here by which people can earn a living, etc.; therefore be it

Resolved, 1st, That each and every one of the above statements are false in each and every particular.

2d. We respectfully solicit and request the different spiritual papers to publish the report of this meeting in full, that the truth may be known.

2d. We respectfully solicit and request the different spiritual papers to publish the report of this meeting in full, that the truth may be known.

Some of us have been living here over eight months, and would not move away under any consideration. The accumulation of dust in the entire six months that it does not rain is not as much as accumulates in three weeks of rainless weather in the East. This is as delightful a summer as a winter climate. There are now four families living here who moved from Santa Barbara, and others are arranging to come. Twenty-four different parties in Santa Barbara have bought lots here, and others will do so when they can.

We have plenty of pure water, and it is not expensive. No irrigation whatever is required to raise crops here. The soil instead of being barren is of the richest and best quality. Mr. Williams has one thousand acres of it, which he is surveying into five and ten acre tracts, which he will offer for sale or rent to residents of Summerland, or to those in sympathy with this movement, and who desire to john us, at reasonable prices. There is no town within five miles, with a thickly-settled farming region about us, therefore there is a good opening for all kinds of business, trades and professions. Laborers and mechanics are required to build up the town, which is advancing rapidly.

We each and all believe that this colony was suggested by the angel-world to benefit humanity. How and where could they better do it than by the concentration of the forces in a perfect climate, which is never disturbed by thunder or lightning? We cordially invite all who desire to assist in this movement to come and john us.

WILLIAM BOWLEY, Chairman.

HENRY B. Allen, Sec'y.

Additional signatures: Mrs. O. K. Smith, J. W. T. Morris, A. H. Nicholas, W. H. Meginness, Capt. J. W. Smith, E. J. Lesley, Jane Bowley, Allie M. Lesley, Robt. W. Roe, Carrie Van Horn, Mrs. Kate L. Allen, Mrs. Sarah Meginness, Rose M. Morgan, Mort Parsons, Lucius Wright, Lucy A. Wright, S. J. Olds, Fred Olds, Fr

Rhode Island.

PEACEDALE. - A correspondent writes: We are aware that, as a rule, young physicians who have just received their diplomas are notoriously ignorant of the practice of medicine—however crammed with book-learning icine—however crammed with book-learning they may be—and therefore it is dangerous to employ them. These novices are naturally obliged to seek practice in the alleys of our cities, and among the poor, who being unable to pay a skilled physician, permit themselves to be the victims of youthful ignorance—thus suffering an aggravation of their maladies, instead of restoration. Those of them who commence practice in the rural districts find their victims among the class most nearly resembling that which is treated by their brother graduates in the cities.

Wherein can it be shown, in the light of such facts, that the possession of a diploma is any reason why its unpracticed owner should be reason why as unpracticed owner should be given a legal and literal 'freedom of the [any] State' to cut and powder and purge on his own motion as he seeks for skill, while men of long years of successful work in the remedial field are to be commanded to retire in favor of the collegiate bantling—or refusing, are enrolled among the criminal class, and subject to fine and imprisonment? Where does the 'protection of the [dear] people' come in, in this case, about which the Allopathic quid nuncs talk so glibly when they ask for the passage of doctors' plot laws?"

Minnesota.

ST. PAUL.-H. H. Kenyon writes: "The friends of new thought and spiritual freedom in this city are enjoying the lectures of Bishop A. Beals, who is engaged by the Spiritual Alliance to speak in Waucota chapel every Sunday evening during October and November. These meetings are more largely attended than any spiritual gatherings heretofore held in this place, and the interest is steadily increasing, with a growing audience of intelligent hearers. The inquiries for circles and schemes are more

with a growing audience of intelligent hearers. The inquiries for circles and scances are more frequent than at any time before.

While the members of the Spiritual Alliance do not by any means claim this to be a model, we do claim it to be an effort at organization; and to make it of some real value, have incorporated our society under the laws of this State. As we look at this question of organization and name, it is not well to demand that all who join our society must be ardent Spirit-

ualists, therefore we accept all who are seeking apiritual light, and are willing to help us establish truth, righteousness and love, conditioning our fellowship on no other test. It is our intention to protect and encourage spiritual teachers and mediums in all laudable efforts in giving evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead.

Also, to encourage every individual in holding present beliefs always open to restatement as growing thought and investigation reveal truths, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs."

should come to any who want a 'country week' in which to rest from city sights and lodging, I hopethey will communicate with me at once. I do n't mean talents of yold and silver, but those which heaven has given us to use for the Master and for humanity."

NEWAIK.—Frank W. Wilson, Vice-President of the Association of Spiritualists, writes: "We are holding public meetings every Sunday evening at No. 177 Halsey street. They are very well attended, and a decidedly growing interest is being manifested in the subject of

Vermont.

BRISTOL.-A. E. Manum writes: "Among recent matters of spiritualistic interest which have come under my notice in this section of Vermont is the following, which proved to be a remarkable test to myself and a few of my friends who were knowing to the facts at the time. It also proves beyond a doubt that our arisen friends are interested in the welfare of

arisen friends are interested in the welfare of those on the earth-plane whom they love.

There lives in the little village of Fairfax, Vt., a young man by the name of C. C. Gillette. He has been for a number of years an honored member of the Baptist church, and a more earnest and sincere Christian I have never met. He is respected and beloved by all who know him. He has recently been developed as a medium, and under peculiar circumstances. One evening last winter while entertaining a few of his church friends, the subject of table-tipping came up for discussion, and all present—except his amiable wife, who, by the way, was somecame up for discussion, and all present—except his amiable wife, who, by the way, was something of a believer in spirit-return, and is now a very good medium—pronounced all the rappings and table-tippings to be the work of the evil one done through the agency of electricity. To prove the truth of her belief a stand was procured. In a few moments the stand walked about the room and shortly ofter to the surabout the room, and shortly after, to the surprise of all, Mr. G. was entranced, and gave the names of several of the arisen friends of those

Since that time Mr. G. has rapidly developed as a test medium, giving names something after the manner of our worthy friend and brother, Mr. J. D. Stiles. He has also given brother, Mr. J. D. Stiles. He has also given beautiful poems while controlled by his guides. On the evening of Sept. 1st, while Mr. Gillette was entranced, a communication was given through him for me from the spirit of my wife, who passed on to the higher life last winter. It was: 'Tell my husband to attend to his business at Ferrisburgh at once.' Ferrisburgh at once.' to his business at Perhaburgh at once. Fer-risburgh is fifteen miles from my home and fifty miles from Fairfax. Mrs. Gillette asked if there was any trouble with the business at Ferrisburgh. The reply was, 'Tell him to be sure to attend to the matter at once.'

Upon receiving the communication I at once repaired to Ferrisburgh, and found that the business did require looking after, and that had it not been for the warning I might have suffered quite a loss. As the business was of such a nature that Mr. G. could not have known anything about it, I consider it remarkable and worthy of notice. I will add that Mr. G. is not a public medium, as he holds circles only for the gradification of his most intimate friends and his own further development. He has given many other proofs during his short mediumistic career, none of which I feel at liberty to mention at this time.

The Banner of Light is a welcome visitor at the home of the Gillettes, as well as that of your correspondent."

of your correspondent."

Illinois.

SPRINGFIELD.-J. Q. A. Floyd writes, Oct. 21st, that Mr. and Mrs. Brown, of Portland, Ore., arrived in this city Oct. 4th: "Mrs. F. A. Brown is a medium whose works for the cause of truth should be published to the world. She gave a social at the home of C. H. Freitag on the evening of Oct. 6th. Under control she described spirit friends in a manner satisfactory to every person in the circle. She also gave examples of her powers as a medium for gave examples of her powers as a medium for independent slate-writing—the several messages received being recognized; among them was the following: 'Dear friends, we are glad to greet you. Horace Leland, Col. White, Father Edmands, Milton Church, Katie Floyd.' The writer was well acquainted with all of these parties—they having been former residents of this city.

Oct. 12th she held a circle at the home of M. A. Bruce, giving many good tests, and general satisfaction. At this seance her guide described satisfaction. At this scance her guide described a spirit-picture at my house—a fact of which the medium knew nothing. Judge E. Lawrence, of Ann Arbor, Mich., had the picture taken at Terre Haute, Ind.—it being a photograph of a materialized form at the cabinet of Mrs. Anna Stewart—some ten or eleven years since.

Oct. 17th Mrs. Brown held a social circle at

Oct. 17th Mrs. Brown held a social circle at the residence of John Williams, South 9th street, giving the usual good satisfaction.

Mr. and Mrs. Brown's next field of labor will be Peoria, Ill., where they are to stop two weeks. Mrs. Brown has made many warm friends here, who wish her and husband success in the cause of truth. We do most cheerfully recommend her to all as a true and worthy medium."

lowa.

HAMBURG. - F. W. Toedt writes: "Mrs. M. E. Aldrich was with us three weeks of September, and by her pleasant and genial

manner won many friends. Her guides handled the subjects given by the audience in a masterly style. Her psychometric readings were accurate and convincing.

Though Mrs. Aldrich is an ardent worker for the Cause, and has been in the field for years, her name may not be as well known as it would had the work she has done been more fully reported in the papers. She has the respect and good wishes of the numerous friends she made while here and is at present in Madison. Neb. After here, and is at present in Madison, Neb. After filling engagements in Nebraska and Minnesota she intends to journey to the Pacific coast, where we bespeak for her a warm reception, and the hearty support of workers in the spin

itual cause.

Mrs. Lull, of Lawrence, Ia., speaks for us during November, and we hope to secure Moses Hull's services on his Western trip."

West Virginia.

WHEELING. — "Verax" writes: "Since writing to you last, Mr. H. J. Field has been with us for two weeks; he gives great promise of doing much toward awakening the people to a realization of the great truth of Spiritualism. When he first arrived it was after undergoing a siege of illness, and he was naturally timid; but since that time he has become better acquainted and has improved wonderfully in his ability to enable his controls to fluently answer all questions satisfactorily. He has given tests at the close of the lectures, and while a great many are not recognized by the while a great many are not recognized by the audience publicly, a number come to him in priate and say he gave an accurate description of their friends. He is now holding developing circles three nights in the week, and meeting with great success. We are beginning to feel that our cause is looking up in this vicinity."

Pennsylvania.

PHILADELPHIA.—A correspondent writes "At the late annual meeting of the First Association of Spiritualists of Philadelphia the old officers of the Board of Trustees were reclected, viz.: President, Joseph Wood; Vice-President, B. P. Benner; Scoretary, Harry Huber, Jr.; Treasurer, Wm. H. Jones; Corresponding Scoretary, Julia R. Galloway. The Board of Trustees consists of fifteen members, in which number there are generally from three to five females."

dent, B. P., Benner; Secretary, Harry Huber, Jr.; Treasurer, Win. H. Jones; Corresponding Secretary, Julia R. Galloway. The Board of Trustees consists of fifteen members, in which number there are generally from three to five females."

Massachusetts.

NORTH AMHERST.—Mr. E. P. Ainsworth writes: "I very much wish some good medium who is full of faith and earnest works and zeal for the Cause, would come and make my house his or her home for a week or two, enjoy this beautiful autumn season with us, and help to sow the seed of truth beside the highways and hedges of our pleasant town. If this invitation is the season with the season with the season with us, and help to sow the seed of truth beside the highways and hedges of our pleasant town. If this invitation is the season with us and help to sow the seed of truth beside the highways and hedges of our pleasant town. If this invitation is the season with us and help to sow the seed of truth beside the highways and hedges of our pleasant town. If this invitation is true to sow the seed of truth beside the highways and hedges of our pleasant town. If this invitation is true to sow the seed of truth beside the highways and hedges of our pleasant town. If this invitation is true to sow the seed of truth beside the highways and hedges of our pleasant town. If this invitation is true to some true to supplie the season with us, and help to some true that the season with us, and help to some true that the season with us, and help to some true true that. Dr. George A. Fuller, speaker. OHATTANOGGA, TENN.—Meetings are held regularly in Marketstreet Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held very Sunday at 3 P. M. in Coöperative Hall. Hilsendegen Block, Mource Call Hall, Call Halls, Hilsendegen Block, Mource Call Hall, Call Halls, Hilsendegen Block, Mource Call Hall, Call Halls, Help and the season block, Mource Call Hall, Call Halls, Helder of the clark of the call Halls and the season with the season with the season with the season with the seas

evening at No. 177 Halsey street. They are very well attended, and a decidedly growing interest is being manifested in the subject of

Interest is being manifested in the subject of Spiritualism.

