

BANNER OF LIGHT. AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

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The Spiritual Rostrum. The Practical Utility of Spiritualism as a Philosophy or Religion. A Lecture delivered in Newburyport, Mass., on the evening of Oct. 24th, 1889, by HON. SIDNEY DEAN.

THE question is often asked: Of what practical use or utility is Spiritualism as a philosophy or religion? Why should there be thrust upon the attention of the world a new form of religious or scientific thought, involving that great mystery of the continuance or the cessation of man's physical being?

Why not permit the Christian world to enjoy its faith in peace; the Parsee to carry his caste by faith down the eternal cycles of his being; the Mohammedan to believe in the transfer of his harem of voluptuousness and physical passions to the eternal shores of conscious existence; the Brahmin Hindoo to enjoy his faith in the transmigration of souls and the future loss of his individuality by being absorbed in the invisible First Cause, or Infinite Spirit; the four hundred millions of Buddhists, with their faith also in the physical reincarnation of souls and their ignorance of a supreme First Cause, the belief that human life is a curse rather than a blessing, that misery is not a condition merely but an attribute of life, and that the death of the body gives no release from the inevitable lot of misery and pain which it must suffer through all its transmigrations and reincarnations until it is absorbed in Brahmi, or the universal spirit? Why disturb such a horrible philosophy or faith as this?

And why disturb the personal faith of the more than four hundred millions of followers of Confucius and the Confucian religion, materialistic in character, and accepting a future existence with an *if* which makes of their religion a practical materialism with a superstitious intermixture of geni or spirits, who are to be appeased by the burning of paper prayers and Joss-sticks? And why should agnostic and atheist be disturbed in their state of doubt and denial of future existence? Is there any practical use in proving to mankind by any one or more of the five senses of the human body, or by an enlightenment of the perceptive powers of the intellect and soul, that immortality for the conscious spirit of man is a FACT and not a faith merely? Judge ye.

But there are other questions of the deepest interest to man—if immortality be proven. If existence for the soul or spirit is to be eternal in duration, then what is to be the character of such existence, what the status and quality of its being? Will consciousness like a firmament canopy it so that its thoughts, feelings, emotions, memories, will enter into its existence, and become a part of its processes of life?

Is there a law governing its life, and is that law universal of application? Is it, in essential nature, the same as the law applying or governing spirit during its earthly existence? Are its social attributes and qualities the same as in its earth-sphere? and how is the social life adjusted, or worked out practically in spirit realms, where material bodies cannot exist? Is a superstructure of character inherent in the ego, or spirit-being, builded there as here in the mortal, or is the builded character of earth continuous in its nature, with no break or change wrought by the forces of material death? Is the law of moral character the same in spirit as in mortal realms? Is the standard by which moral character is builded and judged the same in both states of existence? Does a good deed done in earth find its place like a pearl dropped into the ocean of eternal being, and does it eternally attach to the doer? and is a murderer of his fellow-man eternally red-handed through the attaching of his crime to his character? Are mental, or reasoning and investigating laws and forces the same in spirit as in material realms? Do logicians reason, philosophers investigate, scientists examine and formulate the results of their inquiries? Do literary minds read, study, collaborate, and give forth in prose and poetry, thoughts, reasonings, forms of beauty or conceptions of grandeur, increasing in strength and beauty by the harvest of their spirit investigations and acquirements?

Do musical artists of earth revel in the sweet-voiced harmonies of the music of the eternal spheres; inventors still continue to invent;

lawyers study law at its source—the broad, deep, universal and fundamental laws of the universe, spiritual and material? Are physicians still studying therapeutics and their application? Priests and ministers of all religious systems—are they still promulgating their creeds, or advancing beyond the creed into the broader area of the universal religion of life, disclosed in the light of the advancing ages of spirit existence? In a word, is continued, conscious existence beyond the mortal environment really a continued existence for man at all, or is it something new, strange, abnormal, and is the man himself changed, a part of his spiritual nature blotted out; so as to send him hither in an emasculated or imperfect form?

I have voiced but a few out of the almost unnumbered questions which have stirred the mind and heart of the world during its historic ages. The more enlarged, advanced and cultured the mind of the race, the more deep and profound its desire to know the future status of man—the soul. Creation, in its highest forms of manifestation, seems fragmentary, a part only of a great broken design, an unfinished and incomplete structure, if man, with his splendid endowments of mind, soul, mental acquisitions and moral unfoldings, with his builded moral character, lies down in a material grave of earth, and in its dust and silence finds an end of all being for himself. Everything within him and his conscious life cries out against such a surcease of existence; every noble trait of character, every enlarged and intelligent view of existence, aye, all the virtues of man

"Will plead like angels, trumpet-tongued, against The deep damnation of such taking off."

The universal horror of the annihilation of consciousness in a moulding sepulchre of earth is one of the strongest arguments against the materialistic philosophy, because it is an argument born of the soul's intuitions, the deepest element in the nature of man. It is mightier than any faith or credence, and more forceful than any logical syllogism of the intellect, because it stamps a conviction of truth upon the human consciousness at the very fountain or citadel of life.

But if the facts of Spiritualism be true, then the first reply to the question propounded at the opening of this lecture, to wit: Of what practical utility is Spiritualism? must be that: 1st. It settles beyond controversy the fact of the continued conscious existence of man as an individual. The question passes from the region of speculation, from the problematical, from the spiritual domain of faith, and confronts all, even the Atheist and Agnostic, with the fact. It dethrones giant doubt, the tyrant of unrest, unhappiness and the parent of despair, through past ages. And with the dethroning of doubt falls an unnumbered host of crude, wild and incongruous speculations concerning God and his visible and invisible universe of creation. Creation is no more an unfinished and imperfect fragment in the mind, nor in the philosophy of the scientist and student, but only an observed part of

"One stupendous whole, Whose body Nature is, and God the Soul."

For man like his author is a spirit, and as his spirit author eternally exists, so can man the spirit exist after the death of his body. So the enlightened mind of the world reasons, and it reasons well and soundly.

But Spiritualism, the most modern of practical sciences, comes in with its facts, and lays a still more impregnable foundation, on which the mind or the reasoning power within us can base its syllogisms touching immortality of being. Of what practical utility is Modern Spiritualism? It gives the mind of the race rest from the ceaseless turmoil of ages, and the heart of the race peace from the storms of doubt which have kept it tossed as upon a tempestuous sea.

Fitting type of the change thus wrought in the minds and hearts of the world that little scene on the Sea of Galilee, when the man of Nazareth awoke from his physical slumbers and with a word stilled alike the tempest of wind and the leaping, angry and engulfing waters. Is there no pain in doubt, and especially when that doubt embraces the most vital question in all the horizon of a human life? Is there no unhappiness following upon uncertainty, and especially when uncertainty thrusts its skeleton presence into the question of all questions affecting man? Is there no pain?

The idol of our home and life is sick. The skilled physician is also the skilled watcher into every changing phase of disease and patient. Will the disease yield to treatment? Will the more virile symptoms abate? Is the physical constitution of our loved one equal to the conflict? Who is to be the victor in the struggle, death or life? It is uncertain. The eye of the skillful and experienced physician shows it. Under his professional serenity the close observer sees anxiety, a quick and earnest call of all his forces of knowledge and skill to meet, to cope with, and to wrest his patient from the grasp of his and its adversary. Have you rest of mind or peace of heart during this struggle? What then means that nervous tension, that unspoken anxiety written in every line of the face, that trembling of the muscular system, that torrent of tears which will come in spite of every effort of the will to hold them in check? Are these the tokens of mental rest and heart peace? Nay, nay. And what is the cause of all these expressions of the mind's inquietude and the heart's pain and turbulence? Uncertainty. The uncertainty as to whether your idol will win the victory in this conflict with disease, whether life or death will be conqueror over that form you love. So also with the race touching its future. With the

question of death or life uncertain—a matter only of the heart's faith of the mind's reasoning—there has been no settled rest to the intellect, no peace for the heart free from the intruding skeleton finger of doubt.

Intellectual reasonings in harmony with the soul's intuitions, are better than atheism, materialism and agnosticism; and yield a sweeter rest to the mind. A sublime faith of the soul, in harmony with its own intuitional voice, and with the spiritual forces which find a home within its conscious life, is more fruitful of peace than the most highly cultured unbelief. I had rather have—if my lot was to choose, and I had only the two to choose from—I had rather have the simple, ignorant faith of an old mother in the church of God, who could not philosophize; I had rather have that faith than the splendid genius of the world's eloquent agnostic. I should prefer it in life here, and I know I should prefer it upon the other side.

But when to our reasonings we add fact; when our belief or faith crystallizes around a fixed proof or certainty, then mental rest and settled peace on this most vital question to us come as abiding guests in our nature. If Spiritualism, with its phenomenal facts, accomplished no more than to give the mind of man rest, and the heart of the world peace upon this great question of our continuous existence, then would its utility be acknowledged, and its phenomena be welcomed!

2d. But again, Spiritualism discloses its utility, gives a satisfactory reason for its presence in that it furnishes a solid basis upon which to build a true science and sound philosophy of life.

The trouble with agnostic reasoners is that they believe nothing, take nothing for granted, not even the existence of their own intuitional sense, and they relegate everything to the standpoint of the physical senses and physical laws. The introduction of the spiritualistic philosophy has disclosed the weakness of every system—and its imperfections also—which places a period at the grave's mouth, and makes an end-all of this life. Since science began its work, since philosophy began to build philosophic systems, there has always been a hitch; a break at the point of man's being and destiny. Philosophy has needed facts, and facts which the past has never furnished, at least in such form that philosophy would accept it.

Most systems do not include what their founders did not know, to wit: the three-fold nature and powers of man. How could a philosophy or science embrace that fact if the mental powers of the philosopher were not equal to its comprehension? It is one of the simplest facts of nature, as well as one of the greatest factors in the manifestations of life, as found in the genus man. Not comprehending it, our scientists in the past have been content with relegating to the realms of mystery that which, under the disclosures of Modern Spiritualism, is now easily comprehended. Our learned savants, our masters in knowledge, students, anatomists, divines, have never yet comprehended how matter and spirit could be united in a marriage-bond which should make both—the ethereal and subtle, and the dense and ponderous—a unit in being and action. It has been a mystery to us, a mystery for all.

The unit is admitted. It stands confessed in all our theories, philosophies and laws. We push a body for the act of the soul which, through the will, has directed and even compelled the body to perform against the laws of society. We hang the body of the murderer for the sin of his soul, which instigated the murder; for, had the soul been absent, the body could not have driven the knife home to the seat of the victim's life. Had the soul of the murderer been absent, his body would have been inert, dead matter only.

All philosophies have acknowledged the unity or oneness of matter and spirit, and yet all relegate the *how* of the tie into the deepest darkness of mental mystery. The idea of a spirit, a wraith, a ghost, a disembodied soul becoming tangible to human vision or to any bodily sense has been scoffed at as an impossibility.

How pure spirit-essence, like a thought or an exercise of the will, can control matter has been the mystery of the ages. And yet every day and hour is its exercise known and acknowledged in our own persons. Our whole physical body responds to the mandates of that unseen intelligence within us which we call the ego, the personality. We will to raise our hand and the arm instantly moves responsive to the call of the will. We will to speak and language flows responsive from the lips. But how? how? Spiritualistic philosophy has alone given the reasonable and consistent answer. Reasonable and consistent because the fact exists. It teaches that there is a trinity of nature in man while in the mortal life, Body, Soul, and Spirit. The Nazarene and his disciples taught this as a part of his philosophy, and it was exemplified during his earth-life. But modern sectaries and their creeds stumble over its simplest laws and manifestations. The spirit is the intermediary between the pure soul-essence and the material machine. You ask of what then is the spirit composed? Of the spirit of matter quickened by the pro-creating forces of the soul. It is the spirit of matter, and is in every respect a spirit-dwelling of the material organism. It is the double-place of the immaterial ego, and the intermediary through which the soul's mandates find expression in material life.

The credulists have proclaimed and now teach that the spirit-body is by some mysterious process created at some future general resurrection of these old material bodies—a myth begotten of ignorance of the laws of nature. It will never see the light of formulated life after disintegration.