We had Mrs. M. E. Wallace, of New York, with us Oct. 13th. She gave us a very interesting address, after which her favorite control 'Lily' greatly entertained the audience with her quaint and witty talk. Mr. W. C. Bowen, of Brooklyn, lectured for us Oct. 20th. We intered to receive the control of the second of the se tend to reserve one Sunday evening of each month for home talent."

Is the World Getting Honest?

It must be; just see this! A well-known reliable firm in Buffalo, N. Y., offers to send a Great Bargain Box of laundry soap, together with fine tollet articles, togth nowder, shay. tooth powder, shaving stick, Boraxine, etc., to any adden etc., to any address on thirty days' trial freight charges pre-paid; such an offer proves the honesty and good will of the firm, for as surely as "it takes a rogue," it takes an honest man to trust others on a postal card (mentioning this paper) to J. D. Larkin & Co., Buffalo, N. Y., and order at once. If goods are not as represented they at once. If goods are not as represented they will be taken away without expense to you.

November Magazines.

Price of box is only six dollars.

MAGAZINE OF ART .- A reproduction in color by the photogravure process of "Sacred and Profane Love," a painting by S. J. Solomons, in the Royal Academy's Exhibition that has attracted much attention is the frontispiece. A portrait of Millet, and examples of his work, including two full-page engravings illustrate the second paper on that distinguished artist. S. R. Koehler contributes the second of his papers descriptive of a stroll through the Peabody Museum at Cambridge, illustrated with engravings of Mexican, Nicaraguan and Peruvian Pottery, and Mex ican heads of terra cotta to be seen in the Mound Room. A full-page engraving of Romney's portrait of "Lady Hamilton as Miranda" leads the remaining contents, all of which are of the superior excellence that characterizes this publication. New York: Cas sell & Co.

Sr. Nicholas.-Walter Camp, an authority in the game of football, explains the rules of playing, intro ductory to an account of famous plays by experts Julian Hawthorne relates an Egyptian parable enti-tled "The Child and the Pyramid." Prof. Boyesen forms an interesting story upon an incident in the boyhood's days of one of our younger poets and novelists. Short completed stories are "Dorothy Dot's Thanks-giving Party," "Aunt Lizy's Patchwork," "The Prince and the Brewer's Son," "A Race with a Wooden Shoe," "A Story of a Horse," and "A Scientific Experiment." J. R. Coryell tells of the pranks of the "Jokers of the Menagarie," and as instructive as interesting is Harry Doty's account of "Why Corn Pops." There are also several good poems and a profusion of pictures, and "Jack-in-the-Pulpit" is as spicy and informable as ever. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

CASSELL'S FAMILY MAGAZINE. - "Those Dreadful Girls" is the title of a bright story, and "The Heroism of Herbert Stamford" another, both complete, which, with new chapters of three excellent serials, comprise the fiction of this number. The second chapter of "Our Friends, the Horses." contains important advice respecting children's riding. "The Family Doctor" discourses upon "The Rest Cure," and in a paper upon "A Poet's Country" a pleasing chat is given about Tennyson's corner of the Isle of Wight. Practical matters are dwelt upon in "Some Vegetable Cookery" and "The Garden," and new inventions described in "The Gatherer." New York: Cassell & Co., 4th Avenue.

The Family The DIVANE LAW OF CURE. By W. F. EVANS. This treatise is the result of six years of careful research, study and experience by the author, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. It is adapted to persons who described in "The Gatherer." New York: Cassell & Co., 4th Avenue.

The DIVANE LAW OF CURE. By W. F. EVANS. This treatise is the result of six charged by the author, and makes its appearance at a time when the necessity of the age seems who demand in good health as well as those sick in body and and expectabily six papilicable to persons who described in "The Gatherer." New York: Cassell & Co., 4th Avenue.

THE BIZARRE, NOTES AND QUERIES.-T. S. Bar rett, of London, describes with illustrative diagrams "A Curious Property of Prime Numbers." In a paper upon "The Deluge," Mrs. L. T. George mentions that in 1524 a general deluge was predicted, and arks were built; but the year was a fine and dry one. Manchester, N. H.: S. C. & L. M. Gould. For sale by Cotby & Rich, Boston.

OUR LITTLE ONES .- No magazine for the young surpasses this in the excellence of its engravings; in this department it is educational in good taste to the occupants of the nursery, for whom it is specially designed. 'See-Saw Island," "Uncle Phil's Story," and "A Queer Party," are some of the attractions of this number Boston: Russell Pub. Co.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of cherge.

James Sedgewick Hooker

Passed to spirit-life suddenly from the residence of F. H. Kilbourn, Charlotte, Mich., where he was visiting, in the early part of last month. His business was that of contract or and builder, and he conducted it in a public-spirited manner in Buffalo, N.Y., Hartford, New Britain and other cities in Connecticut, Defiance and Toledo, Ohlo, and Ann Arbor Mich.

Mich.

He was many years a Universalist, but forty years ago became interested in Spiritualism, and, soon convinced of its truth, enrolled himself as a believer, and from that time on was known as one of its strongest and most valiant advocates and supporters. He was, says the Charlotte Republican, a man of kindly heart, highly esteemed by all who knew him, and those who knew him best loved him best.

Spiritualist Meetings.

ALBANY, N.Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A.M. and 8 P.M. Admission free. The Ladies' Aid meets same place overy Friday at 3 P.M.; Supper served at 6 P.M. J. D. Chism, jr., Secretary.

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

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

Isaac F. Moore, Secretary.

**BUFFALO, N. Y.—First Society of Spiritualists—
A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Studay at 7½ P. M. Willard J. Hull, Presi-

dent.

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

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

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Martine's Hall, 104226 street, Sundays, at 2:45 P. M.

CLEVELAND, O.—The Children's Progressive Lycoum No. 1 meets regularly every Sunday in G. A. R. Hall, 104206 in G. A. C. Hall, 105 Martine's Representation of the Commencing at 1031 A.M. E. W. Gaylord, Conductor.

hall of the Rollgio-Philosophical Society, 2456 St. Catherine atreet. R. H. Kneeshaw, speaker. NEW HAVEN, CT.—First Spiritualist Society; hall 1460rangestreet, Dr. Goo. Barrett, President; Jessie Schoop-film. Secretary.

fili, Becretary.

NEWARK, N. J.—Association of Spiritualists holds meetings Sunday evenings at 17 Halsey street. Mrs. Dr. S. F. Marlin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary.

NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clie street. H. L. Selover, Secretary.

over, Becretary,

PHILLADPILIBLEA, PA, L'The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 p.M., in the hall, 810 Spring Garden street. Joseph Wood, President, B. P. Benner, Vice-President and Secretary, 940 Warnock street. Becoud Association meets Sunday afternoon and evening, in its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2½ p.M., N. E. corner Minth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday ovening, Ninth and Callowhill streets.

PHILLEMENT OF THE STREET PA.—The First Spiritualist Church

PITTSBUIGH, PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lyceum meets at 2 P.M., in the hall, 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H.

Lohmeyer, Secretary.

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

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

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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 speak- range of individual life. The outcome of proer considered THE PRACTICAL UTILITY OF Spiritualism as a Philosophy or Religion.

The New City of God.

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 coöperate 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 make ing 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 three divisions, corresponding to nature, man out, they would simply make us all but frag- and self, within which the infinite has been little enough individual liberty of any kind, are otherwise and scientifically recognized as crop out? Who can tell?

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 orime. 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

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 o 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 gress is to be the development of millions on millions of perfected individualities. The most People believe more than they used to in the 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 dif- denied them by the intelligent law-makers fers 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 ments, parts, of a great social machine, with perceived so far as it has been perceived; they

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 which grows out of human experience in all

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 perance, industry and strict justice. They 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 lawyer, who could make money a substitute 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 and play with vice as with a charmed serpent; will very largely explain the increasing unbesays, "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 alnatural religion without natural religion is a house built on the sand.'

A single extract more 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 de fend 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 the clergy we should be called upon to decide 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 isfy the majority of the people, even should it be done. There would be, not without cause, great dissatisfaction among the people, and edsions 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 an- heads, daring to look out upon the world over cestors, having no wealth, had no necessity for the dogma-barriers which have so long reperfect ideal of socialism the preacher held to laws or law-suits. When wealth, however, be- strained them, and are-to a greater or lesser be the natural and mutual interdependence of gan to accumulate, the necessity for laws arose, degree, in accordance with their mental stamall these perfected individualities: We are to and at the same time society began to divide ina-demanding a place in their systems for en- although there were only two millions o 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 fellowmen, 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 hasis 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 med-

ical 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 Allopaths ask again of the incoming Legislature on Beacon Hill that which has for so many years been regularly there convened, viz., the formation of a Three Headed Medical Trust in the old Bay State!

Caroline Whitcher 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 impressional 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.

Ingridtitude is everywhere the commonof human traits. Is it "obsession," or "possession," or what, that causes it to so often

What Coleridge Said Eighty Years

"Let us look backward three or four centuries," says Coloridge, at the close of his Seventh Essay in The Friend, written four score springing from the laws of nature, but that years ago. "Then, as now, the great mass of mankind were governed by the three main its forms. To elucidate his subject he reverts wishes—the wish for vigor of body, including to the earliest people who have been really civ- the absence of painful feelings; for wealth, or the power of procuring the external conditions Only such people have shown themselves of bodily enjoyment; these during life, and secapable of transmitting their beliefs so that curity from pain and continuance of happiness after death.

"Then, as now, men were desirous to attain them by some easier means than those of temgladly, therefore, applied to the priest, who could insure them happiness hereafter without the performance of their duties here; to the for a right cause; to the physician, whose medicines promised to take the sting out of their sensual indulgences, and let them fondle to the alchemist, whose gold-tincture would 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 ways be superimposed on the natural. Super- thrones, candidates for saintship, 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 of 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 worshipers 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 The ological Seminary, wherein he stated that according to his belief the book of Job wassimply 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 dight with the sombre splendors of poetic fancy, rather than those of objective verity. As one reason—and a powerful one, we thinkforced into the hands of the State, for the sim- for this view, he said that it was not reasonple reason that were we willing to give it to able to suppose that any man who had become so reduced by fasting and bodily suffering upon which set of ecclesiastics to bestow it. | 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 afflic others as being the true church, would not sat- tion: 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 was regarded ucation would not be advanced by the dissen- as one of the strong points in all biblical narrations, but this is strictly an analytical age. and one by one the modern creedalists, under its magnetic attraction, are lifting up their lightened 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 Spiritualist 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 n't 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 est as well as the meanest and most intolerable theologians firmly believe, why should not prophecies of to-day be equally true? We aver that they are, in many cases, as we shall de- don for the purpose of undergoing an operation for monstrate in our next issue.

A Well-Meriled 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 conlief of the day. "What our age wants," he enrich them without toil or economy; and to firmed 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 criticise 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, 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

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

"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 Westerfield'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. Flemming, Green Tree, Penn.

13 Hon. J. G. and Mrs. Wait, of Sturgls, Mich. elebrated the fiftleth anniversary of their married life by a very pleasant reception at their home on West Chicago street, Saturday, Oct. 10th. About one nundred 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 Loncataract

NEWSY NOTES AND PITHY POINTS.

SELF-CONTROL. Prime thou thy words; the thoughts control
That o'er flice swell and throng;
They will condense 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 wee.

— 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 Chill."

"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 débût 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 al leged libel, says The Record.

"Is marriage a failure?" is a query often propound ed 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. Innis, 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 poplar tree of unusual size was felled on the farm of Dr. D. H. Combs. in Utica 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 "baillwicks" 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 haben."

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:

ppiain to the Earl of Berkeley:
Here lies the Earl of Suffolk's fool,
Men called him Dicky Pearse;
His folly served to make folks laugh,
When wit and mirth were scarce.
Poor Dick, alas! is dead and gone!
What signifies to cry?
Dickeys enough are still behind
To laugh at by-and bye.
Aged LXIII.
Burled 1728.

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 BANNER OF LIGHT, the oldest spiritual jour 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 who have asked aid of The BANNER have never been turned empty-handed away. 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 things which are uplifting and elevating to every huthings which are uplifting an devaiting to every hu man soul .- Twilight, Augusta, Mc.

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 your-

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

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 Belford'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 cane 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 truck of which these are the true explorers.—O. W.

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

"Take no step backward," says a decided oracle. Of course not; 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 mushroom Roman calendar-measuring time by the dial of eternity-and is so pettily 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 so busy at?" Foung 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 the sagainst the rule for physicians to advartise, 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 twentythree, and which has attracted the admiring attention of the foremost critics of Europe, will be published by Messrs, Cassell & Company about Nov. 11th. 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, lity 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 on 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 Noahtable 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 fell 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 Spiritual ism is—as will be seen by his announcement in anoth er column-to continue his developing circles, even ing 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 his control by what claimed to be excarnated human spirits, that had been fulfilled in every particular as he could prove by reliable witnesses; and compared a reasonableness in a helief 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 some Sunday, and tell his congregation what, if any, good could come from a heavenly prediction that was never fulfilled! been well attended.

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 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- or 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 ills of the body or mental infirmity.

Reduction in Price

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

These songs are published in sheet form on fine paper, with music and chorus, and are well worth the original price. Purchasers are obtaining an assort ment 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.

Mrs. 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. Albro, on page seven. It has been under the care of Mr. Albro that such mediums as Helen C. and E. Gertrude Berry, Hattie C. Stafford and many others have been developed into

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 of far more value 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 any conceivable misdemeanor connected with the medical practice.

Well-informed voters know that in last year's hear-Well-informed voters know that in last year's hearings on a medical bill, the most gifted talent in
the State, and a large amount 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 brought before the committee was
either not read or if so was forgotten by the other case the evidence brought before the committee was either not read, or. If so, was forgotten by the other 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

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 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 selfshness, and perseveres 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 a statute that would enslave the people, including 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 practitioner he shall employ in case of slekness, and 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 would like to find the latter liable to fine and imprisonment, as is now the case in other States where the such questions on the Issue would act as "eye-openers," and have a tendency to prevent the Alhopathic struggle in the Legislature that has been gone through the State.

Remember that there is a great principle at stake in this issue. The Banner of Linght—to its great existing in the legislature that has been gone through the State.

Remember that there is a great principle at stake in this issue. The Banner of Linght—to its great editorially that it is ready to continue that work unit the fine of the proposed medical work in his State, both as to its circulation and its efforts. The remonstrants against any "doctors" pole law" in Massachusetts

Movements of Platform Lecturers. (Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

BANNER OF

Mrs. Abby N. Burnham is lecturing in Denver, Col. Mrs. Abby N. Burnham is locuring 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. He goes to Cincinnati, O., for the month of November, where his address will be Plum street, corner McFarland street, care Hetter Way.

Dr. J. V. Mansfield has attended the different campmantings in Naw England the past summer, and is

meetings in New England the past summer, and is now on his return trip to California, purposing to per-manently locate in San Francisco.

manently locate in Ban 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, Brooklyn; February is open for an engagement. Address 142 West 16th 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 Conv.

Edgar W. Emerson will speak in Norwich, Conn. Nov. 3d and 10th; Danielsonville, 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 of January, 1890, in Lowell, Mass.; March, in Philadelphia; first two Sundays in April in Haverhill; last two in Worcester; May, in Portland. Address care J. W. Fletcher, 9 Bosworth street, Boston, Mass.

Mrs. A. E. Cunningham will speak and give tests for the Spiritual Society at Fall 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.

Tremont street, Boston, Mass.

Mr. J. Frank Baxter closed last Sunday a successful work 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. 10th, 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. Wiggin is reëngaged in Chelsea, Mass., Nov. 17th; January, first two Sundays; Portland, Me., first two Sundays of March. Address care J. W. Fletcher, 9 Bosworth street, Boston, Mass.

Bosworth street, Boston, Mass.

Miss J. Rhind is now located in rooms at 31 Common street (lifth 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, Oct. 20th. at the Belfast Opera House, concluding a 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, III., 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 Arkadelphia, Ark., Oct. 31st., en route to Galveston, Texas, where they lecture during November; are engaged at New Orleans for December. Address as per route.

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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 bluself

Special Notice to Subscribers.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

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e copy, 50 cents. The Golden Gate. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Pub lished in Cincinnati, O. Single copy, 5 cents.

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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 on the seventh page.

Special Notices forty cents per line, Minion, Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

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Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for The BANKEL OF LIGHT Cannot well undertake to bouch 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 dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable 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.

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. 13w*

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

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 county embraced in the Universal Postal Union.

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

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

J. A. SHELHAMER, Chairman.

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

spirit for consideration.

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

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

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

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

offerings.

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

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Oct. 1st, 1889. Spirit Invocation.

We bless thee every day and every hour, oh! Infinite Goodness, Eternal Spirit, for all thy ways and works and for the existence which is ours. Though our speech be faltering and our uttered praise be weak, yet the heart may sing its tuneful song of thanksgiving and joy, and, realizing that it is a part of thee and thy wondrous works, it becomes uplifted in aspira-

thy wondrous works, it becomes uplifted in aspiration and stimulated with new power. The immensity of space reveals the wonders of thy skill and the majest of thy eternal law. The universe repeats to us the story of thy tender love and guiding care; and as we behold the spiendors of thy work as displayed in marching zone and brilliant orb of light, we realize that these are all a part of thee, and that thou art the all in all of everything that exists.

Our Father! we come to thee this hour, asking not only to receive thy benediction but to comprehend something of thy great nature. We desire to become instructed concerning the wisdom of the ages, and to glean pearls of truth from thy great storehouses on high. To this end we would come into communication with such of thy angels who have studied thy laws and been taught something of thy great niysteries as can approach us at this time, to receive from them, if possible, some word of instruction, some gleam of light, or influence of peace, or uplifting power, which shall bless and strengthen and guide us on our way.

Out our Father, may these hely ones who delight

gleam of light, or influence of peace, or uplifting power, which shall bless and strengthen and guide us on our way.

Oht our Father, may these holy ones who delight to do thy will, who are ever ready to serve humanity in helpful ways, be given power and opportunity to reach human minds on earth in all directions. May the instrumentalities for communion with the spiritworld be multiplied on every hand. May such mortals as have received the unfoldment of medial power be stimulated in their efforts to do thy will and to serve the angel-world. May they be strengthened day after day, and increase in the power of their employment that they may give opportunity to returning spirits to manifest as best they can to the children of earth. May each worker, and every sincere soul who desires to learn the truth and to do right, be guided and uplifted and strengthened in their aspirations. May they receive from worlds beyond such helpful magnetism and influences of peace as will indeed be like a shower of great richness to their souls.

Our Father God, we ask thy blessing and the benediction of all good and beautiful angels to rest with humanity everywhere, that all may feel thy power and recognize thy grandeur, and know that thou art God, and that the angels of heaven may encamp about them with healing and blessing and all helpful guidance in their train.

Questions and Answers.

CONTROLLING SPIRIT: I will now attend to your questions, Mr. Chairman.

QUES .- [From a gentleman seventy-nine years

search and study, that they were almost ready to abandon their labor of making records of what had been, so difficult was it to gain clear and accurate information upon the subjects which they had in hand. If this be so with historians on earth, as has been shown in the past torians on earth, as has been shown in the past, why may it not be true with those who return from the spirit-world, meeting with all sorts of difficulties in their way, in their effort to communicate with mortals?

It may be well, then, for one to be thoroughly well informed as to the correct standing of the spirit coming to him through any mundane source, claiming to be one of the ancient emperors or high personages of the olden time, perors or high personages of the olden time, either in the days of Jesus of Nazareth, or in more ancient days. There are many difficulties in the way of gaining such information. One may be satisfied in his own mind that certain kings and queens, or those high in royal favor in the past, have communicated with him through mediumship, but this individual satisfaction does not give evidence nor can't give faction does not give evidence, nor can it give evidence to the world that this he receives really is imparted by the spirits who claim to give it, therefore it must forever remain an unsettled

question.
Your correspondent wishes to know why dis-Your correspondent wishes to know why dis-crepances occur in the various statements con-cerning the man Jesus, which are given through various mediums and by different returning spirits. One would suppose that decarnated intelligences might agree upon this subject, es-pecially concerning the existence of such a being, but yet we know that intelligences who seem to be well informed upon other subjects, do not agree upon this one, which must be a

do not agree upon this one, which must be a matter of spiritual history, if it is a fact.

We, of the Banner of Light Circle, have declared more than once that such a man as he who has been typified in the New Testament. who has been typified in the New Testament, and called by the name of Jesus the Christ, did live upon earth, that he passed through strange and painful experiences, every one of which, however, became a factor in the unfoldment of his spiritual powers, and thus assisted him to round out his inner nature and to become something more than a merely physical, carnal machine of earth; but that all the accounts which you possess of this man, handed down to you in these so-called sacred pages are correct, we have never affirmed. Nor does it matter whether the man really possessed the name of Jesus and was known as Mary's son or not, if it is a fact that a human being lived somewhere near the time claimed for him in these historical records, who did spend his life in doing good, in teaching humanity, in seeking to uplift the fallen, to strengthen the weak; if his life was one long day of praise and of tender helpfulness to his kind, of prayerful aspiration for higher gifts and a grander spiritual integer and in selfishness and pride of spirit to brood only upon those afflictions which have been yours, many of which you may have brought upon yourselves.

Paradise is also a condition, and it must be beautiful and sweet to those who enter it. It is manifested in outward form, in the guise of beautiful objects and surroundings; clear streams may flow, and beautiful trees spread their verdure, however to round a sweet to those who enter it. It is manifested in outward form, in the guise of beautiful objects and surroundings; clear streams may flow, and beautiful trees spread the was the world, who was inharmonious and unhappy it would not be a paradise to him. All who are pure in the man tree and to be a paradise to him. All who are pure in the man tree and the spirit to brood only upon those afflictions which have been yours, many of which you go the ave to roundings; clear that a luman being lived in outward form, in the guise of beautiful objects and surroundings; clear that a luman being lived in outward form, in the gu of tender helpfulness to his kind, of prayerful aspiration for higher gifts and a grander spiritual light, and if he lived, during the few years of his earthly sojurn, as an example of right living to mankind, that is all that need be claimed for him. And it is all that is need be sary for humanity at the present day to claim, since they can look upon his teachings, study his example, and emulate it, incorporating the principles of right living and dealing, of gracious, loving helpfulness into their own hearts, and bringing them into daily practice. It matters not so much about the historical personality of the man or woman who stands forth before the centuries as a great character; it is

the character which we wish to look at, the principle, living and breathing through the individual; and if we can find this character individual; and if we can find this character one that is worth emulation, strong and full of spiritual power and grandour; if the spirit is one of love and beauty and purity, helpful and uplifting in its influence, we may lose sight of the man, the personality, and claim this as our guiding light, by following which we may become better men and women.

We know not how the discrepances occurred, as your correspondent mentions; we should

come better men and women.

We know not how the discrepances occurred, as your correspondent mentions; we should rather think that there was some mistake in the character of those spirits communicating or professing to communicate on this subject, for certainly many wise and good spirits, although not claiming to be emperors, kings, or persons of high renown, have come to you, teaching the same principles which the lowly man Jesus has taught, have come seeking to inculcate the same wise lessons of usefulness and tender instruction, and theirs is a mission of love and peace to all mankind. Many such spirits, humble in their manner and speech, not coming with authority nor claiming grand distinctions, have told you that such an intelligence as that typified in the New Testament dwells in the spirit-world, not as a king or potentate, not as a ruler who holds dominion over his subjects, not as one that has any desire to lead the world, but as a teacher of moral philosophy and of spiritual truth, tender and helpful and loving in his nature, exercising a wide influence which stimulates those who are full of apathy and have no special desire to do good or to be good; by the influence which he and such as he have brought to them they have been uplifted and strengthened and stimulated to make new effort and to grow out of their unholy condition. This is the labor of that spirit of whom we speak as it is of thousands of other intelligences in the angel-world, and it matters not by what name they were known on earth; character and principle are of all things the highest test of goodness and of worth. ness and of worth.