Paul in his letter to the Corinthian Church says—and I beg you to mark the tense of his words—"There is a natural body, and there is a spiritual body." Not that there shall be in some future time, but there "is a spiritual body." It is "the house from heaven," or the ethereal sphere in which the apostle aspired to be "clothed upon" and to let the old earth-body go to its death and disintegration.

With this intermediary the soul controls matter and discloses itself as the superior force. Through it the soul's decrees can find body and form in action, and their personal character can be builded for this and a continuous life beyond.

If only for the disclosures of this fact of the triple nature of man, and the spirit intermediary between soul essence and crude matter, Spiritualism had arisen at the call of God from out of the ages, then its presence would be amply justified by utility as an educating and enlightening force.

3d. But again, the philosophy of Spiritualism goes farther and discloses a spiritual universe broader and vaster than this material universe which we behold, and of which we form a part. And this spiritual universe unseen by mortal vision, like the material universe is under law. There is nothing in all the universes of matter and spirit but what is under law. There are no by-plays of chance; no breaks in the orderly movements and processes of any part of creation emanating from the divine creating wisdom. The church has taught blindly upon this point. The general providence of law cares for all things, even to the numbering of the hairs of your head or the fall of a sparrow upon its unmarked and unknown grave in one of earth's wildernesses.

The Creator, or First Cause, is not a czar, or king, or emperor, or potentate in the sense of earth, to change his administration at the call of his subjects. Law reigns; and the law applied to spirit or material universes is like its author and giver, wise, beneficent and good. Prayer upon our part is sublime when it adjusts the soul and the life of the one who offers it into harmony with the law's beneficence, but it is worse than a waste of words when it seeks a selfish end irrespective of fixed laws.

But law for the material worlds and law for the spirit universes of God are not alike in detail. The law of the primary rocks of earth is not the law of the sensitive, quivering soul. We must look on the spiritual plane for our spiritual law, and this is more fully and clearly disclosed through the messages brought to us from our friends on the supernal side of life than from any other known source. We do not reject the teachings of the great Nazarene in this respect, for these teachings are supplemented and enforced by the teachings of the more progressed and exalted in the spirit spheres of light and knowledge. But the interpretation and application of those laws are clearer and more harmonious when given through our dearest friends than when dogmatized upon by polemical wranglers in the churches to-day.

4th. Still again, the practical utility of Spiritualism is disclosed in that it shows the unity of the human race. It is not a hypothetical unity of class or classes of creation, but a substantial unity involved in the brotherhood of a family. We do not forget that Paul while in Athens, the capital of Greece, and standing in the midst of the Areopagus, or high court of Greece, on Mars Hill, proclaimed the unity of the race through blood, saying, "that God had made of one blood all nations of men," nor that the Nazarene taught the unity of the race through spiritual brotherhood and moral obligation to each other.

These were great truths, great lessons, pregnant with the highest blessings to human society, as well as to its individual members. But caste founded upon personal selfishness seems to have dominated society as well as individuals, and men seem to care little for the family birth-right or birth-privilege and heritage. Caste has passed the portals of synagogue, temple and church, and has been and is acknowledged in all of them to-day. The millionaire occupies the best pew, and the janitor permits no intrusion of the penitent with the insignia of poverty upon his person, for there are some reserved seats in the extreme rear for those who belong to the enforced poverty caste. Do you think I am speaking falsely? Do you not attend churches and know the truthfulness of the statement? We hardly realize the extent of caste and its multitudinous ramifications in Christian society and its churches, and we must examine the subject closely and patiently if we would comprehend its magnitude.

The teachings of Spiritualism against caste, and the selfishness and injustice which flow from its possession and practice, fitly supplement the teachings of the Nazarene and his apostles. They come with all the force of a mandate from our friends on the other shore of life, for the grave is a leveller of all pretensions, and the spirit-realm of God places man and his rights and privileges upon an equality. And if you think that somewhere in the happy heaven you have contemplated so long you will have a reserved seat with no intrusions, you make a mistake. God's heaven has no reserved seats. You had better study the law of your being and the law of the spirit-universe of life. Pride and pretension are sorry possessions for any soul, even in the mortal, but they will be dead weights, and the cap and bells of the foolish in the realms of the spirit. I did design to speak more specifically of this unity of the race in the beyond-life, showing in what this unity consists, but the limits of this lecture forbid.

5th. There is one feature, among an unmentioned multitude of others, which discloses the pertinency of the presence of the Spiritual Philosophy in the earth at this time. It came to earth with its humble manifestations of intelligence and force at a time when earth's students and thinkers were comparing the works and the proclaimed nature of Deity, or First Cause; when life, in all its manifold manifestations of joy and sorrow, pleasure and pain, smiles and tears, shame and agony, succeeded by sickness, pain, death, and the tearing asunder of the holiest and best of earthly relationships, was being weighed in the balance of an infinite mercy and love. Never before had the mind of the world entered so keenly into the analysis, and never before did the fateful shadow of a dreary agnosticism give promise of a reign of darkness and doubt and spiritual distress.

A materialistic pall seemed to be spreading over the best cultured minds of both hemispheres, and it even invaded the churches of the Christ. The spiritual in worship was sinking under the sensuous and formal. Commerce was writing its commandments on pulpit and chancel, on pew and orchestra. The voice of the demon of self seemed to hiss into the souls of Christian and agnostic, atheist and skeptic: "There is no God; no future life; no law above or beneath man's own will; hence let us eat, drink, acquire and feed our pride, for to-morrow we die and reach the end of existence." Do you compass the horror of this spirit-cloud invading the universities, invading the best intellects of France, of Germany, of England and of this country?

News from the world beyond! A messenger and message from the spirit-life which is, and is to be! It is one we knew in the mortal with his identity still upon him. Why, then, eat, drink, acquire, feed our pride and die? Oblivion is a fable. Life, continuous life is a reality. The teachers, the philosophers, the students of earth and the heavenly spheres have returned with their acquisitions of knowledge, and have found mediums of communication with mortals. They give the facts and the philosophies of spirit-life, and they give us also a knowledge of that which has been blind and hidden to mortal observation or reasoning in the earth-life. They show us a universe of law; they teach us of the adjustments of both time and eternity. I may not, at this hour, even give the outline of these teachings.

In accordance with law the two worlds of conscious being meet, mingle and fraternize. There are conditions of this intercourse as there are conditions attached to your intercourse with your fellows in the mortal. The spiritualistic philosophy has come to stay. It is one of the advanced steps in the orderly process of evolution, and he is wise who investigates and receives for himself a knowledge of the comfort and love found in these sacred communings of soul with soul, which prove existence beyond the grave.

6th. There is a single reason more to be adduced—presented but not discussed—which speaks the utility of Spiritualism, and that is found in the fact that it offers a true inspiration to a cleanly moral life here and the building of a true and harmonious character, mentally, morally and physically—for character is an abiding guest of the eternities.

And he who, under the higher teachings which flow into the soul from the eternal shores, builds his life on those higher planes, builds it safely. There is no avoiding the fact that he is harmonious with himself and with the laws of spirit-being; that he mounts the air with wings of spirit-life, and that his soul is in the higher communion of the celestials; that earth recedes, that the clamor of material life only touches his exterior, but never enters into the possession of his heart; that the selfish, struggling world of self is below him.

Oh, to be spiritual! To shed the leaden feet of materiality and rise to the ether spaces of life! To take hold on the eternal verities of that existence where the glory of an unselfish purity envelopes like an endless sea the souls of the departed and immortal! These are the real crowning of our harmonious spiritual philosophy of life.

TO MAKE CHILDREN LOVELY.—There is just one way, and that is to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother to us the other day, "and reflecting on it sadly I could only accuse myself of the cause thereof. So I changed my management, and improved my opportunity to praise and encourage her, to assure her of my unbounded affection for her, and my earnest desire that she should grow up to be lovely and harmonious womanhood. As a rose opens to sunshine, so the child-heart opened in the warmth of the constant affection and caresses showered upon her; her peevishness passed away, her face grew beautiful, and now one look from me brings her to my side obedient to my will, and happiest when she is nearest me."

7th. An English genius has applied a fresh idea to the nickel-in-the-slot machines. An electric lamp for reading is affixed to the compartments of railway cars. If you put a heavy English copper penny in the slot, and at the same time press a knob, an electric lamp will suddenly light itself. When you have read half an hour the lamp concludes you have got your penny's worth and automatically extinguishes itself. If you want to read more you must feed the slot with another copper cartwheel. There is, however, one feature of this lamp that stamps it as distinctly un-American. If the lamp fails to act the penny is automatically returned to the owner. No American machine would ever do that.—Ez.

JESSE.

When I remarked her golden hair
Swon on her glorious shoulders,
I marvelled that right so rare
Both ravell'd all her curls
For summer hence all pretty girls
Renowned for beautiful tresses,
And you shall find among their curls
There's none so fair as Jesse's!

And Jesse's eyes are, oh! so blue,
And full of sweet revelations—
They seem to look you through and through
And read your inmost feelings;
Nor black emit such ardent fires,
Nor brown such truth expresses—
Admit it, all the gallant youths—
There are no eyes like Jesse's!

Her voice like liquid beads that roll
From moonland to the river
Steals subtly to the rapt soul
Therein to lie and quiver;
Or falls upon the grateful ear
With chaste and warm caresses—
Ah! all concede the truth (who hear):
There's no such voice as Jesse's!

Of other charms she hath such store
All rivalry exceeding,
Though I used adjectives galore,
They'd fall me in the telling;
But now discretion stays my hand—
Adieu, eyes, voice and tresses!
Of all the husbands in the land
There's none so fierce as Jesse's!

—Chicago News

Original Essay.

WHY ARE MEN AFRAID TO DIE?

BY J. S. LOTTITZ, [?]

Why are men afraid to die? Is it from superstitious dread instilled into their minds by Orthodox teachings, or simply an instinctive fear? Is the death of the human being the individual's end?

In the three questions here propounded we have what constitutes the topic uppermost in the human mind. As a result of thought upon this subject we might say quite truly that the human race has become organized under the different forms of society, government and religious belief. Were it not for such line of thought running in the minds of those responsible for these existing forms, the world to-day would be unrecognizable to one who had an idea of the present status of affairs. This is a logical conclusion so far as the difference is concerned, but whether such difference would degrade or elevate the human race morally, demands unbiased and intelligent investigation.

Extremists either way would consider the above declaration as one emanating from an ignorant mind, or possibly something mischievously conceived with the view of leading people astray or causing them to doubt; but it matters little what these critics may have to say upon the subject; the truth-seeker, or investigator, if he is honest and reasonably cautious, will want to see, know and feel for himself. History may be of some use to him, but custom, or habit of believing in any ism, is but a weak staff to lean upon in discussing the subjects in hand. Nor does it matter whether the investigator is or has been rich or poor, just or unjust, white or black, male or female; the right to seek the truth wherever it may be found is a heritage from Nature to any of her children who may desire to use it.

The first point of interest to the investigator is the fact that no branch of living things upon this earth has as yet given to the mass of humanity a real specimen of life everlasting, one that could be seen or felt or known by everyone. No matter what comes from earth, it returns to earth. It disappears somewhere from our human sight.

Science traces what is left of man or animal or plant-life, after its decay, to the earth, or about the earth, but renders no intelligent information as to there being a final receptacle for what is left of man after his demise, in the shape of a heaven, hell, paradise or purgatory, or whether in some form man finds his way to any of the myriads of planets that we see glittering throughout the universe. Science proves to us that it is reasonable to suppose that many of the planets visible from our earth are inhabited, and that continually new stars or planets are being created or brought to view. Science is an excellent investigator. If a man dies, science demonstrates to us clearly the cause of death so far as the body is concerned. Whether that death of the body as seen by the human eye be the end of the man conclusively, or that he has something about him apart from his corpse that assumes another form, is a question upon which the bulk of humanity are at sea. It is to most of humanity a question of belief. Belief is not knowledge.