Q.—[By D. F., Baltimore, Md.] Sometime since I visited a young trance medium of good character. Her grandmother's spirit came, and spoke quite intelligently. I learn she was a good woman. Now, as a spirit she denies that mortals have spirit guides; also that there is progression after death. Also states that there are three places, heaven, hell and paradise; all go to the lastnamed place, preparatory to the judgment. Other things she has said contrary to the teachings of Spiritualism. The old lady seems to be a bright spirit, and her testimony is corroborated by other spirits through the little girl. If this story is true, how can it be reconciled with the teachings of Modern Spiritualism? of Modern Spiritualism?

A .- It could not be reconciled with the gen A.—It could not be reconciled with the general diffusive teachings of Spiritualism, if it were true. The question then comes of the veracity of the spirit mentioned. It is a delicate subject to enter upon, and yet it seems to us that it should be entered upon by those persons on earth who listen to the teachings of that spirit, and of those spirits who accompany her in her mission to earth. She may have been a good woman; she probably believes she is her in her mission to earth. She may have been a good woman; she probably believes she is doing right, and undoubtedly thinks that what she imparts to mortals is the truth, but she must be a narrow-minded spirit, as are those who accompany her, or who make use of the young medium referred to. We should judge that the medium was surrounded by influences on the mortal side that are not progressive; that a strong creedal power is going out to her, from individuals in the form, either of her own family, or in her surroundings, which she, as a family, or in her surroundings, which she, as a sensitive, receives, and that she is more thoroughly psychologized by the opinions and the influence of these mortals who have their own preconceived ideas concerning death and the judgment, than she is by wise and advanced spirits of the higher life. spirits of the higher life.
We cannot see how it possibly can be other-

Perhaps the medium mentioned has inherited certain ideas and trains of thought in religious channels, that unconsciously attract to her spirits who have been of a like nature, and these spirits, not having progressed very high in the other life, beyond the time-worn creeds and dogmas and opinions which they held on earth, do not believe in progression after death; they have not found it for themselves, and they

do not recognize its existence for any other.

The spirit claims that there are three states for those called dead, heaven, hell and paradise; and that paradise is a place where the soul prepares itself for the judgment. Now Ques.—[From a gentleman seventy-nine years of age.] What mean the discrepances between the statements made by spirits purporting to have been emperors or priests liting at the swap posed time of Jesus Christ—who say there was no such man, but that the alleged personage was made up mostly from Appolonius of Tyanis [Light Circle to say from his standpoint in report to this matter]

Ans.—You may take the historians of mortal life, and in comparing their statements of any special personage or event, you will frequently find that those historians vary in their statements of any special personage or event, you will frequently application. So true has this been in the past, that certain historians have declared, after much research and study, that they were almost ready to abandon their labor of making records of what had been, so difficult was it to gain clear what had been, so difficult was it to gain clear what had been, so difficult was it to gain clear would be a supposed to the statements of any expansive and constantly reaches out for more light, for higher understanding. This is the word during the best instrumentalities which advantable would during the last forty years. You have had platform teach they are awaiting your coming. You may not understand why God in his wisdom has seen fit to take these buds from you while you dwell to take these buds from you while you dwell to take these buds from you to take these buds from you to take these buds from you while you dwell to take these buds from you to take these buds from you while you dwell to take these buds from you while you was price and when you as tepping-stone which will lead you to larn mother of them. I know you cannot class their little forms again the instrumentalities which meanings of the sum planted to bloom in the Summers, they have the world during the can provide for them. I know you cannot class their little forms again the planted to bloom in the Summers, they have the world during the can planted to bloom in the Summers, they have the sum his mentality, that he cannot be tethered to any especial place or condition, for his soul is expansive and constantly reaches out for more light, for higher understanding. This is the grand statement made by returning spirits through all the years, and it is one reiterated day after day with wise thoughts, and clothed in beautiful language; so we repeat, that the statements made by the spirit mentioned, and others, through the medium referred to, are not in accordance with the general and diffusive teachings of Spiritualism. Therefore, there must be something wrong, either in the handmust be something wrong, either in the hand-ling of the mediumistic instrument, the condition of the spirits who communicate from the other life, or in the mortal environments and associations of the instrumentality employed. We cannot say just why those spirits give the sentiments which they do, we only believe that they must be creed-bound, must be relegated to some plane or condition in the spirit-life, from which they have not been able to arise, therefore they conclude there is no progression for any one, but if they become humble students of higher laws and expressions, and desire to learn of wise and good spirits who have advanced in the other world, they will come under a scheme of instruction which will open their eyes to the grandeur of the spiritual uni-verse, which will indeed teach them that there are in that immortal world states, conditions

are in that immortal world states, conditions and localities, employments, associations, and all that is helpful to mankind.

Heaven is a condition of mind, not a locality, and it is within the soul. You may find it in the spirit-world, and you may find it here, just as you come into harmony with yourselves and with your kind; while hell also is a condition, not a locality, it is one of unrest, of turbulence, discord and strife. You may find it here when you are out of tune with yourselves and the world, when you wish to get away from all men and all things, and in selfishness and pride of spirit to brood only upon those afflictions which have been yours, many of which you may have brought upon yourselves.

Paradise is also a condition, and it must be beautiful and sweet to those who enter it. It is manifested in outward form, in the guise of beautiful objects and surroundings; clear

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMBHIP OF Mrs. 15. P. Smith.

Report of Public Scance held Oct. 11th, 1880. Blins Bowyer.

Siles Server.

I hardly know, Mr. Chairman, how to express myself, not having been able to control a mortal in this way before; but I feel anxious to speak upon this platform, hoping my words may reach some of my friends in Clinton, Mass., for that is where I am attracted a great deal of my time. I have other friends, but through the law of attraction we are drawn more strongly to some of the kindred than to others. It is but a little while since my dear wife joined me in spirit-life. You in the mortal cannot understand the feelings that course through the mind of a spirit when a loved one joins us on the other side of life, although you may have some faint idea of it, for it is like one returning home after a long absence: happiness penetrates the whole soul when we greet them on that bright and beautiful shore. I have been here many times, and feel that I have gained a great deal in listening to other speakers. Silas Sawyer.

William G. Barrett.

I have been a listener here and a looker-on, Mr. Chairman, and I have sought in vain among the audience to find some one of my kindred, or some old neighbor or friend whom I left on earth when I stepped into the boat as it was rowed up to my door, but I have been disappointed a great many times in coming here. At last an invitation has been extended to me to speak, and I do so, hoping I may attract the notice of some friend or loved one. I am your thankful that there is such an institu-

to me to speak, and I do so, hoping I may attract the notice of some friend or loved one. I am very thankful that there is such an institution as this, and I say from the depths of my soul: God bless the mediums!

I am very happy, Mr. Chairman, to feel that I have the power given me to speak, and I am not going to take all the credit to myself, for there are many guides and red men that come to assist us magnetically. I hope my words may reach Palmyra, N. Y., that my friends there may know I have not been silent; I have not been asleep, but I live an active life. I would much rather speak to them in private; but as I know your paper goes into many surroundings, I gladly avail myself of the opportunity it affords to let them know of my desire to come into communication with them. William G. Barrett.

Carrie Hill.

[To the Chairman:] You do n't know me, do you? [No.] I was here one time, oh! a long while ago, and you are not the gentleman that was here then.* He has come to stay where we live, and he asked me one day why I did n't keep my promise. When I was here the other time he asked me if I would not come again, and I said: "Yes, sir." Then he said, "Do n't you forget it." I did n't see how I could speak until the President, Father Pierpont, told me I could. [To the Reporter:] Do n't you remember, when I came before, my throat hurt me, and I said it was so hot here? It does n't now; I don't feel it. The gentleman that used to be here I saw, to day, walking with a lovely now; I don't feel it. The gentleman that used to be here I saw, to-day, walking with a lovely lady on the spirit-side; and she was so nice. She placed her hand upon me and said: Oh! how beautiful it was to have the children there. She said when she went away she was a child, and she understood how children felt.

I want to tell you a little more before I go away. My papa is John Hill, and my mamma's name is Carrie; that's why, I suppose, she gave it to me. Aint these flowers lovely [a bunch of pansies]? Don't you see there 's a little face in every one of them?

The guide told me why my throat hurt me be-

The guide told me why my throat hurt me be-fore was because I had n't been gone very long, and coming in contact with the physical life made me feel it. I am so happy now. Grandma says I am as gay as a lark, and I would like my friends to know it. I am going to school, and I am larger than I was, for it is some time since I went away. I am Carrie Hill, and I lived in Malden. Good afternoon, people.

* Alluding to Mr. Wilson.

Jane Shields.

As I look upon the sweet little faces of the children gathered here I think of how many there are to-day within the hearing of my voice who look back to the time when some little bud was plucked out of the home and trans planted to bloom in the Summer-Land.

ucation in the spirit-life is perfect. I am proud to state to you here that I feel highly honored by those who have entrusted these little ones by those who have entrusted these little ones to my care. Only four are given in charge to one spirit teacher. I am very happy to have this work to do. There are no idlers with us; our work is not finished when we leave the mortal life. I would say to you all: learn a little from what a child may give out to you to-day. It is well that you should learn in this life. I have often heard it said by mortals, yes, and by kindred, too: "Why do they wish to return to earth if they are so happy in their spirit-home?" Our spirits are drawn to you, our loving ones on earth; to our kindred, and to many that are not kindred; for we feel that we are all God's children. Then let me say to you: be charitable; be kind; be tender in your feelings; be careful what words may be uttered; for we are more sensitive in the spirit body than we can be in the flesh. I wish, dear sir,

than we can be in the flesh. I wish, dear sin than we can be in the flesh. I wish, dear sir, that these words may be conveyed to Loveland, Ohio. I have once spoken here, but it was many years ago. I have been an inhabitant of the spirit-world for a long time, and I am happy to say to you I feel that I have made some progress in spirit-life. Jane Shields.

William White.

I feel like announcing myself from this platform to-day, Mr. Chairman. I have frequently
been a listener here, and many times I have
been asked, mentally, to speak.

I hope that the dear friend to whom I made
a partial promise to come, will understand readily what one of the several reasons is for my
being present and speaking at this time. I have
often heard friends in the earth-life say: "Why
is it that those who have had the interests of
THE BANNER and its workers so much at
beart, are not able to oftener communicate?"
As I have said, there are several reasons why I
am here now, and also why I so seldom manifest. We come by law, and come en rapport with
mortals when the conditions are favorable; not
otherwise. Spirit-law governing the return of
the spirit is but little understood as yet by
mortals.

the spirit is but little understood as yet by mortals.

I am very glad the good work is going on, and that there are new names added to the list of workers. And let me say to you, dear friends—as there have been many of the old-time workers who have passed on since I left the form—that have joined me on the other side, and more that will join us—I hope and trust there will be many added to the earthly list in the time to come. I am very glad that the work has been carried on thus far successfully, and say, God speed you, brothers and sisters, in the good cause.

the good cause.

Brother Berry stands beside me, and wishes me to say that he sends greetings, wishing to be especially remembered to each one con-nected with THE BANNER Establishment.

I wish to send word to my son-in-law that I can and do occasionally control the medium Tallman, who is an excellent instrument. My son-in law often says, "Why do n't Mr. White report to me?" Have a sitting with Bro. Tallman, and see if you do n't recognize me. And form.

I want to say to my brother printer, Crockett, not to be cast down on account of the selfish. lies that you, Mr. Chairman and friends, little Ripon, Wis.

means; it is a life of progression, of learning and activity.