Summing up the various phases of Orthodox teachings, we are led to believe that men have souls to save; that they are born for a purpose, or to carry out some preconceived object in life upon this earth; that there is either a reward or punishment to come after the resurrection. The resurrection of what? Can it be that this long-looked-for day of resurrection and judgment is to be a materializing séance on an inconceivable scale of grandeur and in point of number? Mind you, if you believe in Orthodox teachings, you believe that each one is to be judged; that there is to be a record presented of one's good and evil doings in life upon this earth; that there will be there personally the witnesses for the prosecution, and only the records kept by one being wherefrom to glean anything in defense; that the testimony presented and judgment rendered are to take place so that each single individual will be cognizant of the fate or reward of every other single individual. Just imagine how long a day it must be, this day of resurrection and judgment. Just consider, my friends, how long we have record of this earth being inhabited, and of the countless billions and billions who have been here and passed away, and then imagine, if you please, how long it is going to take to give each individual his trial and sentence.

The devotees of Orthodoxy would have you believe that all this is by the will of God, to whom is attributed all that is good and merciful. They call God an Infinite being, a mystery whom none shall know until ushered into his presence on that terrible day. And when we come to peruse the good book of Orthodoxy, the Holy Bible, we find that this same God has countenanced or favored the commission of crimes, and looked with benign favor upon those who committed them, who are held up as shining lights to the generation of the present day. You are not allowed to do as these ancient folks did; only the praying and psalm singing part is left to you to pursue.

If the Bible of the Orthodox is to be taken as a record of events, men in those times were about subdivided, the same as at the present time, i. e., those fearing death and those not fearing death. The cause of this fear now is about the same as in the olden times, but the

number of those fearing death in our era of enlightenment is becoming less and less every day.

And why is this? Is it because the numbers of those who would tyrannize over the actions and belief of their fellow-beings are rapidly disappearing? Yes, but there is a propelling cause back of this, the awakening of the human mind to what is right and just. And there is still another reason. Happily for human kind Orthodoxy is split up into many isms, each one selfish and grasping, and jealous of the other; so that one who has the courage to speak the truth now-a-days, or express his opinion of certain conditions, is not as likely as of yore to have his head cut off or to be burned at a stake.

It is true that many thousands of the Orthodox persuasion meet death daily without a tremor, and it is because they believe they have lived proper lives and made peace with their Maker. But how many of this class are there who are quite sure that they have fixed things all right for their transfer to the other side? How many of them who are not in doubt as to what is going to happen over there?

Then there are many who have but an instinctive sort of fear of death; but this class is composed mainly of the uncivilized savages, or those brought up in entire ignorance, who either have not had time to think or are too ignorant to think.

If a man believes not in a heaven or hell, or that there is any hereafter, and then fears death, it is because he leaves something behind which he cannot take with him, perhaps loved ones who depend upon him for support and companionship. If there be any other cause for fear in his organism, it can be none other than an instinctive fear, or longing to cling to life as long as possible.

In the case of those brought up to believe in a future existence either in heaven, hell or purgatory, fear of death is necessarily more predominant than in any other class of human beings. Why should not men fear if they verily believe in the possibility of being consigned to eternal torture? I tell you, my friends, there is, to my mind, a great deal back of this "Be-just-and-fear-God" doctrine of the Orthodox; ay, there is an end in view—one that would have worked charmingly had it not been for the fate which eventually overtakes all things wrong. Think of the magnitude of power possessed by the Roman Catholic Church before the Reformation period, when civil governments were but mere puppets in the hands of the ecclesiastical, when men dared not utter even a breath savoring of free thought.

My friends, at this stage of the nineteenth century we ought to feel thankful that we can meet here publicly and express our sentiments on matters of this kind, and feel sure that there is no harsh or unjust law forbidding it.

In dealing with the class of men not fearing death we are naturally bound to inquire for the cause of such non-fear. To my mind the main cause is to be found among men and women who come in daily contact with people of different opinions, religiously or otherwise, who do not fear to express an honest sentiment, and are willing to hear what some one else has to say. All the world over argument begets after-thought, and after-thought, now-a-days, is rapidly bringing forth fine samples of conviction.

If men become convinced that it is folly to believe in eternal punishment for the wicked, as promised by Theology, there is reason to suppose that fear of death is lacking. Why? It is either because they believe that death is an end of everything so far as they are concerned, or that Theology's God is a good and merciful Father, in whose many mansions there is ample room for folks of all kinds, and where there will be no wrangling or jarring, but each individual will find his proper level.

Whether or not men fear death, and the cause, and thought upon the subject, naturally brings into question whether the death of the human being is a finality to him, or whether he shall thereafter in spirit or other form still exist. As a truth-seeker I must say that I know I shall live again after having shuffled off the mortal coil. I am convinced that there is a better place of abode in store for me when I have crossed the river of death. From death I have nothing to fear, and from the hereafter I have everything better to expect. To me, death to a human being is but a natural change. I can see the great natural law working out its ends, not only in man, but in everything around us, whether animate or inanimate. Nature has supplied this earth with many things, each having its use. Man is but placed upon earth to work out his own salvation, and from the earth he is to graduate to a fitting sphere, where nature will find other and better fields for him to go on with the work of development. Nature leaves no waste matter in her wonderful achievements, and no matter how bad a man may have been upon the earth, he will not be cast into a corner as trash or rubbish.

You may ask me whether I know this to be true, or whether I really believe it, or if it be not simply imagination on my part. In this matter I am not blindly following something that has been told me, written for me, or drummed into me, as was the case in my childhood. No; I am but one of the many millions who at a quiet hour meet face to face with loved ones who have passed over to the other side. They do not tell of any heaven or hell, or of a brutal God. Even among people living upon earth, in our daily experience, in business, or otherwise, you can tell whether they are happy or not by their beaming countenance or sad looks. And do you think I could not recognize the face of a dear one, or friend departed, no matter how long since I last saw it? Do you think that a secret buried in my breast, which I jealously guard with strictest silence, could be easily plucked away by some mortal schemer or charlatan, either by open assault or stealthy question? No, not by any means. And when I visit any honest medium and receive tests of this character through him or her, as the case may be, what am I to think? What am I to think if this is repeated in another quarter, and I a total stranger to the medium? What am I to think if through a medium I receive a timely warning from departed friends, or some good advice, all of which is afterward proven to be true? No matter if I have or have not the gift of seeing or hearing for myself, this is ample proof of our friends and dear ones being able to return, to comfort or advise us.

My friends, this is a glorious knowledge, but we have not begun to know much yet. Nature has only begun this wonderful and magnificent work, and she will not be satisfied or cease her work until Superstition and Error have perished never to rise again.

Banner Correspondence.

New York.

NEW YORK CITY.—John Wm. Fletcher, 142 West Sixteenth street, under date of Oct. 28th, writes: "To the general observer Spiritualism does not present a very bold front here in New York, not because there are few believers, but rather through lack of a more united action and a more generous public spirit. There are many persons who sit down and 'enjoy their religion' who seem to act as if that was all that was expected of them, and never seem to realize that this larger understanding of the truth brings with it heavier responsibilities. The consequence is that in no way does the public work represent the highest interests of the movement. There is a great opportunity for the American Spiritualist Alliance to make its power felt, if a line of action could only be carried out. As yet, however, very little has been accomplished.

The First Society of Spiritualists holds regular meetings in the Adelphi Hall, which are fairly attended. Mrs. Nellie J. T. Brigham and Mr. J. Clegg Wright have been the speakers thus far; while in the afternoon there is a largely-attended meeting held in the same hall, presided over by Mrs. M. C. Williams called "The Independent Conference." Mediumship is made the prominent feature, and the interest on the two occasions when I have been present was of a pronounced character. But two or three hundred people cannot be said to represent the body politic of Spiritualists; at these meetings even one sees the faces of strangers, and not those whose names have been permanently identified with the movement. Where are they? That is not easy to answer; but it is evident that helping by the presence of the spiritual work or encouraging the spiritual worker. If they were alive to the great interests at stake, would they not at least, by word if not by deed, seek to strengthen the hands that are endeavoring to uplift the standard of our truth? There is little, very little, to make the young worker enthusiastic when those who have grown old in the Cause seem so lukewarm.

If there was more unity of action, a closer blending of interests, a more cordial policy, the general public and the press would respect those whose own self-respect leads them to defend and uphold their truth. Among those who are really in earnest are Dr. and Mrs. Densmore, whose elegant home in Fifty-fifth street is frequently opened for the reception of investigators, and on such occasions some well-known medium is the instrument for much valuable instruction. I had the pleasure recently of attending a seance in their home, and was not disappointed. Mrs. Richmond, and I listened with much interest to a wonderful discourse on the "Destiny of the Soul," given through the lips of Mrs. Richmond. I doubt if many such efforts could be made without direct help of some outside intelligence. The drawing rooms were crowded with a most refined and intelligent company, and the hostess presided with all the grace that comes from long years of public life. There are a few names in New York who are doing good work, both publicly and privately, than has Mrs. Densmore, and well does she deserve the large measure of success that has fallen at her feet. Mrs. Richmond's guide taught the same ideas contained in her new work called "The Soul and Its Embodiment," and surely present a position sustained by sound reasoning and logic. Every person present expressed great gratification at having had the opportunity of hearing the gifted medium under such delightful circumstances.

I had the pleasure of dining recently with the noted "Brick Pomeroy," editor of *Advance Thought*, and the writer of many books. A more entertaining and genial host it would be hard to find, and I doubt if there exists a more lovely group than the three little Pomeroy's and their charming young mother make as they all join in singing the evening hymn. Mr. Pomeroy is about fifty years of age, with a pleasant, genial face, and a hearty ring in his voice. He talks interestingly, and has the happy art of making everybody feel perfectly at ease. They all are pronounced Spiritualists, and Mr. Pomeroy has given many lectures for different societies upon the subject. He is a fluent and a happy speaker; while his wife and little ones seem to make a home picture once seen never to be forgotten.

In Brooklyn the Cause moves on as well as can be expected; our audiences have been large from the first, and I think so far as it goes the work is a useful one. My great regret is that there is not more fraternal feeling; but I suppose that is to be expected while we are climbing toward that spiritual plane where in all things now in the shadow will be more distinctly manifest. I hold in kindly remembrance the many friends who have, like myself, given their best strength to our Cause, and wish them all God speed in their work, whatever it may be. I am not unmindful of either what the Cause has done, or doing, and also to what respect for the truth, nor the many trials that are sure to fall upon its editors; but yet after all the consciousness of having done one's duty, even if it does not bring full recognition from the world, is the reward of the faithful—and from this thought we must all take courage."

California.

SANTA CRUZ.—Dean Clarke writes, Oct. 16th: "While in San Francisco I could hardly realize that I had been absent five years, though the record of my labors in New England was proof that that number had shed their light upon my pathway.

Eighty miles' travel brought me to Santa Cruz. Here I have remained nearly two months, enjoying the salubrious air and continual sunshine which render it one of the best sanitary resorts in the world. Santa Cruz has a population of from six to eight thousand, and is romantically situated between the mountains and the sea. The city is a general building—none, in fact, compared with more pretentious cities—is one of the most beautiful places on this coast as a quiet place of residence. Its one long thoroughfare, called Pacific Avenue, contains nearly all the stores and shops, and is finely paved with asphaltum. It leads directly to the beautiful beach, about half a mile in length, and as good a bathing-place as can anywhere be found, and is thus utilized a good part of the year, the temperature of the water, and the air, varying only about six degrees, winter or summer. The summer visitors are mostly gone, and the town is comparatively dull, though in New England it would be thought quite lively. I hear complaints of hard times, due to a less number of visitors than usual, and to too much competition, business being overdone.

As near as I can judge, I should think that what is true of business is also true of religion; that is overdone too. The vicinity is a famous camp-meeting resort. Since I have been here the Second Adventists have held a two weeks' camp-meeting just in the outskirts of the city, and last Sunday a four days' convention of the Y. M. C. A. closed. The Christian church has just purchased a tract of eighteen acres near the city for a permanent camp-ground; so in the future, if not now, this will be considered 'holy ground,' where if sin abounds, grace will much more abound.

There have been at least two or three hundred Spiritualists in the place, but during my seven weeks' labor I don't think I could call the roll of over one hundred at my meetings. Fortunately, the Unity Church is now owned by a Spiritualist lady, who donates its use to the Society recently organized. My lectures have called out most of the zealous believers. They have been very cordial in expressions of appreciation, and will try, I think, to prolong my stay here on Sunday. This town has been from time to time the scene of several wonderful manifestations, and though there is strong sectarian prejudice, our facts are coming to the recognition of an increasing number. The two daily papers, *Surf and Sentinel*, give from a half to three-fourths of a column summary of my lectures nearly every week, so, though I don't reach the ears, I do the eyes, and I hope the hearts and hearts of many who keep aloof from our meetings. My lady, Mrs. Taylor, has shown me manuscript enough for quite a volume, more of

which is promised to make a complete one, which has been written independently in a dark old field here last year. The medium is a railroad conductor, whose family is now here, and I understand he intends to be here once or twice per week this winter; so it is hoped he will sit for the fulfillment of the promise of the spirits, though it is said he takes little interest in his wonderful gifts personally.

Seven miles northwest of here, on the mountain, lives a family by the name of Hazen, the members of which are remarkably gifted as mediums. The father and mother were old schoolmates with Ed. S. Wheeler, who is now a frequent visitor and manifestor at their circles. Three of the daughters have been taught wholly by spirits to draw portraits, which they enlarge from photographs or other pictures furnished them. Their work is first-class art, and takes the premium at all fairs where it has been exhibited. I am told by a very intelligent gentleman that a San Francisco artist, who took the prize at the Mechanics' Pavilion Fair this year, said that he cannot equal these young ladies in the lifelike expression of their portraits. They especially excel in reproducing the likeness of those who have passed to the spirit-world, provided the spirit can present him or herself to their vision, as is often the case. They have already sent off nearly three hundred pictures, one going to Scotland. They are strictly honest, and so conscientious that they will not draw for all the spiritual work except their drawing. They take THE BANNER, and it is to them a living gospel in their rude mountain home.

To my many friends allow me to say I am in better health than when I left New England, and am meeting with kindly recognition and hope for fair success for the future."

Massachusetts.

BOSTON.—A correspondent writes: "I see that THE BANNER, in its issue for Nov. 2d, acknowledges a visit from Caroline Whitcomb and Henrietta Spooner, prominent officers of the family of Shakers at Enfield, N. H. These ladies were, during their stay in Boston, the guests of Col. Wm. D. Crockett and family, of Dorchester—their daughter having visited the Enfield Family as a guest.

These two ladies proved to be most interested in the philosophy of Spiritualism. They related the history of spirit-manifestations that came to the members of their society many years previous to those occurring in the home of Mr. and Mrs. Fox in 1848. The trance condition came first—to some of the children in their family, and then to those of older growth; and finally to those of mature years. The family thought at first it was a new revelation of the spirit world, and that it would be confined to the Shakers; but they soon had it revealed to them that it was to extend to the people in all portions of the world. This was said before the "Rochester Knockings" commenced, and the promise began to be fulfilled in that event.

From 1841 to 1844 Paulina Bates became inspired to write her articles later on being compiled in book form, and entitled, "The Divine Book of Holy and Eternal Wisdom," containing six hundred and ninety-six pages. These communications were written without thought on the part of the medium—Bates—and were considered very reliable by the Shakers.

They have to-day their mediums who prophesy, as they term it, but the Spiritualists call the same influence "giving communications." They assert that in the first manifestations with them thought and feeling were manifested, and then came more developed and civilized controls; just as it is with the spiritual mediums of to-day in many instances.

These two ladies, before leaving Boston, had the pleasure of receiving what they regarded as fine tests of spirit presence. On the first occasion, at evening, a private medium called socially on Col. Crockett's family, having never seen these Shaker ladies before, as soon as she entered their presence an influence came which for one and a half hours gave tests with great rapidity to them—some twenty-five—which they distinctly recognized as correct; sometimes the individual was correctly described as to form, characteristics and conditions, with name and other details.

In one case a lady was described as being afflicted often with severe headache. It was said of her that she was constantly engaged in writing down items of interest on paper—which proved correct. The sisters at once recognized the one described (still in the material form) as being the historian of the Family, and the result of her work being called "The Family Journal."

Others of their acquaintance were so clearly described to these ladies by this medium, an utter stranger to them, that they were greatly interested and satisfied—recognizing each person in every case, as portrayed.

Iowa.

DES MOINES.—B. N. Kinyon writes: "In the primeval condition of mankind upon this earth all things constituting wealth were in common, no one individual having more right to take and control than any other. The first taker in the primeval condition took without labor, and by force, or strategy, and the taking and holding, becoming general, inaugurated the institutions and laws upholding separate and exclusive ownership of property, and impressed upon it that distinctive character, as against all things in common. After the taking and holding the earth and the fruits thereof in severity, the practice of acquiring one from another was instituted, and thence arose the strategy and skill of the trader, and herein originated the institution of money as the medium of exchange, and purchase and sale of property. After all the property was taken without right, all the children thereafter born into the world were without right to support, and dependent upon the innate goodness of their parents and the property-holders. Under the institutions and laws the poor go out into the world with nothing in the way of capital except the ability of the productive labor of their hands or skill of their brains, which the wealthy purchase as their selfish desires and interests prompt; and indeed the condition of the poor is but little if any better than the condition of the slave, for their masters gave them a living out of their productive, enforced labor, as the wealthy do the poor out of their self-sold productive labor. But I forbear this train of reflection, because it is calculated to engender antagonism, which I would rather ameliorate than exasperate. Selfishness regarded as the centripetal force of all individualism, and generosity as the centrifugal force of all altruism, are justly balanced in each individual of a society, community or country, the condition of 'peace on earth and good will' is established therein. Bringing about this condition, and poverty is cured and eradicated, and until it is brought about the evil (if evil it is) will to a greater or less extent remain. How shall this much desired condition be obtained? Not through institutions and laws, because, as we have seen, they are the fruit of evil, and exist in the unbalanced condition of the centripetal and centrifugal forces. The reform, if at all, must originate in the individual, and when each individual has attained this balance, or proper equilibrium, then the 'good time coming' is at hand, and I hope is not far off.

What, then, is to be done to bring about this desirable result? Let each individual put the question to him or herself: *Are you willing that every other individual do or omit to do in all things as you or she please without let or hindrance from you?* If not, then the centripetal

force is too great for the centrifugal, and there is antagonism; and antagonism is war *pro tanto*, and war is the sum of all villainies. Is this condition attainable at all? I think it is, and is not far off, considering the infinity of time before us. Every day and every hour of the day is productive of deeds of love and kindness at home and abroad, and every year an enlarged effort is made to alleviate human suffering. War, the sum of all villainies, is scathed and worn by loving hands, and calamities are robbed of their greatest terrors by the eager helpfulness of the people, and loving deeds are everywhere not only gracing, but blessing humanity. Thus is the centrifugal force of the individual, of humanity, bursting forth, and the promise and prophecy is that it will not be long until the centripetal force shall be balanced and held in place by the centrifugal, and the era of 'peace and good will' ushered in."

Maine.

BELFAST.—"Pine Tree" writes: "Sunday, Oct. 20th, Oscar A. Edgerly, of Newburyport, Mass., delivered an excellent address in the Opera House, and was listened to with evident signs of satisfaction. The subject he considered was dealt with in a manner that carried truth and conviction to every unprejudiced mind. At times he became eloquent, and the audience was held spell-bound by the rich flow of language that was frequently very affecting. The occasion elicited the following appreciative comments in the *Belfast Age*. 'We came away with the thought that, notwithstanding that much-abused word called Spiritualism, there is a patriotic power about it that is bringing the people slowly but surely (though hardly perceptible to many) to a better understanding of its philosophy and its teachings. We are glad to note that Belfast is getting interested, and many are now enjoying its fruits of becoming free and unshackled from all forms and ceremonies, and stepping out into the sunlight of a broader and a better understanding of things.'"

Colorado.

DENVER.—J. D. Davis writes: "We have had of late among us a noble exponent of spiritual truth and eloquence—I refer to Mrs. Abby N. Burnham, of Boston; though like Paul, small in stature, she is mighty in the logic of our philosophy. Her voice is excellent and her enunciation clear, with a use of language that is at once lucid and choice. In her social qualities she is very effective—winning hosts of friends both for herself and the Cause.

The Sunday afternoon and evening meetings are very fully attended, and of the most interesting character; the rooms at the Southwells Hall, 1543 Champa street, under the auspices of the College of Spiritual Philosophy."

Helen Stuart-Richings in Indiana.

Mrs. Richings's lectures in Anderson, Ind., during the last month, called together large and deeply interested audiences, their number including many of the members of the various churches, prompted to attend from a very commendable desire to obtain a better understanding of what Spiritualism really is than they gain from the secular and sectarian religious papers.

Upon introducing a report of the lecture of Oct. 6th, the *Anderson Daily Democrat* remarked: "Many absurd things have been said, and accepted by some as true, in regard to every new faith, philosophy, scientific discovery and form of religion. Some people willfully misunderstand, others accept the reports of ignorance. That misstatements have arisen as to the teachings of Spiritualism is not, then, strange. Those who attended the meetings at Southwells Hall came away with a much more definite idea of this modern philosophy, science and religion (for it is called all these by its adherents) than they had heretofore entertained. The reports that Mrs. Richings was to lecture at Anderson were widely spread, and she was welcomed to the platform, and spoken upon promptly."

Upon the evening referred to, in response to several questions, the speaker defined the belief of Spiritualists as follows: "The Spiritualist believes that God is the same yesterday, to-day and forever. If men could write under inspiration eighteen hundred years ago, they would write that inspiration to-day. If the spirit gave them utterance, in these days, why not in those? If God is the all of truth, the only source of knowledge, then all the so-called 'new' truths which the exponents of science, art and literature are presenting to the world are of, and from, God. Inspiration is God's method of thinking him into us. From whence does the brain of an Edison draw its knowledge of forces and the wondrous forms for its expression? From the great sea of thought that pulsates about us, unseen but potent and creative. Spiritualists have facts in their every-day experience as authorities for their belief. While rejecting no good thing which past ages can give, they 'keep their windows open toward Jerusalem,' knowing that the half has indeed never been told. As the material world is but a spiritual faculty, he becomes more and more able to receive the influx of light from the interior world.

"As the tree falls, so shall he," is often quoted by those who preach the eternity of future punishment, to emphasize the thought that as man dies so he remains throughout all eternity. But the tree does not remain as it falls. Disintegration, decomposition take place and the component parts of the tree enter into the formation of new combinations. Life knows no loss. Eternal damnation is a cruel belief, and the child ignorance. Progression is the law of the physical world, and reasoning from analogy, must be the law of the spiritual. Many speak of the 'next' life, the 'human' life, 'forming, God that whatever is, can never cease to be. Man is immortal, and death is only one of the stages in his immortal progress, one which ushers him into a new sphere of action. Life implies activity. The new state is one of progress. The change called death is but a stepping-stone to a coming better—and therefore happier—though a life of active, useful, loving ministry to others."

The plainly manifest growing interest in Spiritualism among church people, incited by Mrs. Richings's lectures, naturally aroused the opposition of some of the old occupants, and previous to her lecture of Oct. 20th she said to her audience that she had heard special efforts were being made on the part of some of the clergymen in Anderson to prevent their people from attending these lectures, and that she was glad to see a good Christian minister had declared "such things should not be tolerated in the community," and that the mediums and lecturers "ought to be drummed out of town," which remarks she thought were most unwelcome. Had not the Christian minister spoken in the fourteenth or fifteenth century, and only just awakened? Did he not know that in Anderson, as elsewhere, people were thinking for themselves? That they no longer felt it their duty to follow the men and women gifted with powers of reason and judgment, to permit another to do their thinking for them? This was the nineteenth century. The population of Anderson was not so largely recruited from the ranks of the material bigots that he put himself right by accepting the friendly challenge which was first given from that platform last April, viz., that the clergymen of Anderson meet her in debate, and allow the public to decide between them. The challenge might decide upon time and place, provided the former was within the limits of her stay in the place.

If the gentleman had reasons to offer against the philosophy of Spiritualism, let him place them before the people in an open way, side by side with her reasons for it. If truth was what was sought, discussion need not be feared.

"These remarks," says *The Democrat*, "were vigorously applauded, and there is no doubt a large audience would listen to a debate between Mrs. Richings and any clergyman who would meet her."

Mrs. Richings alluded to the interest of her stay in Anderson by giving a literary entertainment of a very enjoyable nature, an account of which in the local paper closes by saying: "Mrs. Stuart-Richings is not only a cultured lecturer, but an artist of a high order of excellence."