Go on, friends, and each one do your part; but you must understand that to be a Spiritualist does not consist wholly in name—it means to be a worker—and that is what I wish to impress upon you to-day.

I would like, Mr. Chairman, to send a few words to Brothers Colby & Rich, and Mr. Day, and to each one of This Banner's workers that I am with them in the good work in soul and spirit; and not only myself, but many others are as deeply interested as I am who have crossed the boundary termed death. William White. liam White.

Rebecca Robbins.

Rebecca Robbins.

I do not feel very strong, Mr. Chairman, for I should judge it is not over one twelvementh since the old body was laid away and I put on the bright and beautiful garment of immortality. I am satisfied with my home, but through progression I hope to build it more and more beautiful. Think not, kind sir, that I did not understand anything of spirit-communion, for the spirits were around me. I felt them to be my companions, and I enjoyed their society very much. How many times did I realize their presence when the poor old physical body was so distressed. Only a few days did I suffer, but the suffering was extreme for that short period, and it was said after about five or six days: "She is dead; she is gone!" Oh! how little did the kind neighbors understand that I could hear their voices as they uttered those words. I tried with all the provent the transpirer met as we are the said.

neighbors understand that I could hear their voices as they uttered those words. I tried with all the power that was given me to say: "Not dead. I am here. I am one of you, but I have dropped the mantle of flesh."

I am happy to announce myself here. In Peterboro', N. H., I know I am not forgotten; it is fresh in their memories to day how much I suffered in that short space of time. It was said I suffered to the last. Oh! no, I realized no pain, although I was conscious when the spirit took its flight; I knew all, but I was not able to converse with any. I wish them to know at home, my dear family, my husband, too, that I am happy, and that I have found the spirit-life more beautiful than it ever had been pictured to me while in the form. I wish been pictured to me while in the form. I wish them to know I have spoken. I know they will see the paper and will readily understand that I have come to this place which they call Boston. I was not ignorant of these things before passing out, but there is yet much for me to learn. You may term yourselves good old Spiritualists, but you will find much to learn after leaving the form; as has been said, it is a life of learning.

life of learning.

I wish them to sit by themselves and see if they cannot hear some manifestations which I may be able to give them. I feel that I can get power by the assistance of some guides who will help me at such times. Rebecca Robbins, wife of E. A. Robbins.

Joseph Barrett.

I have been asked many times mentally, Mr. Chairman, to come and give a fow words. That is an expression, I find, that many spirits use. Now I will say a good many words, for I think it is more correct. I am very glad I can make myself known to-day. I have never controlled here upon this platform before, but I have been one of the company of invisibles that have frequented your room. Now, dear mortals, as you look into one face all the while, little can you understand how many dear spirits wend their way up and down in the hall, and often stop by one and another of the audience, perhaps of their relatives, hoping through the in-I have been asked many times mentally, Mr. haps of their relatives, hoping through the in-fluences they may throw around them they may sense their presence, if they do not con-trol the medium and speak. Frank stands beside me; and now comes my

Frank stands beside me; and now comes my dear daughter Isa beside him, for they are not separated much of the time. I think when my dear wife sees the words that I have spoken she will say in her own mind: "Well, I am very glad; but it has been some time coming." Now, do not find fault; but you must understand there are laws that govern us in spiritlife; we cannot come right in here and speak, as you may say, haphazard; we must first know we can control the organism, then the vocal organs, and then gain permission to speak.

we can control the organism, then the vocal organs, and then gain permission to speak.

I wish to say a few words to Allie: Do not think grandfather is far away. It is time you were learning a great deal of spirit-return. I know you will say to me: "I do learn something." Yes, but there is a chance for you to learn more on this side of life.

I am happy to be here to-day. I feel much stronger than I did when I first attempted to speak, for it is the same as with any kind of material work, you must learn how to do it. Joseph Barrett, of Stoneham, Mass.

Sarah Perry.

It is very strange to me that so many dwelling in the flesh do not try to learn something of the world they are coming to. You may ask if all will go to one place. No; there are different degrees of happiness. You may call them different heavens if you please, for heaven is a condition which you make, so you will readily understand just what kind of a heaven you will get when you build it with your life here. One thing is certain: you must throw off the old garment and put on the new. I cannot express it any better than to say it is like stepping out of one room into a better one.

stepping out of one room into a better one.

I have been an inhabitant of the spirit-life for many, many years, and I should have been a pretty poor scholar if I had not learned anything; it is a life of learning. I was educated very differently from this. I was taught to believe from my childhood's days that there were two places, and it depended upon our life which place we found in spirit-life. Of that dark abyss I had been taught so much about in all these years I have never seen anything, and abyss I had been taught so much about in all these years I have never seen anything, and I am very sure, kind sir, I shall not look after it, for I am satisfied with the heaven that I have to-day. We form acquaintances there just as you do in the mortal, but there is no deceit, and no cruel, harsh words are spoken. We look upon the spirit and see it as clearly as you see the face. You may ask us if we are located. Yes; we have our houses, our homes, dotted here and there the same as yours on earth Yes; we have our houses, our homes, dotted here and there, the same as yours on earth. But you will find that each spirit will give a little different account of the home, because each one sees for himself, and we can only speak from our own experience, the same as you in the mortal. Although educated as I was, I could not believe that a God of love was also a God of hatred; it was impossible; and I find now he is a God of love, and also a God of nature. You will see him in every little flower, painted with the finger of God, in every blade of grass—in all nature you will find the Great Sprit—but not on the throne, where so many have sought to find him, only to meet with dishave sought to find him, only to meet with disappointment.
I wish it distinctly understood that when]

passed out I had learned a little; through my own reason I felt assured that there was no such an abyss as had been pictured to me. I feared not the change, but was glad to throw off the mortal form, and I found, as the time drew near, that the angels were coming to wel-come me into their beautiful home. That was in Baltimore, many years ago. Many have in Baltimore, many years ago. Many have crossed over of my kindred, yet I think one or two, perhaps, who are left may remember Sarah Perry.

Austin Binsley.

The old lady was speaking of the pictures hat had been drawn of the future for her while that had been drawn of the future for her while dwelling here. I must say that in my earlier days about the same photograph was placed before me, but I got away from that feeling and those pictures quite early. I knew a great deal of spirit-return before passing away, and when loved one after loved one was taken from my sight, I never could feel they wore dead, or a great way off. I wish them to know in Auburn, Me., that I have been speaking from this platform.

ness of people that he has to deal with, for he is sure to come out ahead—as truth must prevail over error—every time.

Now, dear friends, if you wish to have what is termed in this life a good circle or a good meeting, bring harmony with you and leave all inharmony outside. Be as charitable as it is possible for you to be, and do not think for one moment because we have thrown off the mantle of clay that we are perfect, by any means; it is a life of progression, of learning and activity.

Go on, friends, and each one do your part; but you must understand that to be a Spiritbut out pretty well. We see these things since it is want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the light of rame in the work of the dear old neighbors are steeped in old theeloogy, and they wouldn't want anybody to see them reading the BANNER of LIGHT. And why? Why not get a little want anybody to see them reading the BANNER of LIGHT. And why?

I am speaking of.

You cannot realize, as we do to-day, the benefit it will be to learn something on this side. I often hear them say like this: "If it is true, what difference does it make whether you learn it on one side of life or the other?" Let me ask you what difference it makes whether you commence to go to school at ten or thirty? Austin Binsley.

George H. Thomas.

I passed to spirit-life many miles from here, but I have relatives in this city, and that is one reason I am here to-day. I come as a disembodied spirit, so called, yet I have a body more perfect than I could have had in mortal life. Although I went out in California, I am here close beside my kindred; I come into this hall, and late achieve. It tests my estand on the platand into others; I took my stand on the plat-form before any mortals entered the room, hoping I might speak, and that my words might reach some of my friends in this good city of Boston.

I found the spirit life more beautiful than I can possibly portray it to you. While they were holding forth in one of your halls, I stepped up so close to the medium that I suppose she could not help alluding to me. But that did not satisfy me. It was like placing a plate of food before you and then taking it right away again—only giving a taste, when you of food before you and then taking it right away again—only giving a taste, when you were hungry for more. We do feel grateful to them for announcing our names, but we do long to come in and commune with our friends. I am happy. I would not have them think I am not satisfied with my spirit home nor with the companionship I find there. I am also glad and willing to do the work assigned to me. Our work, too, is as varied as yours in earth-life. I am very thankful for the opportunity of speaking here to-day, for I know I could speak of two in particular who will be glad, whether they acknowledge it or not, that George whether they acknowledge it or not, that George H. Thomas has spoken.

Charles C. Dudley.

[To the Chairman:] How do you do, Doctor? feel a little stronger than I did when I spoke I feel a little stronger than I did when I spoke before. I wish I might feel as strong as the gentleman who preceded me; but they tell me in time I shall gain that strength and get away from the sufferings that afflicted me here for a long time—that is, in the physical. I am very glad that I can speak here to-day, hoping these words will reach my own family, not far away. You will understand readily, when I announce my name, in what direction.

God bless the red men—the guides—as they stand so close to give me strength, on the right and on the left. Old Sagoyewatha is faithful to his charge.

to his charge.

I am satisfied with what has been done since I am satisfied with what has been done since I left the form that was so weakened by disease. As I entered spirit-life it was more beautiful, as has been expressed here to-day, than can be told in mortal language. I find, also, that we can form acquaintances as readily as you do here, and that we can understand them better. them better.

I wish these words to be conveyed to Carrie

and Louisa, and to dear old mother. I knew of their anxiety when I passed away, and of what was in their souls—how they pitied me because of the suffering, and how their sympathy went out in my behalf; but as the boatnan drew near I was ready and willing to step nto the boat.

Oh! how natural it looks in this room, as I see you all here, where I was connected before passing away. Think not I have lost my interest in the work—not by any means.

I wish to be remembered to each one con-

nected here, and also to the boys down stairs. Say to them that I am a little stronger than

say to them that I am a little stronger than when I gave a few lines before.
[To the Chairman:] Doctor, I am glad that I can look into your face and see you so plainly.
[To the Reporter:] And, Miss Chace, I am grateful to you for penning the lines I have given here, knowing that it will bring comfort and satisfaction to those at home to know that I am gaining you only in strength but in broad am gaining, not only in strength but in knowledge. As Bro. White said, it is a life of activity. So it is. Remember me as Charles C. Dudley, of Boston.

Pearlie.

[To the Chairman:] You don't know me, do you? I just want to bring heaps and heaps of love to my medy, and to "Shilla," my medy's husband. I do want "Shilla" to keep his promise. He told me he'd come and talk with me, but he do n't come.

but he don't come.

[To the Reporter:] I want you to put this down for my medy. I did see her when she came to this meetin'. My medy's name is Thaxter. I want you to tell her Pearlie was here, and felt very happy. "Shilla" told me he'd bring mea dolly sometime. He kept his word; but I want him to bring it to that medy he is going to have a sitting with. I'm much obliged to you. Good-by, all you people.

Augusta Simonds.

Augusta Simonds.

As the sweet Persian girl was speaking, I thought I would hardly dare trust myself to take control of the medium; but as the invitation was extended to me, I felt as if now was the time, and I might give a message, that they might know I had not forgotten the loved ones yet dwelling in the form. They think many times here, why is it, if spirits are so happy, and if it is true that they can and do return to earth, that they do not come and make their presence felt? How many times have they been so anxious, calling me in their souls, and wondering why it is, if spirits come and announce themselves in the meetings, that I do not come here. For various reasons, dear not come here. For various reasons, dear friends, which I could give to you privately, but which I feel it would not be right and proper to give in public.

Think not I have been idle, for our life and

Think not I have been idle, for our life and our work are active; and I am very glad that it is so. I feel it is much better that we should have our time employed on either side of life. I have often heard loved ones say: Where, oh! where is Augusta? Has she gone so far away that she does not return to earth? Why do we never hear from her? Soon after I passed out they tried in several ways to know if I did return; and hearing these things talked over many times, I know they were anxious for me to control. I was not able to. I had not the power at that time. Augusta Simonds, of Stowe, Vt.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK

Oct. 18.—James F. Gault; Mrs. Dr. D. E. Caswell; Albert Sessenger; Nathaniel Johnson; Alabama Pratt; Moody Quimby; Mary Ann Millor; Isalah Maxum; Ann Tibbetts; Carrie Bond; Monroe Snith; Alanson Wheeler.

To the Liberal-Minded.

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

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

Wisconsin State Spiritualist Association.

The Annual Meeting of the Wisconsin State Association of Spiritualists will be held at Omro Nov. 1st, 2d and 3d. Mrs. A. H. Colby-Luther, of Orown Point, Ind., has been secured as one of the speakers, and an engagement is pending with Mrs. Olile Biodgett, of Davenport, Iowa, as test medium. Notice of full particulars will be given at a later W. M. LOOKWOOD, Pres

MARY, MOTHER OF WASHINGTON. [Written with special reference to the Centennial Celebration at the "Old Mouth," Hoston, Saturday, Oct. 26th.]

Children of fair St. Botolph's town, Boston, set by the northern sea. Listent—Where warmer skies look down on Fredericksburg with its sad renown And Rappahannock wide and brown, In a lonely grave by the grassy ica Has slopt, 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 shot and sliel flew far and near, "Fire away from the sleeper here!" Rung all along the northern line; And here was a peace disturbed by none—Mary, Mother of Washington.

Alas, alast that hallowed place,
Long marked alone by a cedar tall,
Shows now but crumbling stones whose face
Bears not even the faintest trace
Of the name of her God granted grace
To give us him who freed from thraili
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 ile, With the creeping grass and the flowery train. That to wreathe the mound with bloom are fain, While the west wind sings a mournful strain, And the birds, lamenting, warble nigh? Nay! for her honor our hearts are one—Mary, Mother of Washington.

Mary, Mother of Washington.

Children of fair St. Botolph's town,
Boston, set by the northern sea,
Help, ere the hundredth year goes down,
And a tide of love neglect shall drown,
As you bring your joyful gifts to orown
Her lonely grave on the grassy lea,
With a column to say till time 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 outrivalling 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 dissembler 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 creedal 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 ecclesiasticism 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 are 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. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spicen, 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,

treated long enough. Average time of treatment, four weeks.

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13w* Oct. 5.

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SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALIMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 2m* Nov. 2.

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DR. COCKE gives special inducements for Medical and fagnetic Treatment by the month. Development of Mediumship a Specialty.

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Bunday, 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.

Oct. 26.

HATTIE C. STAFFORD

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

GEORGE T. ALBRO

55 Rutland Street, Boston,

WILL devote a few months' time to the Development Mediumship. Office hour free for consultation, 10 11 A.M. Monday, Wednesday and Thursday. tf Oct. 12. FLORENCE K. RICH,

EVANS HOUSE, 175 Tremont Street,
Consultations
Regimes Medium. Consultations TRANCE, Medical and Business Medium. Consultations 9 A. M. to 6 P. M. Torms \$2.00. Please make engagements in advance, if possible. Sittings by letter given.

Nov. 2. 1w*

Frank C. Algerton,

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

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily circles Monday, Thursday evenings, and Tuesday at ternoons at 3 o'clock. Six Developing Sittings for \$4.00 l Bennet 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 question 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 flight, Boston. Do not ring. Oct. 26.

M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 12 A. M. at her residence, on Longwood Avenue, Brookline. Longwood ears pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Sept. 28. A. S. HAYWARD, Magnetist, 156 W. Brook-line street, eradicates disease with his healing gift when medicine falls. Hours 9 to 4; other times will visit the sick. For 18 years he has had skinal success in cures with his

powerful 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 flight). 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. 136 Chandler street, Boston. Oct. 19.

Miss J. M. Grant, TEST and Business Medium. Office Bauner of Light Building, 814 Bosworth street, Room 7. Hours 9 to 6. Nov. 2.

Mrs. A. E. Cunningham,

M EDICAL, BUSINESS AND TEST MEDIUM, 459 Tre-mont street, Boston. Private Sittings daily. Will an-swer calls for Platform Tests. 4w* Oct. 12. Mrs. C. B. Bliss

W H.L. hold séances on Wednesday, Friday and Sunday at 8 P. M., and Sunday at 2:30 P. M., at 8 Dwight street Nov. 2.

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

MRS. C. H. LOOMIS-HALL, Business Psychometrist and test medium; diagnoses disease; magnetic baths; magnetic and electric treatments. Terms 81, 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 Rut land Square, Boston. 4w* Oct. 19.

Miss L. M. Whiting, MASSAGE. Formerly with Dr. Munroe. 164A Tremon Street, Rooms 4 and 5, Boston. 2w Nov. 2.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 171 Tremon Street, corner Mason street, Boston. Iw 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., 2 to 4 P. M. 8w Oct. 12.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 208 Tremont street, Boston. MRS. H. DEAN CHAPMAN, 147 Tremont street, Room 9, Boston. Medium for the sick.

RUNKENNESS

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Gertrude Berry

WILL hold Materializing Seances Tuesday and Saturday evenings, 8 P. M., at her home, 31 Lindon street, Provi-dence, R. I. 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, Cholsea. Sewing Oct. 19.

Nov. 2.

Nov. 2.

Nov. 2.

Nov. 2.

Oct. 19.

A STROLOGY,—PROF. MORRIS has returned to Boston. Consultations by appointment. Nativities written, 82 to 85. Questions answered, 50c. Address, with stamp, 12 Groton street. 4toow Sopt. 7.

HOW AND WHY I BECAME A SPIRIT-This volume gives a careful 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 Iron Ring Manifestation.

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Write your full name and age, ask me ten questions, enclose \$1.00 and stamp, and address me at

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Oct. 19.

MRS. J. O. EWELL, Magnetic and Inspirational Medium, & West Springfield street, Boston.

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

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T 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 en joy 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 unequaled climate of Santa Barbara, and but five miles from that most beautiful city—a spot overlooking the ocean, extending even to its silvered 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 Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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

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

Reference: Commercial Bank, of Santa Barbara, Cal. Send for plat of the town, and for further information, to

ALBERT MORTON, Agent, 210 Stockton St., San Francisco, Cal.

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description of your present state of health or phase of development, if you need any special directions or advice.

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—A newly-discovered positive remedy for Nervons Debility in all its forms; Impotency, Paralysis, Dyspepsia, Insommia, Neuralgia, Nervous Headache, Mentai Strain, Loss of Vitality from any cause in either sex. Warranted a true Elixir. Price Si.00 per bottle—sent free.

THROAT AND LUNG HEALER.—This wondrous remedy will care any Cough, no matter how long standing; Bronchitis in all stages; Asthma, however compilcated, and all Acute or Chronic Diseases of the Throat. Chest and Lungs. A complete Consumption Cure, if taken in time. Price Si.00 per bottle—sent free.

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

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and Baast. Write 8 Society we have the state. and Beast. Price 50 cents per bottle.

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Agents wanted everywhere for these medicines. Write for Circulars and terms. Address DR. D. J. STANS-BURY, 54 Dwight Street, Hoston, Mass., or 505 Scott Street, San Francisco, Cal.

Oct. 19.

${f ASTROLOGY}.$

PROFESSOR KARL ANDERSON. ELEGANTLY furnished room, 8½ Bosworth street, Room 6, Boston. Chaldean, Arable and Egyptian Astrology. Nativities, 825.00; written 6 Hororay Questions and 1 Hour's Consultation, 82; written 3 Questions and 1 Hour's Consultation Orally for 81. According to the strictest rules of the Ancient Sciences only. Hours from \$10.6. tf Oct. 5.



W E make a powerful Magnetic Insole, which will generate warmth and vitality by contact with the feet. These Insoles are not Electric, but filled with Naturc's fire, Magnetism. These Insoles remove Aches, Pains, Rheumatism and Chilbians like magic. \$1.00 a pair; 3 pairs by mail, \$2.00. Catalogue free. CHIOAGO MACNETIC SHIELD CO. Oct. 19. 6 Central Music Hall, Chicago, Ill. Oct. 19.

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Oct. b.



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ruptures.) Sent by mail everywhere. Write for full descriptive circulars to the
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Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Séances overy Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York. Daily Sittings for Communication and Business. 13w* Sept. 14

Mrs. H. L. Woodhouse, NO. 221 Lexington Avenue, New York, Test Medium.
Those desirous of communicating with absent friends, as well as business direction, will always find accuracy and reliability. Magnetic treatment and attention to the sick as formerly administered by the resident Magnetist.
Oct. 12. 13w*

Mrs. Effie Moss, MATERIALIZING MEDIUM. Seances Sunday and Thursday evenings, at 8 o'clock, Friday afternoons at 2:30 o'clock, at 258 West 43d street, New York. 3w Oct. 19.

John W. Fletcher, TRANCE MEDIUM, 142 West 16th street, New York.

Dr. J. Edwin Briggs, 111 WEST 33D STREET, NEW YORK CITY, is a 111 Practical Physician, Author, and powerful Mag-Oct. 19. WILL some influential lady Spiritualist of Rochester, N.Y., correspond with a Spiritualist lady of Victor, N.Y.? Object, business. Please address O.D., Box 42, Victor, Ontario Co., N.Y. 2w Oct. 26.

MRS. L. M. MARSH, Healing and Developing Medium, 233 West 38th street, New York City. 4w* A NSWERS to sealed letters by R. W. FLINT, Nov. 2.

Nov. 2.

4w*

A NSWERS to sealed letters by R. W. FLINT, 100.

A Nov. 2.

4w*

RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS. Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w* Aug. 3.

Clairvoyant Examinations Free.

NCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosts of your case. Address E. F. BUTTERFIELD, M. D., corner Warren Fayette treets, Syracuse, New York. 52w* Jan. 5. MAGNETIZED LETTERS OR PAPER. Address D. D. SCOTT, 1107 Broadway, Brooklyn, N.Y. Inclose One Bollar for expense. RUPTURE Positive Cure by mail. Circular free. W. S. May 25.

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With fine Lithographic Title-Page, bearing excellent Por-traits of C. P. LONGLEY and Mrs. M. T. SHELHAMER-LONGLEY, and representing a Spiritual Scene of much significance and beauty.

of much significance and beauty.

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"Little Birdie's Gone to Rest."

"Open the Gates, Beautiful World."

Echoes from Beyond the Vell," with flute obligato.

"Severt Summer-Land Roses."

"Gentle Words and Loving Hearts."

"Your Darling is Not Sleeping."

"Vacant Stands Her Little Chair."

"Back from the Silent Land."

"What Shall Be My Angel Name?"

"Glad That We're Living Here To-day."

"Ever I'll Remember Thee."

"Love's Golden Chain," rearranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They "I'll Welrome Us Home To morrow."

Mother's Love Purest and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Me."

"I Love to Think of Old Times."

"We "I All Be Gathered Home."

Thirty cents each, four for \$1.00. The last nine So

Thirty cents each, four for \$1.00. The last nine Songs on this list are also published in an edition with plain title-page, which sells for twenty-five cents per copy, or five copies for

31.00. For sale by COLBY & RICH.

STELLAR SCIENCE. WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

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mont street. Nativities written at prices proportionate to the detail de manded. Address OLIVER AMES GOULD, Box 1864, Bos ton, Mass. July 19. Lectures by Gerald Massey.

We have received from Mr. Massey a supply of his interesting Lectures in pamphlet form. The following is a list of the same: THE HISTORICAL (JEWISH) JESUS AND the Mythical (Egyptian) Christ.

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Fundamentally Explained.

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the Light of Evolution the Light of Evolution.

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MAN IN SEARCH OF HIS SOUL, DURING
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Culmination in the Christ.
THE COMING RELIGION.

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Herfronzo. Death. The Glen. The Meadow, Grapes. Katrina. Helene. Beauty. Do they Marry in Heaven? Rest. Back to Earth. The Lake. Helene's Villa. Helene's Story. The Unit. My First Wife. An Aged Man. Growth. Aristotle. The Temple. The Exhortation. Returning to Helene. A School in Heaven. A Bridal Tour. The House Not Made with Hands. Voncelora Reveals Himself. Atoms. Temple of Harmony. Bach. Temple of Wisdom. Jewels. Walalu. The Nazarene. Spiritual Germs. Jupiter. The Ship. The Complex Man. The Pulsing Heart. How a Scribe is Made to Write.