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, adipsia, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-eight were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent *Aperient and Laxative and Diuretic*. It is easy to take, pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper carton, and has the signature of Dr. A. L. A. Taboldt Co., sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

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In quinquennially the BANNER OF LIGHT care should be taken to distinguish between original articles and the common sense (condemned or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.
When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.
Notices of Spiritualistic Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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

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We shall print next week a *verbatim* report—prepared specially for THE BANNER—of a lecture delivered before the Spiritual Fraternity Society in the Temple (on the Lake Bay), Boston, by the guides of Mrs. H. S. Lake—the theme being: “THE RELATION OF THE INDIVIDUAL TO SOCIETY.”

Spiritualistic Prophecies.
It is quite evident that the Rev. I. W. Sneath, of Cambridge, Mass., “takes no stock” in modern spiritualistic prophecies, although he is, doubtless, a full believer in those recorded in the Bible. Visions and prophecies given by and through the media instruments of this age are just as reliable as those of a past age—perhaps more so, when we reflect that it is recorded in the Bible that on a certain occasion God himself *appeared*—if he did not order—a “lying spirit” to take possession of all Ahab’s prophets. This instance being recorded, there is reason to believe there were other Scriptural occasions when a like state of affairs was allowed to exist without any explanation in the text as to the character of the spirits speaking through different prophets—their veracity being supposed to be above question.
The good New England pastor above-mentioned certainly does not hold the prophecies of the present in high esteem, else he would not have said in his pulpit Sunday before last that the modern prophecies emanated from the alleged lower regions—the Orthodox hell! If it was injudicious for the medium, Mrs. Butler, to state publicly what it is reported that she did—to the effect that a very damaging incendiary fire would probably occur in Cambridge at not a very remote period—why was it not equally injudicious for Mr. Sneath to subsequently reiterate and parade the statement before the public in press notice and set sermon as he did, thus aiding very materially in doing what he condemned in her case—viz: making nervous people more nervous?

In this particular case the prophecy in question may come true, or it may not. But this we do know and aver: that very many prophecies made within thirty years past by mediums have been literally verified. We could ourselves cite dozens of cases wherein we have prophesied events of a serious nature months before they actually occurred—two of which we will briefly state for the especial information of our reverend brother of the Wood Memorial Church:

1. Two months before the great fire of 1872, which destroyed a vast amount of property in this city, we said one day to one of our partners at the time—Mr. William White—that we wanted our establishment insured, which for over five years had not been done; that we had had a vision of a coming conflagration that would endanger our property—a bookstore and printing-office, located in the large granite building, 158 Washington street, known as the Parker Building. Mr. White reported our wish to our other partner, who replied that it was all nonsense to get insured, as there was not the least danger from fire in the safe building we occupied; but we insisted, as our firm had just got in funds of new type, and we had on our selves a very large stock of valuable new

books. “Well, to please the editor,” said Mr. Rich, “get insured for \$10,000.” This decision was reported to us, when we remarked in a somewhat earnest manner: “Mr. White, make it \$20,000 or nothing.” This Mr. Rich would not agree to, as he said it would be throwing money away. So the matter stood for several days, when a proposition was made that we consult, through our medium, Mrs. J. H. Conant, with the Spirit President of our Free Public Circles. We did so. The result was, our spirit-friend stated that we were quite correct in our desire to get insured for \$20,000 instead of \$10,000, as had been suggested; and further, the spirit said: “Get your establishment insured in London offices!” But Bro. White did not heed the suggestion of the spirit, as he should have done; he took out policies in four Boston offices instead, being importuned to do so by officers thereof who were his personal friends. The consequence was, when the great fire did actually burn us out, we received something less than the \$10,000 our partners at first were willing to get insured for—the reason being that the Boston offices which insured us failed to meet their contracts in full, owing to their overpowering losses in all directions consequent upon that great calamity.

The reverend gentleman in question is reported as remarking:
“That the devil does do mischief in the world goes without saying. There will always be men and women to do his bidding, although the end of such action is death eternal. We may therefore believe that many so-called revelations originate in the bottomless pit.” (!)

Here, dear reader, you have the chief part of Parson Sneath’s sermon on “Prophecy” in a nutshell. If the inhabitants of the “bottomless pit”—supposing such a locality really exists—gave us a vision of the coming great fire, and thus saved us, in a measure, financially, we hope that, under like circumstances, similar information may come to us from the same source.

2. We will refer to another “vision” we had several years ago, which proved to be a genuine prophecy. It was given previous to the shocking railroad accident that occurred at Revere, Mass., in which many persons lost their lives, one of the number being Rev. Mr. Gannett, of this city: As we were resting on a sofa one afternoon at our hotel, we had a palpable impression that two men had been killed upon the Gloucester Branch railroad, and told a friend of ours, who was sitting at the table, to make a minute of it, giving the exact time, etc. He did so; and, sure enough, the Boston evening papers corroborated our statement to the letter—that two men had lost their lives by being run over on the track, as named by us. Some time afterward, while on our way to Hampton Beach, N. H., in company with a party of friends, we met—while waiting at the Eastern R. R. depot for the train to start—our old friend, Mr. Jeremiah Prescott, then—General Superintendent of the road, and told him of the Gloucester accident vision. He looked at us somewhat surprised for a moment, and then quickly said: “Why can’t you tell me something more about our road—if anything disastrous is to happen—so that we can be on our guard?” “I can,” was the response—and why we said it is a mystery, or was, at the time; but, notwithstanding, it proved to be a prophecy. We said: “Friend Prescott, you will have a terrible accident, with large loss of life, somewhere on your road within two months, unless you take extraordinary care to prevent it.” Just two days inside of the time specified the Revere accident occurred; although, as we were told afterward by Mr. Prescott, great care was exercised to prevent such a catastrophe as was foreshadowed. Did this cautionary prophecy emanate from Pastor Sneath’s “bottomless pit,” or was it given us from “the heavenly realm”? and how about its being “in accordance with rational law”?

Many other nineteenth-century mediums we could name have also, from time to time, prophesied of “coming events” that were subsequently literally fulfilled, as these columns fully attest.

Among the most striking in the list of these spirit prophecies was the solemn warning delivered through Mrs. Emma H. Britten while in the State House at Montgomery, in January, 1860, beginning “Voe, woe to thee, Alabama,” which was called out by the previous passage of a bill by its legislature (over the governor’s veto) declaring that any person giving public spiritual manifestations in that State should be subject to a penalty of five hundred dollars. The mournful sentences therein given were literally fulfilled—there is not a prophecy clearly proven true by subsequent events; while the added value attaches to it that it was not uttered centuries ago, but there are to-day living witnesses who can establish the fact of its delivery; the history of Alabama itself is the verification of its truthfulness.

As another instance of spiritual prophecy fulfilled, we would state that we have in our possession the name and present address of a gentleman who was a prominent merchant in Chicago just before the great fire which devastated that city some twenty years ago, and who was warned by a medium that he had best close out his business (wholesale dry goods) as soon as possible, as there was to be a conflagration in Chicago which otherwise would prove of great damage to him. The gentleman did not follow the advice of the spirit, owing to the complications attending the lot of all who carry on business on a large scale in these modern days; but he took every precaution he could possibly think of to defend his establishment against fire, arranging pipes to flood the store, etc., etc. But when the fire came to his place of business it had gained a volume which nothing could resist, and even certain of his goods which were removed to the shore of the Lake for safety were ignited by the flying sparks, and consumed; his private residence also shared the same fate.

As another case, take the following: At the time when efforts were being made to establish the first Atlantic cable from England, we were told through Miss Munson (then located at Lagrange Place, Boston), by a spirit purporting to be that of Franklin, that the enterprise would prove a failure; but that the cable would eventually be laid successfully by the Great Eastern steamer. This statement, made at a time when such a use of that ocean leviathan had not been contemplated, was a great puzzle to us, but the cable was laid by this steamer, as prophesied.

In conclusion we would here inform our clerical friend, who took occasion to say he did not believe Spiritualism was a religion that would satisfy the demands of the human soul, that many of the very best people in the world testify to the grand truths inculcated by the Spiritual Philosophy—men representing the highest mental capacities in law, letters and

science, and in social life. The most of them are not simply believers in Spiritualism, but nearly all have positive, absolute knowledge in regard to the New Dispensation.

Spiritualism as Religion.
The Spiritualist alone, said Prof. Kiddle, in his discourse published in THE BANNER for November 2d, possesses as demonstrated truths the fact of the existence of spirits, and the fact of the law of spirit progression. And it must be 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 acquired powers and faculties to which those of the most highly gifted mortal are infantile and insignificant in comparison.

Whence comes the conviction, asks the speaker, 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 without doubt, 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, continued the speaker, constitute what we call religion: which must therefore 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 more or less possess—can therefore have as the objects of his adoration only spiritual intelligences, of various degrees or kinds of advancement; either mysterious, imaginary, spiritual beings, not kindred with humanity, malevolent or benevolent; human spirits of diverse qualities; or, finally, a supreme, spiritual Being, of limitless intelligence, love and power, recognized as the Source of all things and the Ruler over all. It seemed to the speaker that the idea of God, the Infinite, is preceded by a knowledge or impression of the existence of finite spiritual personalities. Quoting Coleridge: “The existence of God cannot be proved directly from any data supplied by materialistic observation, but when subjectively assumed, it is confirmed by such observation, since it harmonizes all things otherwise irreconcilable and inexplicable.” It is the same method as that which is pursued by physical science. For example, Kepler first assumed that the orbits of the planets are elliptical, and then he experimentally showed that that assumption accounted for the observed facts.

Spiritualism has this marked advantage: it does not depend upon tradition or doubtful scripture, but has its foundation in facts of daily experience and observation, or those supported by testimony both recent and indisputable—upon facts that have been scientifically investigated and accredited. We can 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. And the religion of Spiritualism is entirely rational, and conforms to our best intuitions; presenting to the mind no dogmas for compulsory acceptance and belief, and no theological absurdities inconsistent with our intuitive conceptions of a God of infinite love, wisdom and beneficence.

It is universal and cosmopolitan. It contains the good and the true in all religions. It recognizes the fact that there can be no “chosen people,” to whom God extends the favor of a special revelation, and by means of it salvation; but that all nations and races of men have received and are still receiving revelations fitted to their physical, intellectual and moral condition—revelations that not only urge them forward to spiritual maturity but likewise hold in restraint that tendency to materialistic decay, to which all are so liable in this gross and sensual life. The truly “chosen people” are those who choose God for their guide, following ever the inner light which shines in the soul of every man, unless dimmed by passion, guilt, and self-will; and these, indeed, are the only “elect,” while salvation itself is universal.

More Medical Wisdom.
The New York World recently sent out a woman reporter to visit seven reputable physicians of that city and prefer to them general complaints regarding her health, in order to draw from them some of the stores of their medical knowledge and infallibility. This is the substance of the report she brought back from them: One said, after an impressive investigation, that she was suffering from “shattered nervous system”; a second, from “malaria”; a third, from “neuralgia”; number four, from “dyspepsia”; number five, from “anemia”; number six, from “defective eyes”; and number seven, from “stomach trouble.” Six of the seven actually prescribed in order to render her the desired assistance. The World afterward published the report in detail, which surprised, as it likewise mortified, none more than the physicians themselves. Every one of them admitted that the reporter had called on them professionally, as alleged, and that their several prescriptions, as published in The World, were correctly given. Subsequent interviews with the seven doctors by another reporter make hugely interesting reading. “Yes,” said the first one, referring to his open ledger before him and reciting a personal description of his lady patient, “I examined her and prescribed for her.” But he said he had nothing to offer for publication on the subject. “While I decline to make a statement,” said number two, “I must say that the interview with me by Miss Bly, as printed in The World, is correct. I prescribed for the lady as I thought best.” Number three was very much annoyed. He had pronounced the lady’s illness malaria, and prescribed five meals a day; he said it was “a shame that the story had been given to the public.” “I have nothing to say,” he added, “and will not reply.” Number four corroborated the lady’s story by referring to his books, and said: “I gave her the advice she speaks of. Further than that I decline to say anything on the subject.” Numbers five, six and seven were female physicians; number five positively refused to be interviewed, and would not see the reporter; number six insisted that her prescription would surely cure her patient; and number seven could not be seen, for good and sufficient reasons.

Therefore the lady patient has in her possession six different prescriptions, together with the opinions of seven reputable New York physicians regarding her case. She is still unwilling to believe that she is afflicted with the complaints enumerated, and is unable to decide whether, in following the different directions of seven “regular” doctors, to eat five meals a day or nothing but three slices of toast. And this is only a fair illustration of that profound medical wisdom that assumes to demand that a professional monopoly shall be granted by various State Legislatures, to preside exclusively over the health and sanity of the entire community.

Materialization in Europe and America.
The phenomenon of the temporary embodiment of spiritual beings in mortal forms, visible and tangible to human senses, appears to be on the increase in England; these forms appearing under conditions that preclude the possibility of a doubt.

The Two Worlds, of Oct. 25th, gives an interesting account of a séance at North Shields, at which Mrs. Mellen, of Heaton Park Road, near Newcastle, was the medium, a lady who has been employed by the spirit-world in that capacity a number of years. The cabinet was simple in construction, merely two curtains suspended across the corner of the room. Shortly after Mrs. M. passed within the triangular space thus formed, her spirit-guide, a child apparently of seven or eight years, came, and by request, while standing three feet in front of the curtains, dematerialized, until all to be seen was a white object six by nine inches, from which the spirit slowly resumed its former size and manifested its individuality as before. Upon the withdrawal of this form to the cabinet a male form came, and said he would prove the reality of the phenomenon beyond all possibility of doubt. After singing, the two forms came out of the cabinet, stood one at each side, and, holding the curtains above their heads, drew them open in the middle, so that all saw the medium sitting in the chair breathing very heavily, and the forms standing outside the cabinet at the same time. While in that position a light appeared to come from the opposite corner of the room, through the ceiling, lighting up the cabinet and showing the features of medium and spirit forms plainly. The medium had never been in the house before the séance. The sitters met about half-an-hour before the medium came, during which time they were engaged singing hymns.

The above account is given by Thomas C. Eliot, of South Shields, and is signed by him and nineteen ladies and gentlemen who were present.

In The Medium and Daybreak of the same date as the above, J. T. Charlton reports a séance held in his own house at Hetton Downs, Mrs. Warren, of Sunderland, being the medium. A form came to Mr. Henderson and was recognized as his aunt; a boy to Mr. Thompson, who was identified as his son, nine years of age. Next appeared Mr. Clennell, formerly chairman of the spiritual meetings, to Mr. Charlton, who recognized him fully. Then came one appearing as a child of two years. Other appearances are described, the writer remarking that he reports just what he saw in his own house, leaving readers to judge, “knowing it to be impossible for a woman to appear as children of two years and nine years.” Closing he says:

“It all depends on the character of the sitters as well as the medium. Do not for a moment think you can get clean water from an impure source. If you want good results you must afford good conditions. You may have a good medium present and get bad results. Why? Because you have not pure sitters. If you want the truth you must be as trueful yourselves as you would have your mediums.”

We are credibly informed that at a séance in this city a short time since a spirit came from the cabinet, and having passed eight to ten feet therefrom, found herself unable to reach the friend she desired to, and was also too weak to return to the cabinet; the only alternative was to dematerialize, which she did ten feet from the medium in full view of twenty sitters. The disappearance was not complete, the substance was reduced to a small body of white, which in a few moments slowly increased in size, and the spirit, evidently having renewed its strength, by a portion of the matter constituting the form, returning to the cabinet and securing a stronger connection with the medium, regained her full size, and accomplished her purpose.

The person who gives us the above information, and was a witness of the phenomenon, further says that at the close of a séance at the same place last week, a gentleman arose and said he wished to offer one word to all before they left. He then remarked: “Twenty-six years ago I left this section of country for California while my sister was sick. Soon after my departure she passed to the spirit-world. This afternoon she came to me, and said: ‘Dear brother, twenty-six years ago you kissed me at midnight, while I lay ill in bed, and left for California.’ My mother came at the same time and verified my sister’s words, and also proved her own identity. Friends, I want no more proof. This is the first time I have seen that sister since I parted with her twenty-six years ago in the manner she has stated to me to-day.”

Massachusetts doctors, instead of still endeavoring to have a law enacted to prevent un-diplomated practitioners from curing the “ills that flesh is heir to”—as they are doing to-day—should drop their plot game, and strive to have a more stringent law enacted against *burglars*, who now ply their nefarious vocation in nearly every town in the Commonwealth. In this they might effect some practical good.

A Grave National Fault.
If there exists any power to blast the fresh and green promises of our national life, it is that insensate and wholly deplorable fondness for notoriety which runs through all the manifestations of the American character, and clouds its hopes with dismal prophecies of a prevailing vulgarity. It is far better that an unpalatable truth be told outright, where the telling is likely to beget correction, than that it be suppressed from any mistaken respect for those who do not pause to reflect seriously on the perils of false or wrong tendencies. Frances Power Cobbe, an Englishwoman of the highest intellectual, and as we have briefly noted heretofore, ventured, in the October number of The Forum, to reprove this American fault, and to deplore its crowning influence on English methods and morals. The reproof, it cannot be denied, is fairly deserved, and it is far better to heed and profit by it than to turn with resentment on the one who in good faith and sincere respect for us presumes to offer it. We ought to make use even of our enemies as our most effective adjuncts and friends.

Notoriety is not fame, and to real fame few indeed are ever born. It is far better that it is so. If everybody were to become famous, who would be left on the level ground to applaud? We may surely leave it to common-sense, that is to nature, to take care of these things in her own best way, and let the current fever of the ambition subside. He who works direct for what he misconceives to be fame, may be very sure that he never will secure it; because he is addressing his efforts to the shadow and not the substance. Reward does not come before service, but after. Eagerness spoils the sincere effort. Self-consciousness always stands directly in the way of work that might perhaps otherwise become conspicuous. No amount of newspaper praise, much less of mere newspaper mention, can make little great, or common transient.

What does it all amount to? This itch for notoriety, well remarks the Boston Sunday Herald, “does more to vulgarize the American mind, to rub the bloom off its children, to annihilate the sweet privacies of the mind in its young men and maidens, to substitute surface for depth in all ranks of society, than almost any that can be named.” It rightly calls it being “paved over by the public, and splashed with epithets of undiscriminating praise.” But the worst of it is that it breeds shallowness of thought and purpose, and supplants healthy and harmonious views of life with envy, malice, and all uncharitableness. It breeds idleness and vacuity, and surely leads to insanity. What sort of an American society is this of ours to be, if its accepted standard is notoriety, loudness, scorn for the sacredness of privacy, and public brag and gossip about things that, if they are of any special interest, should be kept securely within strict individual limits? This blasting love of notoriety alike invades the sanctity of marriage and the solemnity of the grave. Unless it is conquered wholly, our national character will be threatened with decay.

“Throttled Convictions.”
At the Park-street (Orthodox Congregational) Church in this city, the pastor, Rev. Dr. Gregg, recently preached a discourse which he entitled “Throttled Convictions,” based on the well-known request of Felix, after hearing Paul, that he should be allowed to defer the further consideration of the subject to a more convenient season. When that time arrived, Felix assured Paul that he would call for him. Dr. Gregg indulged in a rambling commentary on Paul’s fit but few auditors, on Christianity and theology, on the Day of Judgment and Jonathan Edwards, and in a certain retribution for all humanity. He said that although his hearers may not have listened to a sermon on the Day of Judgment in the last ten years, that day is none the less sure to come. Why that subject is so carefully avoided of late in the pulpit he did not seem to care to explain.

He affirmed that the doctrine of the day of judgment is God’s answer to the cry of human souls throughout the whole wide world; the belief in it is the acknowledgment by humanity of a just retribution for its sins upon earth; the scheme of this world would be incomplete without it, when all wrongs shall be righted. Having shown, as he thought, the way in which such convictions are produced, Dr. Gregg proceeded to quote how they are throttled. Felix, he said, showed his conscience with a lie to himself, and this is the way men commit religious suicide. The root of their delay lies in their love of their own sin. Let us stop right at this point to inquire of Dr. Gregg, and others like him, how it is with themselves. He says we must not delay, for delays are dangerous. Postponement, he assures us, is a sin, because it is a substitute for what we know we ought to do this minute; it hardens us and confirms us in sin. Now many of the church-members, and quite a number of the ministers, too, very well know that Spiritualism is a religious truth. Yet they are afraid to openly announce the fact, and in this way they are guilty of “throttling” their convictions, simply that the former may retain their social positions, and that the families of the latter may be the more comfortably provided for. Postponement is in this case as great a sin as in any other. If becoming a Christian has any special meaning in it, it must mean being true in all things. But restraining the utterance of assured convictions, what is that but “throttling” them?

The Boston Evening Record states that a prominent clergyman said the other day that clergymen who are in the habit of preaching in pulpits Sunday after Sunday are among the worst liars in the world. They have become so accustomed to speaking and expressing their own ideas, that to sit and hear somebody else do it is almost intolerable. More than this, the habit of putting forward their own notions in weekly ministrations is apt to make them self-opinionated, and breeds a latent controversial spirit which only lacks opportunity for development. This state of affairs is said to be responsible for the many discussions which marked the recent Episcopal convention. When a clergyman sits down quietly to listen to another clergyman, and hears statements with which he disagrees, the temptation to get up on his feet and state his own opinions is almost irresistible. This is what makes so much trouble in the theological camp. How can there be unity of action when all want to be leaders? It is the same old story repeated from year to year; and the Spiritualists—some of them—run in the same groove.

We received a pleasant call last week from George Severance, of Royalton, Vt.—one of the Spiritualist veterans in the “Green Mountain State.”

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 3 O'CLOCK P. M.

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

Mrs. M. T. SHELBURNER-Longley will occupy the platform on Tuesday afternoon 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. All messages are reported in full. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. D. F. SMITH, the excellent test medium, will on Friday afternoon under the influence of her guides give to the public an opportunity to send words of love to their earthly friends. All messages are reported in full, and are 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, and 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 perceive—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 angelic friends. We are glad to have 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.

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. Shelburner-Longley.

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

Questions and Answers.

Ques.—In what sense (if at all) may the fact of immortality be called conditional instead of universal and natural? or, in other words, certain teachings of the New Testament upon which second adventists have built their theories seem to teach, or strongly indicate that it is conditional; also the same idea seems involved, if not distinctly stated in certain Rosicrucian literature which I have seen, but not carefully read. On the other hand I never read a direct spirit-message bearing at all upon this question except the statement was plain, or the natural inference clear that all who have gone before are found on the other side.

Ans.—We do not accept every statement made in the New Testament or in the Old as a conclusive fact to be relied upon. There is much in the so-called Scriptures that we reject as unworthy the consideration of the progressive mind of the present day. There is also much within those pages that may be accepted as true spiritual teaching and helpful guidance to the aspirational soul. We do not harmonize with our Advent friends, with any of the occult school, as for instance the Rosicrucians, so called, or with any others who at the present time are coming forward, and demanding a recognition of the theory or claim that immortality is limited, and that it is conditional. No human spirit can be shut out from the immortal world and denied the heritage of eternal progression. We do not accept this: we believe that the very humblest and most undeveloped, the very crudest and most unrefined individual who exists to-day, or has existed in the past, possesses the spark of immortality, and that this spark of immortality, so-called, is in reality the spark of divinity, which links the human to the divine, which proves its relationship to the Great Spirit or the Universal Presence.

Spirits, many of them, may have to pass through strange experiences, through unfoldment after unfoldment, and stages of evolution, even, before they will reach perhaps the same plane that others more advanced, intelligent and intellectual have attained; but that does not blot out the spark of immortality, nor deprive it of its divine heritage of eternal progression; on the contrary, it is the law of eternal progression, at work with such spirits, bringing them forward surely toward a higher plane of perfected growth.