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BIBLICAL CHRONOLOGY; Contrasting the Ohronological Computations of the Hebrew and Septuagint versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Eden. By M. B. CRAYEN, author of "Criticism on the Theological Idea of Doity," "Mediators of the World," etc., otc.

Paper: 10 conts. postagel capet. Paper, 10 cents, postage 1 cent. For sale by COLBY & RIOH.

Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 2, 1889.

Meetings in Boston.

Free Spiritual Meetings are held in the Banner of Light HALL, No. 9 Bosworth street, regularly twice a week on Tuesbay and Friday Afternoons. J. A. Shelha-mer, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. Horkeley Street, corner of Tremont.— Sunday services at 10½ A. M. and 7½ P. M. Speaker for Novem-ber, Mrs. R. S. Lillie. R. Holmes, President; George S. McCrillis, Treasurer.

McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays, 24 F. M.—Mrs. II. S. Lake, speaker; il A. M., Fraternity School for Children; Wednesday evening meeting at 7%. M. D. Wellington, Secretary.

Ohlidren's Progressive Lyceum No. 1.—Sunday at 10% Al M. in Paine Momorial Hall, Appleton street, near Tremont. Ernst R. Wendemuth, Secretary; L. L. Whit lock, Conductor.

lock, Conductor.

1031 Washington Street.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Public meetings every Friday evening at 7½.

America Hail, 722 Washington Street.—Echo Spiritualists' Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hailo, Chairman.

Tarilleth Hail. 260 Washington Street.—European

Twilight Hall, 780 Washington Street.—Sundays, at 10% a.M., 2% and 7% P.M. Eben Cobb, Conductor.

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

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

The First Independent Club meets every Tuesday at Twilight Hall. 789 Washington street. Sowing Circle at 3; Suppor at 6; Meeting at 8 P. M. I. G. Weilington, Secretary pro tem.

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

Berkeley 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 while passing along the swift journey of life. In doing so we become assured of freedom from regrets when at the end of this life's journey. Indulgence in superfluities 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 losing one's identity comes of false living. The soul's identity can nover be lost. As a part of that eternal 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 its consequences; therefore live truly, live rightly, live well. The services closed with a poem. the morning, Mrs. N. J. T. Brigham spoke upon "The

Evening. — Mrs. Brigham answered questions submitted from the audience in a manner both interesting and instructive. At the close of the services a vote of thanks was unanimously tendered to the speaker for the able and instructive ministrations given.

Mrs. R. S. Lillie speaks next Sunday morning and evening.

O. L. R.

First Spiritual Temple, corner Exeter and Newbury Streets.—Last Sunday, Oct. 27th, Mrs. H. S. Lake, entraneed, spoke upon "The New Civilization, as Outlined in 'Looking Backward.'" Much emphasis was laid upon the thought that "the inntoward conditions of material life prevent the proper expansion and expression of the spiritual nature. Competition, which is 'savagism,' resists, desperately, the oncoming of the spiritual savior, Coöperation. The great industrial army, as depicted by Edward Beilanny, 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 the burden of the maintenance 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 benumb the moral faculties and paralyze the muscles of the spiritual man, even as does the opposite condition of unremitting 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 as an 'inalienable 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 hasten the time when crime and vice will no longer menace the security of virtue. These ulcers on external society indicate the absence of spiritual life in the body politic.

Alt these evils are curable by the application of the spiritual law, which declares that he only shall obtain competence and comfort in the higher realm who makes all the exertion to this end of which he is capable. Slowly this thought, like a great tidal wave, is rising within mankind, and creating the conditions for a newer 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.'" Newbury Streets.—Last Sunday, Oct. 27th, Mrs. H. S. Lake, entranced, spoke upon "The New Civiliza-

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 My-

Self during the 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."

On Sunday last the morning services after singing were opened by a short address by the chairman, Dr. Hale, under control. Miss Nettle M. Holt, C. D. Fuller and Captain Gray followed with remarks, the first two with tests. The chairman closed the services with a test séance; about thirty names and com-

first two with tests. 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 Nettle M. Holt followed with remarks, and Mrs. Thompson rendered a poem upon "The Immortal Soul," which was highly appreciated. Recognized tests were given through the organisms of Mrs. Downing, Mr. McKenzle and Miss Holt.

In the evening remarks by the chairman, Mrs. M. 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 afternoon meetings are proving a grand 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 mediums 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

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, as many worthy 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 since reërganization 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 Cumings, Badie Peters, Master Wendemuth, Mrs. Francis, and others, read essays, or otherwise expressed their views thereof. Jennic K. D. Conant gave an illustration of clairvoyance to a stranger. Mr. Whitlock made remarks. Miss Mabel Wait, Miss Alice Cumings, 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.

B.

Engle Mail, 616 Washington Street.-Last Sunday's morning conference was opened with a song by Mrs. M. F. Lovering. Subject considered. "Spirit-

by Mrs. M. F. Lovering. Subject considered, "Spiritual Healing, or Healing by Spirit Power." Remarks by the Chairman, Mrs. Dr. Crosby (under control), Dr. Eames, Dr. Barker, Mr. Merrill, Mr. Haynes, Mrs. M. W. Leslie, and Mr. Ridell.

Afternoon.—A song by the planist. 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.—Singling by Mr. J. E. Wilson. Invocation by Mrs. Lovering. Remarks and tests by Mrs. Kelly, Mrs. Smith, Mr. Mathews, 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.

F. W. 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 Hoclety, its work and the results expected. A recitation by Mrs. Augusta Hull, entitled "Mother and Poet," by Mrs. Browning, was given very effectively. Piano solos and sengs by Mrs. Huntly, Mrs. Case and Mr. Stratton made a pleasing variety. The meeting closed with remarks by Mrs. Rich. A very pleasant half-hour was then spent in danoing by those who chose—Mr. Stratton having kindly volunteered to furnish music.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 84 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 r. 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 officers of The Alliance. Prof. Henry Kiddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 22d street; John Franklin Clark, Corresponding Secretary, 55 Cedar street.

Adelphi Hall, corner of S2d Street and 7th Avenue.—The First Seciety of Spiritualists holds meetings every Sunday at 11 A. M., 234 and 7½ r. M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday even.

President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West Sih street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, A General Conference will be held Wednesday even-ing of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

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

The 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 nteresting. President Kiddle read from the work: 'Rifts 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

ship 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, Dr. 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.

All mediums residing in New York, and those temporarily exercising their mediumship in the city, are requested to send their address, phase of mediumship, terms for sittings, and times for giving sittings, to the Corresponding Secretary at 59 Cedar street, who will report the same at The Alliance meetings.

J. Franklin Clark, Cor. Sec'y.

REPORT OF SPECIAL COMMITTEE.

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To the Directory 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, for 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 a comparison of views upon the subject, they recommend the following:

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

1. The reading of a short selection from 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 Directory.

3. Remarks by the members not to exceed in each

dress, according to previous arrangement by the Directory.

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 in accordance with a special report of said committee after inyestigation.

5. A brief summary of any important spiritualistic intelligence for the previous fortnight shall be given by the President or Corpesponding Secretary, with a statement of any publications of particular interest and importance; the object of this being to keep the movement, and of events affecting it. Brief additional comments may be made by members, supplementary to this Summary.

and importance; 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 this Summary.

II. 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 truths through mediumistic instruments previously selected and engaged for the purpose. 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 minds of those present, and elevating their thoughts and feelings to the proper sympathetic plane.

III. Also that, white all the ordinary meetings of The Alliance shall be one to the invited guests of members, these meetings for mediumistic demonstration shall be for actual members exclusively; 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 their temporary stay in the city. 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.

IV. 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 preceding meeting.

V. The committee further recommend that correspondence, or other means of communication, be carefully kept up with the non-resident members, as also with the so

The First Society of Spiritualists. - The mem bers 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 the past come the fragrance and beauty of to-day." While the company sang "In the Sweet By-and Bye," Mr. Wright passed under control, and saying that the meeting was recognized as a compilment to mediumship, proceeded in an interesting manner to remark upon the subject proposed, and improvised several poems. Then Mr. Wright's eccentric and humorous control, "John," amused the guests with his quaint conceptions and ludicrous expressions.

Last Sunday morning Mr. Wright discoursed upon "The Immortality of the Soul," The speaker said, "Immortal means not mortal, not limited by time or duration. Human reason cannot comprehend it, and therefore it is a negative assertion. The soul of man is an entity, but it is not always conscious. Many of the functions of the body are instinctive, and not understood. Instinct is the mechanical development of function. Through the attributes we see the soul one atomic entity. Comping into relations with another develops new arrangements, and so we can go on indefinitely."

In the afternoon meeting for Manifestations Mr. H. pleasantly spent in social intercourse the company

velops new arrangements, and so we can go on indenintely."

In the afternoon meeting for Manifestations Mr. H.
J. Newton presided, in the absence of Mrs. M. E. Wililams, who was unable to attend. In opening the services the Chairman acknowledged the importance of
the position by saying the man who speaks before a
spiritual audience undertakes a more difficult task
than the preacher in a pulpit, as he speaks to critical
listeners, holding many views, and is very likely to
differ with some persons; but no matter how much displeasure is incurred, the-duty of the Spiritualist is to
strike at error in all forms, and at all times. Prof.
Wm. A. Baldwin delivered an interesting address.
He spoke of the universal love which exists in the
hearts of the human family. Mr. Wright spoke upon
"The Beauties of Religious Sentiment."

In the evening Mr. Wright's control gave his expe-

rionees both in earth and spirit-life, they being extremely interesting and instructive.

Now York, Oct. 20th, 1880.

Bereavement of Mrs. I., S. Cndwell.-Mrs. L. 8. Cadwell, the well-known gifted medium, who has recently and is still prestrated by nervous debility,

recently and is still prostrated by nervous debility, induced by a severe illness and arduous labors in her spiritual mission, has met with another bereavement in the death of her youngest child. Nelson Seymour Cadwell, who was translated to spirit-life Tuesday evening, Oct. 22d.

Services were held at his parents' residence Friday afternoon, Oct. 25th, on which occasion a large number of friends met to express by their presence their loving sympathies and heartfelt condolence. Mrs. M. Gridley delivered an address replete with consoling truths, which found many a deep response and loving token of tender regard for the heartsticken mother, bereaved father, and devoted family. The little darling had been quite a sufferer in his limited earth experience, and as his form lay in a white casket surrounded by floral tributes, it could be truly said: "He giveth his beloved sleep."

May angel ministrants be ever near to temper this seeming loss by their divine presence and inspiring love.

Samuel D. Greene.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock Good speakers and mediums always present. Seats free All cordially invited. Samuel Bogart, President. Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand, Secretary.

Conservatory Hall .- A large audience, despite the rain, listened to the guides of Mr. Fletcher on Theosophy," which was an initial discourse. Next Sunday morning the subject will be "Refinearnation."
The evening lecturer and scances are crowded, and many strangers are present, who gladly receive the tests from departed friends. Mr. Pietcher is at the Dwinel House Mondays, and will hold a scance for investigation every Tuesday evening at the same place. He speaks in Brooklyn in November, two Sundays in January, March, May and June.

Lynn, Mass.-Children's Progressive Lyceum met in Exchange Hall, Market street, at 12 o'clock. It being the last Sunday in the month the Band of Mercy exercises were in order: singing, from Band of Mercy exercises were in order: singing, from Band of Mercy Melodies; next fifteen minutes devoted to the Groups; readings and recitations by the following: Linwood Hurd; harmonica solo, Harry Cheever; readings, Winnie Atherton, Blanche Atherton; song, by Amy Adams; recitations, Cella Goodwin, Lilla Hurd, Jessle Hutchins; plano duet, by Mrs. Watts and Master Herbert Watts; readings, by Flora Howe, W. Arthur Estes; music by the orchestra. After the Grand March and removal of badges, closed in form.