You will find that man, in his search for knowledge and his desire to solve the mysteries of the universe, propounds strange theories; he allows his imagination to work, sometimes very freely, and personalities are pleased many times to form individual opinions that no one else can claim—something original with themselves; and the more weird, startling or sensational such theories and opinions may seem to the world, the more delighted are those who set them into outward expression. But we are not bound to accept these strange theories and opinions without demanding practical evidence of their worth and utility; and therefore if the Rosicrucian or any other theorist comes forward and claims that certain souls are deprived of immortality, that the gift of eternal life is conditional to man, we, as questioning reasoners, regarding him, have a right to demand of the individual the proof of his statement. Why does he believe this? What reason has he to suppose that any human intelligence, however lowly and undeveloped it may be, does not possess within itself possibilities of great unfoldment and spiritual and mental expansion, which under other conditions than these which surround it here, may be brought out and developed into beautiful and useful expressions? What proof has he that this does not exist? What evidence has he that one soul is immortal, and another is limited only to expression upon this mundane sphere of life? He can bring no evidence, even though he say that he has come into communication with spirits of another realm who declare to him that there are spirits existent on earth who will not be abiding in the other life. This is no evidence that what they claim is true; they make an assertion, but they bring forward no conclusive testimony to substantiate their claim.

Q.—Who is the control who answers these questions? and what assurance or guarantee can be given as to the correctness of the answers? I notice some of them seem to be more like simple expressions of opinion rather than of positive knowledge.

A.—Your correspondent wishes to know who is the control who answers these questions to-day. It is a spirit from the other life claiming the same name that he bore on earth—that of John Pierpont, known in various localities, especially, perhaps, in old Massachusetts, and particularly in good old Boston. When he lived on earth his employment was of the nature as to bring him in contact with many minds, some of whom accepted his teachings, others of whom differed from him. We do not place much dependence upon names in the spirit-world; we make use of them to distinguish one from another, but very often we use some name not known to mortals, some name that we did not possess when on earth, but which perhaps more fully corresponds to our own nature, or is apter to them, and that cognomen by which we are distinguished here. In coming back to earth we do not place so much reliance upon names, whether humble or lofty, as we do upon the sentiment expressed, the truth conveyed, or the convictions which are set forth; and therefore it does not matter much whether it is John Pierpont, Thomas Jones, or some other personality who is speaking to you from this place, if you can accept the words given, if there is a truth in them, or if the utterance was of the nature that they set a train of thought working in your own mind, or if they stimulate you to form ideas of your own, and to individualize yourselves as thinking; reasoning human beings.

At the opening circle of this season the spirit who answered your questions was one known on earth as Samuel B. Brittan, not only as a doctor of medicine, but also one who was highly intellectual in thought, in research and in expression, bright and brilliant, and that cognomen by which we are distinguished here, and we may say very accurately, and so we might go on, and tell you who has, from time to time, considered the questions pro-

pounded at this circle, but generally they are considered by this spirit who addresses you to-day.

Your correspondent says that he notices what is usually offered from this place is rather the expression of our opinion, than claimed to be absolute knowledge or facts. Well, we think it is better for one to humbly claim not to know everything that is advanced before him, not to be infallible upon every question propounded to him, or subject that is offered to his consideration.

It is well, we think, for those who scan our words or listen to them, to exercise their own reason and judgment upon the matters presented, and if they can find them in accordance with truth, or can see a truth in the expressions conveyed, they may be received and perhaps prove helpful to such minds.

We give our opinion upon many questions, because we have studied the subjects at hand, and formed an opinion upon them. Of course we believe our opinion is right, and certainly, if we believe it correct, we must consider it as knowledge to our own individual mind, therefore we present it as our knowledge. We do not say some other spirit may not come forward, more fully informed upon the subject, who shall add to what we have said, or perhaps amend it in some way, so as to give you more full information upon it. We are always very glad to have any spirit do that; therefore we give our opinion, we advance what knowledge we possess; you must take of that what will prove of worth to your minds; if it is of guidance and instruction, you will be assisted in your search for truth, but if it does not prove helpful, you have always the privilege of throwing it aside.

Q.—[By L. B. Carterton, New Zealand.] In years gone by I had a friend to whom I was very much attached, and whom, in course of time, I had quite forgotten. I began thinking of this friend, and it seemed as if I could not help doing so. I fancied I saw her standing and pointing to a vessel approaching from the distance. Some months afterward I heard of my friend's decease. Was this experience of mine a result of the wish of her spirit to acquaint me of her demise?

A.—We should judge so. Undoubtedly the friend held a strong attachment for your correspondent, as the correspondent held for the friend; there was a spiritual sympathy existing between them—one which is not affected by space or distance, time or events; a spiritual sympathy which is strong and abiding, and which attracted that spirit to the friend on earth.

Undoubtedly after her demise the spirit desired to manifest to the mortal friend, and she exercised her psychological, spiritual magnetism upon that friend, probably did so constantly; and as the earthly friend felt the influence or magnetism of the spirit, she became cognizant—so to speak—of the existence of that spirit; her clairvoyant sight was acted upon, or her spiritual perception, so that the spirit-friend was beheld in such a manner as is mentioned by your correspondent. This was undoubtedly a spiritual manifestation brought to bear upon the mortal through the direct sympathy and the affectional presence of the one who had passed on from earth without the knowledge of the friend who still remained.

We should judge this correspondent to be a sensitive and undoubtedly a series of settings for development were undertaken, and an unfoldment might ensue which would prove of blessing, not only to the one on earth, but to spiritual friends on the other side.

And now, Mr. Chairman, Lotela desires to come for a few moments. Friends who wish to have questions answered concerning subjects kindred to those usually considered at this place, may have them thus considered by placing them upon the table prior to the opening of the circle.

Lotela, the Indian Maiden.

How do, pale-faces? I want to tell you about some spirits that are here this afternoon.

Agnes Brown.

A young lady gives the name of Agnes Brown. She wishes to send greeting and love to her people, who are in the far West. Her father's name is C. G. Brown; she tells us that sometimes she can come very near to him, and that makes her feel good, because it seems to her that he realizes her presence; but he would like words from her through a medium that he can realize truly come from his spirit-child. She gives her love to all, and says she forgets none of the dear ones whom she left on earth. Although years are passing swiftly away, and her hold upon the material things of life is very slight indeed, affection will ever live; she feels it going out from those on earth who love her, and it meets with a response in her own life, and attracts her back to the dear ones who are here. She says she knows the changes they have made, and she has been with them, has traveled with them, and she knows that it is better, that conditions are brighter in a spiritual sense than sometimes they were before. She desires them to know how happy she is over the prosperity of the friends of earth, and how glad she is in the beautiful spiritual life which is hers on this side. This spirit's father has had a good many people in this part of the country. I don't think he always lived in the West; he used to be in this State, and has relations here, and the spirit says that many of them have gone over and are alive in the spirit-world, and they send their love and greeting to him, wishing him to know there will be a glad reunion by-and-by. There is a young lady spirit with her, the both real, those and shining. One comes here by the name of Annie, who is related to her and who wants to send her love to her people in this part of the country, not far away from Boston. The one that came first says her people will see her message, so she feels glad to be here.

Etta Parr.

A spirit comes who passed away only two or three months ago, who went through the deep waters to the other world. She wants to send her love to her mother, and tell her not to grieve or mourn for her. She knows the shock was severe and sudden, and she realizes how heavy the sorrow presses upon her, but she says, "Please, mother, try to be resigned to my transition to the higher life, because your grief draws me back constantly, and seems to hold me down to this life. I long so to comfort you. I bring you so much love, not only for myself but from the many dear spirits whom I have found on the other side. I saw father soon after I went, and I recognized him, for I remembered then how he used to look to me when I was a little bit of a child, and it all came back to me as I grew stronger in the spirit-world. He loved me just the same as he did; that is, not any older. He sends his love. The spirit with him he calls Albert, and there is another bright spirit, Georgiana; they are his people and with them he forms associations in the other life. I have seen so many that I never knew here on earth, and they tell me they belong to our families, and I must be one of them in their spirit-homes. I want to tell mother that I have seen her dear mother, too, and she sends her love to her, and a spirit called Judah, and oh! so many whose names I could call over, if I had power to come and speak for myself. They are all happy in the higher life, and they wish their friends on earth to know that there is no death anywhere for any human soul."

Now she wants to send her love to her sister, and to tell her to do her best to be a help and comfort to her mother, to try to make her heart glad that she has this dear one left her on earth. "Father says he has his little Etta now, in the spirit-world. Mother has Emmie here, and by-and-by we will be altogether in the beautiful home above."

There seems to be another name connected with the little girl that she talks of, it is James, but it is not a brave's name, it is some one here on earth. Perhaps the people will know what it means. Lotela do not.

She says: I have so much that I would like to say, but perhaps some other time I can give more. I wish to give love to all my friends, my aunts, and so many more, especially to Aunt Emmie. Tell her not to feel bad, that it is all right; when the book of life is opened on the other side she and mother and all will see

it was for the best. I am with Dr. Newman much of the time, and he is as kind and good to me as he used to be when he was here. Mother knows that was a great deal. He sends his love to all his friends, too. He has a particular word to say to his brother, sometime, when he finds the right opportunity to do so. And especially to one brother he wishes to say something about a lady in the spirit-world, who was very much afflicted with her head for a good while before she passed away. Perhaps they will know who that is; I don't.

This little lady calls herself Etta Parr, and she has another name, Olive. Her mother is Mrs. Morcy L. Godfrey, of Boston. She hopes her mother will go on with her plans just the same, as far as she can, as she intended to, before she went away. She went away this summer; was drowned from a boat. She and the man-squaw were planning to make changes, to do something, thing this year, and she wanted her mother to do as near as she can what they planned, not to feel depressed, as if she did not care now, because she has gone.

Fannie Davis.

A little lady comes now who calls herself Fannie Davis. I should think she was about fifteen summers old when she went out. She wants to send her love to her people in Buffalo, N. Y. There is a young man she calls Harry. She wants him not to give up his studies and go into a big factory, as he has been talking about doing, but to keep on with his school, and for another year. He will see that it will be very much to his advantage if he does that. She says he can do it, because he is not obliged to go to work this year. She wishes he would not get tired of his studies, because now he has gone through the hardest part, and will get a good deal of knowledge if he keeps on as she wants him to. She gives the name, too, of a brave, John Davis. I don't think he is right in Buffalo, but very near there. She says Sarah wants sometime to come to him and give him a message; and she thinks she will do it through some of the mediums you have here.

Dr. D. Ambrose Davis.

Here's another spirit by the name of Davis; he don't come with the last one, and has nothing to do with her. He says: "I have been wishing for a long time for the opportunity of sending my public greeting to old friends and workers for the spiritual cause. Tell them that the old man is now here. The weight of years presses upon him; he is young again, and full of zeal for the dissemination of God's truth. I have known of the change that has come into the life of one near to me, and to me it has seemed good; in fact, all things seem beautiful to me. I look with a broadening eye upon my friends and upon the world; in spite of the experiences and the changes that sometimes seem disturbing, I can see that a line of light and beauty runs through them all, drawing each one toward a higher and better way. I give my love and friendly greeting, and wish all to know that I still live. I am Dr. D. Ambrose Davis, of Chicago, Ill."

That is all Lotela is going to say this time. Good-moon, everybody.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Oct. 18th, 1889.

James F. Gault.

I am only too anxious, Mr. Chairman, to give out something here that may reach my dear friends yet dwelling in this city. I have not been so far away but that I have been cognizant of what has been passing. I understood much of spirit-return before the exchange came to me, yet I found there was much more for me to learn—on entering spirit-life. It is a life of learning, as so many spirits have said. I am anxious that my dear friends should know that I understood all that was passing. You may ask if I attended my own funeral. I did, and I realized all that was taking place. I am very thankful for what they did for the respect that was shown me. I would also return thanks to the Lodges for what was done. For a long time I felt that spirits were with me. I walked with them and I felt that I could converse with them in my way much of the time. I should judge it could not be more than one twelvemonth, or perhaps a little more, since the exchange came to me and the beauties of spirit-life were shown to me. She failed to express in words to you the beauties of that bright land just across the river. Ah! dear friends, it is but a ripple, and the loved ones approach and beckon us on to their beautiful homes. James F. Gault.

Mrs. Dr. D. E. Caswell.