Sadie S. Collyer, Lyceum Sec'y.

The Spiritual Fraternity met at Templars' Hall, 36 Market street, Sunday, Oct. 27th. The services were interesting and varied. Speaking, answering questions given by the audience, tests and psychometric readings were given. Dr. Gordon, Mr. Manning, Mr. Palmer, Mr. Nichols, Mr. Berry, Mrs. Hurd, Mrs. Crittenden, Mrs. Downing and others took part. A good audience was in attendance.

Next Sunday Mrs. Leslie will be present, with other talent, both local and from Boston.

E. B. MERRILL, Sec'y.

Brockton, Mass.-Mr. J. Frank Baxter continued and concluded his excellent work in this city for the present last Sunday, Oct. 27th. An unusually large morning-audience assembled to hear his lecture on morning audience assembled to hear his lecture on Mediumship. It was scientific in great measure, and sought to show that the claims of clairvoyance, clair-audience, and the general phases of mediumship are well founded in facts among Spiritualists, and are well grounded upon well established principles in the sciences. He closed with much valuable advice to investigators and Spiritualists, remarking that too many dally with phenomena rather than study them. The séance-room should be the Spiritualist's school-room, and every Spiritualist a devout student. Not alone should pleasure be the object, but understanding and wisdom.

should pleasure be the collect, but and the wisdom.

In the evening Mr. Baxter's lecture was on "The Ethics of Character." and frequently applauded. The scance which followed was interesting and conclusive.

Joseph D. Stiles will be the speaker and medium next Sunday; exercises to be in the evening only. The Children's Lycoum meets regularly every Sunday noon, and the Ladies' Ald Society once a week.

OLD COLONY.

Newburyport, Mass. - Thursday evening, Oct. 24th, Hon. Sidney Dean lectured for the First Spiritualist Society. The lecture was full of solid facts. Bro. Dean is a very energetic and fluent talker, and

Bro. Dean is a very energetic and fluent talker, and deeply interests his audience. When he comes before a Newburyport audience again, our hall will not be large enough to hold all who wish to hear him. Sunday, Oct. 27th, Mrs. E. C. Kimball, of Lawrence, was with us once more. Her lecture, based upon a passage in Genesis, was appreciated by the audience. She gave about forty tests to friends in the audience, which were pronounced correct. The severe inclemency of the weather caused our audience in the evening to be rather small, but the spirit friends manifested their presence by bringing glad tidings to their friends on earth. Whole families came to their relatives, giving names, dates, ages, relation and other convincing proofs that they could return to their loved ones. Mrs. Kimball seems to grow better every time she comes; she is a noble woman. May the angel-world sparse her Rimoan seems to grow better every time she comes; she is a noble woman. May the angel-world spare her for a long while to work in their cause on earth.

Next Sunday Mrs. B. F. Smith, one of the BANNER of LIGHT mediums, is to be with us. We expect a large audience.

F. H. F., Sec'y.

Springfield, Mass.-Mrs. M. T. Shelhamer-Longley, of Boston, spoke and Mr. Longley sang to good audiences in Graves Hall on Sunday afternoon and evening, Oct. 27th.

evening, Oct. 27th.

In the afternoon Mrs. Longley's subject was "Honorable Lives." In the evening she treated subjects and questions from the audience.

Mr. Longley was assisted in singing some of his own compositions by Mr. and Mrs. Wightman, of the choir of the First Spiritualist Society.

The sociable at Mrs. W. H. King's, 45 West Worthington street, Wednesday evening (Oct. 30th), was a very enjoyable occasion.

Next Sunday and the Sundays of November the Society will be favored with speaking by Mr. E. B. Fairchild.

M. W. Lyman.

Providence, R. I.-The Progressive School met in Slade's Hall at 1 o'clock; adopted by-laws for its government, and elected a committee to carry on the work. At 2 P. M. Mr. William Foster, jr., gave an in-teresting discourse on "Giordano Bruno, the Martyr to Free Thought." Mrs. Humes made brief remarks

under control.

The President gave notice that the subject for next sunday's school would be "Physical Culture"; the Sunday's school would be "Physical Culture"; the address would be given in the afternoon by Mrs. Hazard; the evening would be taken up by platform tests by Mrs. Humes. Mr. and Mrs. Splnning conduct the music. All seats are free.

E. H. WHITNEY, Sec'y.

Fitchburg, Mass. - Mr. Edgar W. Emerson has been with the First Spiritualist Society for two consecutive Sundays, answering questions in a concise secutive Sundays, answering questions in a concise and satisfactory manner; also giving wonderful tests, and incidents connected with them. The audiences which have assembled testify to his ability and wonderful power as a medium.

Mr. Emerson gave our Society a benefit on Thursday last, which was a great assistance to us financially—and a help spiritually, we trust.—Next Sunday J. Frank Baxter speaks for this Society.

113 Blossom street.

E. S. LORING, Sec'y.

Norwich, Conn. - Mrs. Celia M. Nickerson, of New Bedford, Mass., occupied our platform Oct. 20th and 27th, giving four excellent lectures, supplementand 27th, giving four excellent lectures, supplementing each with either descriptive tests or improvised poems. Mrs. Nickerson speaks in an unconscious trance, in answer to questions presented by the audience; and while this has been her first appearance before our society we shall hope to welcome her again another season.—The first two Sundays in November Edgar W. Emerson will occupy our platform.

MRS. J. A. CHAPMAN, Sec'y.

Bridgeport, Conn.-Mrs. Ida P. A. Whitlock lms just finished a most successful engagement with our Society, the Spiritual Union. Her ministrations as Society, the Spiritual Union. Her ministrations as lecturer and psychometrist were universally approved. She is also a sweet singer, and has a most pleasing personality. Societies appreciative of logical, earnest presentations of truth will do well to secure her services; they will be amply repaid.

MRS. C. CHALLENGER.

Chelsen, Mass.-Mrs. C. F. Loring occupied the platform of the Chelsea Spiritualist Association on platform of the Cheiser opinionals Absorbation on Sunday, Oct. 27th.—Sunday, Nov. 3d, at 2:30 in the afternoon, there will be a business meeting; at 3 r. m. a Circle; and at 7:30 Miss Josephine Webster will occupy the platform. All are invited.

E. S. Wells, Sec'y.

Haverbill, Mass., Unity Hall.-Oct. 27th Dr. H. P. Fairfield gave two excellent lectures at this hall before small but appreciative audiences, the rain debarring many from attending.—Mrs. Hattle C. Mason, of Boston, is expected to be with us on Sun-

Portland, Me.-The First Spiritual Socioty.—Sunday, Oct. 20th, Mrs. Sarah A. Brynes, of Hoston, lectured. Her subject for the afternoon was 'The Relation We Bear Individually to Humanity;'

"The Relation We Bear Individually to Humanity;" that of the evening, "Spiritualism versus Science." The lectures were repicte with thought, good common sense and practical teachings. Mrs. lyrnes has much improved since she was here last, and we consider her one of the most cloquent and able speakers in the field. Cet. 27th she closed her present engagement with our society. Her subject for the afternoon was "Fact versus Truth." Evening, "Significance of Spiritualism." Good audiences were in attendance and much pleased with the discourses.

Nov. 10th J. Frank Baxter will open a three weeks' engagement with our society.

Oct. 18th and 19th "The Ladies' Circle" held a fair and sale of fancy articles in our Hall, closing Saturday evening with an entertainment. The fair was very successful, and netted a good sum to aid us in carrying oneour meetings. Friday evening, Oct. 26th, the "Circle" gave a dance, which was well attended, ice cream and cake being served at intermission. These entertainments, which are to be held every Friday evening are very popular, and drawing in young people we cannot reach in any other way. We are confident that we shall succeed in placing the cause upon a basis in our city that cannot be shaken by the many attempts which are made to retard its progress.

Oct. 27th, 1889.

Werener, Mass.—The Spiritualist Association

Worcester, Mass.-The Spiritualist Association of this city commenced its regular meetings, Oct. 6th, for the season of 1889 90, with Mr. E. A. Tisdale of Springfield as the speaker. We have been unfortunate as regards the weather, having three stormy Sundays out of four, but exceedingly fortunate in the choice of a speaker, as those who have attended the meetings have had the pleasure of listening to a series of deep and thoughtful lectures from the spirit guides of Mr. Tisdale upon nature and its wonderful revolutions, prominent among which I call to mind addresses upon "The Natural and Continuous Existence of the Human Soul," "Nature as the Revelator of Man," "Natural and Revealed Religion," Although Mr. Tisdale is blind, and thus deprived of physical enjoyment, through the sense of sight, of the beauties of nature, his soul is inspired in that direction in a manner which rarely falls to the lot of human beings. I feel that Societies throughout our land who have not had the privilege of listening to him should secure his services, and thus, in benefiting a grand and able instrument of the spirit-world, benefit themselves as well in listening to the words of wisdom and advanced thought that are given utterance through his lips.

Oct. 27th, 1889. THOMAS W. SUTTON. for the season of 1889 90, with Mr. E. A. Tisdale of

Providence, R. I .- The Sunday discourses of Hon. Sidney Dean before the "Spiritual Alliance" in Blackstone Hall, are creating an interest in the Spiritual Philosophy which gives promise of important results in the near future. A constantly increasing attendance of intelligent people who have never before appeared in a spiritual meeting, and the close attention manifested, is an indication of their hunger for the truth, and their readiness to receive it when presented in an intelligent and comprehensive form. The discourse of last Sunday merning on The Relations of the Material to Spirit and Spirit-Life, was of an introductory character, leading up to and followed by the reading of a written communication from a higher intelligence, obtained through the mediumship of the speaker, which was intensely interesting and instructive. The evening discourse was an arraignment of the Christian Church for its departure from the teachings of the Nazarene, and its lack of true spirituality as illustrated by the signs which he said should follow them that believed. It was a severe and unanswerable criticism upon the creeds and dogmas which had swallowed up the spirituality of the Church.

E. H. Dunham, Sec'y. Blackstone Hall, are creating an interest in the Spir-

Haverhill and Bradford.-Last Sunday Mrs. Florence K. Rich, of Boston, occupied the platform at Brittan Hall for the first time in Hayerhill, speakat Brittan Hall for the first time in Haverhill, speaking before the Union Spiritualist Fraternity. Notwithstanding the rain the afternoon audience was larger than the average, and in the evening there was a good attendance in spite of the much increased severity of the storm. The addresses, under control, both afternoon and evening, were of much interest, and were each supplemented by many tests of returning spirits, giving interesting and, in some instances, lengthy messages. Most of these were recognized, and much interest was expressed in the evidence furnished of spirit return. Among those from whom messages were received were Mr. Edmund Gage, one of the early Spiritualists of this city, and his daughter Mattle in spirit life; also from Mrs. Hattle Griffin, whose messages to her family and to friends were expressive of tender interest. Fine orchestral and vocal music added interest to the exercises. Next Sunday Mr. F. A. Wiggin will occupy the platform.

Haverhill, Oct. 28th, 1889.

Cambridgeport, Mass .- Mrs. Sue B. Fales of this city was with us again last. Sunday evening, and lectured and gave tests very acceptably to an audi-

Salem, Mass.-The Spiritualists' Society of Salem has reorganized with the following officers: President Herbert Knowles; Secretary, Amanda Balley; Treasurer, George Moreland. The Society starts on its season's work under very flattering auspices, the indebtedness being so small that it will be paid in full within a few weeks. The Society has organized an auxiliary known as "The Helping Hand," the membership at the present time being forty. Meetings are held every Thursday evening. The officers of The Helping Hand are: President, Mrs. Herbert Knowles; Vice-President, Mrs. Aunie Hall; Secretary and Treasurer, Mrs. Sarah Tyler; Directors, Amanda Balley and Mrs. E. Gardner.

Mrs. C. Fannie Allyn, of Stoneham, will lecture before the Society on the afternoons and evenings of Nov. 3d and 10th. Herbert Knowles; Secretary, Amanda Bailey; Treas-



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