I have been asked mentally, Mr. Chairman, many times to speak, and my dear husband is waiting for one word from me—not but that he feels it is well with me. I learned something of spirit-return while dwelling in the flesh. I am happy in my spirit home. I feel that the dear friends came to aid me many times through my suffering; and as my spirit was called up higher I caught a glimpse of loved ones as they came around me, and I felt it would be well. As the gentleman said, it was but a ripple, a little stream; it seemed not dark; I felt not alone. Oh, no! for loved ones came crowding around me, taking my hand, and seeming so anxious to aid me, and to show me their beautiful homes beyond. The buildings seem to be as real as those here, only they are not material. My purpose in coming to-day is to let my loved ones know I have been able to speak, because I have been asked mentally so many times to do so. Not that they felt I lacked companionship there, or that I was unhappy, by any means. In Charlestown District I shall be remembered as the wife of Dr. D. E. Caswell.

Albert Messenger.

Eighty-one years, Mr. Chairman, you would think was a pretty long life to dwell here below, but it seemed to me very short, the years flew by quickly. I left my dear friends, I know I am not forgotten; also I have friends in Providence, R. I., and in Norton, Mass. I feel assured my message will reach them. I thought I knew a great deal of the beautiful beyond and of spirit-return. In many points I did, but I did not understand one-eighth part of what I have learned since I passed away, or what is called "died." I would fix that word over a little and say I just emerged from one life into another, and I left three children here, a wife and a sister, and I have been attracted to them many times since throwing off the old worn-out garment of clay. Think not that I had any doubt or fear, for I felt not, as some have, that I was taking a leap in the dark. It was light all the way for me, and the loved ones crowded around me before the spirit took its flight.

I will not repeat the words that so many do. Happy they know I am; they have no doubts. I speak of the dear friends that dwell here. I make no specialty of the kindred, for I say to you to-day we are all of one family—God's children. I bring greetings to the whole world, but it is very natural we should speak of our relatives first, for you know it would be so with you here. I realized, as many spirits have told you, what was passing. I know many times the question is asked by dear friends, "Why do they not speak a little more to the point?" We would answer you, dear friends, we give you that coming into our minds at the time. You must readily understand we do not have two or three weeks to make up a speech; we must speak quickly, and vacate the channel for another, which we are willing to do.

Nathaniel Johnson.

My old home, Mr. Chairman, was in the South. When I came into this region it gives me a little chill. You don't get the warmth and the sunshine here at the North that we do in the South. I am very happy to tell my friends that I yet live, and not only that, but I am a partner in the platform and announce myself here. Oh! how strange it seemed to me the first time I entered this room, and listened to what other spirits had to say. To-day, sir, I find other spirits listening to me, so you will

readily understand we learn from one another. One may advance an idea that we have never thought of. It is the same, sir, with us as it would be with you here in the flesh.

I have never had any desire to return into my old tenement again. I am grateful, from the depths of my soul, for the privileges that have been granted me, not only for the opportunity of speaking here, but for that of being one of your company as a listener. You may locate me in Yanceyville, N. C. I shall be remembered as a resident there at one time. Nathaniel Johnson.

Alabama Pratt.

I hardly know how to speak here. Sometimes it seems as if I should break down, but the guides kindly consent to stand beside me, that I may gain the power to say what I wish in this meeting, in public. I should much rather have come privately, but we must not complain. It is a privilege that is extended to me to-day to speak here, knowing some of my loved ones in South Boston will understand just what I mean. I feel that I know I can speak for some others—would much rather speak with them at home, if we could be permitted to; so think not, kind sir, that my people do not understand something of our coming, yet not so much as it is their privilege to learn; in this day of enlightenment, where opportunities are granted on the right and on the left, I feel that mortals should try to grasp them, for you little realize how much they will be worth to you if you do. We appreciate just our taking pains to come and listen to what we have to say, although our kindred may not be present.

I am very happy to feel that I can say a few words, knowing they will reach some dear ones who will be glad to feel that I have been present in this meeting. I made the attempt at different times, when there were some friends here who I thought would convey a message to the dear ones at home, but I failed in the attempt. Alabama Pratt.

Moody Quimby.

Well, well, as I saw the lady step up so close I thought she would hardly speak; she did not seem very strong, but as the guides had promised to stand by her, you find, sir, they keep their promises; they do not forget, as many do in the flesh. I think, Mr. Chairman, I am not forgotten in this good city of Boston, and I know that some of the guardians of the peace will remember me, especially at Station Three. I have not a very extended message to leave, only to say to each one of the boys: Go on; be faithful to the charge that is given you, and take care that you learn a little of something besides what concerns material things while you have the privilege here. I don't come here to tell you I did learn all that it was my privilege to, not by any means. I might have learned a great deal more, but what I did learn was just so much to help me when I threw off the old garment and put on the new one that do not need any patching.

There are some in this good city that I know will be faithful to their minds why I have come here and have spoken to others; it will be no surprise to know that the old patrolman has made himself manifest. I am very happy; but I found on entering spirit-life there was a great deal to do—yes, and to learn. I find, also, kind friends, it is not in the name of being a Spiritualist, or a Methodist, or of whatever name may be given, but it is in your works; that's where it is. Now, I say, build your monuments here, so that after you are called to cross the river you may look back and say: "I feel the world has been a little better, or its people, for my being placed here."

I do not come here to quote my goodness, by any means; but merely if it is worth anything to leave this advice with you: Learn something of the beautiful country that you are fast approaching. You may ask me if I wish I had learned more. I answered that question before. I leave my greetings with the kindred and with you all; I would say with the whole world. Moody Quimby.

Mary Ann Miller.

The gentleman spoke so loud I hardly felt I could stay, for before I passed away I was very weak and in coming in contact with mortals and with the earth I feel a little of the same sensation. Think not, kind friends, that I suffer. I am very happy to-day to be privileged to speak here in this meeting, for there are many anxious ones waiting to hear from us. There are very few to-day but would be glad to hear a word from their loved ones, whether they acknowledge the truth of these communications or not. We understand more than you give us credit for. As has been stated before, I feel the world has been a little better, or its people, for my being placed here. As the gentleman said, it is true we do not wholly confined to friends, and go wherever the dictation of the spirit leads us. It is beautiful and blessed to feel that we are so free, and can go wherever we will; there is no holding us in one location, it makes no difference where the spirit may take its flight. And how beautiful it is to think we can come into communication with our friends!

Dear Angie, sister, remember although it is so many years since I passed from your sight, I have not forgotten you for a moment. Father, mother, sister, brother all stand beside me, wishing to be remembered to you, dear sister, and to the brothers, who do not interest themselves in regard to our return. I know it is not because they have lost their love for us who have crossed over that little stream, but by any means. I wish to say to you, dear sister, that what you are learning to-day will be of great help to you when you are called up into another. How many times has mother said, if she had only known more of spirit-return before leaving the form, it would have been of great benefit to her.

Think not we come here to murmur or to complain, but dear sister and brothers I wish I might do something or give some manifestations that you might realize when I am with you, for the Angel of Life has come many times into the family and left many vacant chairs; but there are none in heaven. I know you are interested in spirit-return, while the brothers know more of the material. Brother Willie sends love also. I cannot single out each one, because so many times, as I said, the Angel of Life has stepped into the home and broken the circle, but in a little time will the family be again reunited. We are looking forward to that day when, as mother has said, she will have her children all given back again. My dear sister dwells in South Boston. I know she will readily understand who has spoken, and as I said, all send greetings to her, the brothers that are yet dwelling here. We have friends in the State of Maine, also in this State, who, when they shall see the message, will know why I have spoken here in public. Mary Ann Miller.

Isaiah Maxum.

There is room here for all, they say; I take up considerable, but they tell me it matters not. I shan't take any more than I need. I have never spoken in this meeting before, but I will not say to you I have not been here. As I stepped up pretty close the Spirit-President asked me if I had anything to say. I turned about and said: Yes, sir, if there is time for me I would like to improve it. I know there are many friends to-day who will think it is a little strange that I am here; but there is a time coming when they will think it strange that they have done no more than they have, when there is a privilege for them to learn

this side. They are taken up so much with the material they give very little thought to the spiritual. Not only one; I find many in the same box. It has been truly said: I would be better for you to learn this side and not wait until you cross over, for if you do you must begin down with the children to learn your abode, and you might get those learned on this side. Up in Bridgewater, Vt., I think they will know who has been speaking here when they come to read this paper. They tell me it goes all over the land; so if it does it must reach the old Green Mountain State.

I am very happy, sir, to know that I am privileged to speak here. I feel myself exactly while I am taking control of this medium. I am very happy to go to school after leaving the old form. Well, it wasn't so very old, either; I call it a kind of worn-out body. I also find on entering spirit-life—what do you think of it?—that your heaven is just exactly what you make it. Then you'd better make it pretty good, hadn't you? I must be myself; I don't want to be anybody but Isaiah, and I'm not going to be, either. I've got the floor now, and I'm going to say a little more. They used to say a good many times, after I got out, you know, I wonder where Isaiah got out, that he don't make his appearance as a disembodied spirit? I don't know what they said that for. I've got a better body than I ever had in this life; I don't know why they use that term. We have our senses, we hear remarks that are made many times when they little know we are there on a visit. I said, I believe, I would not find fault, and I don't mean to.

I am very glad, sir, that this place is open for every one. They tell me it is free, without money and without price. But I want to ask you a question; you may answer it or not: What do you do with all your poor people? You know the humble Nazarene said when upon earth: The poor ye have always with you.

[We have a poor box, where those present may contribute what they feel inclined to give.] That is thoughtful of you, and I hope all the people who come will be as thoughtful as you are. Surely a penny now and then would not be missed. I am very much obliged to you.

Ann Tibbets.

You will readily understand that spirits must be themselves; we have it in our power to assume anybody else. How many times have I seen spirits enter this room eager to speak, that some loving friend may know they have been here. My darling daughter, as I have seen you in the audience many times my spirit has gone out to you—it has yearned for you, that you might know mother did not forget you. Dear child, I do not leave you, and since your dear companion has been transplanted to the land of light and love the loneliness that has crept over you has drawn you closer to us who have made the change; and that dear child that have thought so much of meeting in spirit-life comes to you daily and hourly.

I send greetings to the loved ones yet dwelling in the flesh. Freddie, remember I am not far from you. I not only come to you, dear child Margaret, but to them all; and do just say to Annie, Albert is here and sends greetings. He is not strong enough to speak for himself, but will, in time, that the dear loving ones who mourned him so much may feel that this sorrow is but for a time, for earning something of our return will give you more happiness than all the earth contains. Then seek the avenues, that you may learn of our coming. When the little sounds come you may know it means something; we must speak through sounds when we are not provided with a medium. My dear child, I say to you again, I am happy; it makes my spirit glad when I know you are trying to learn something of the world you are soon coming to. Only a shadow is this life. I know you have felt disturbed in regard to the picture, but I feel assured in time it will come right. My dear child is in this city. I have also loving friends in Dover, N. H., and I know they will be glad to hear from me. The dearest name on earth is mother. I have looked down into the audience many times, as I have stood here, a silent listener, and I have felt, dear child, that you must have known if one spirit was permitted to stand here and listen, others were. I bring greetings to you, to kindred and friends, and to the whole world.

We form acquaintances in spirit-life which are very pleasant. Often I hear good-bys spoken on earth, sometimes with sunshine, at others with sorrow that crushes the heart. There are none spoken with us, only words of welcome. How many times, loved ones, do we converse together of you here yet dwelling in the form. How sweet it is to feel that you keep the memory still fresh of us to whom the change has come. Ann Tibbets.

Carrie Bond.

I felt while the lady was speaking perhaps I could not control, but the guide stepped closely to me and said: "You never will succeed unless you make the attempt." Therefore I do so, and I feel the help of others I may speak a word that will bring comfort to some of the ones yet dwelling in the form. I did not understand before passing away that any spirit could control one in the form, but I found in a little while it was not only possible but true. My mother! how her heart sank when she knew that her Carrie must go, the angels called me away so quickly.

To Johnnie I would say, to-day, learn something of the beyond. How many try to leave the impression upon them that it is better to learn. Often you reply: "If it is life of progression what matters it?" We would not urge this upon you if we did not feel it would give you more happiness and bring satisfaction to us.

Many times I have walked up and down this room when others have been speaking; but you must understand we do not make any disturbance by walking here, for spirits tread lightly, and are love to listen all the while as we walk beside you. Many of our dear friends have loved the magnetism that we bring to you, and we need what you may give back to us; therefore we thank you for what you do for us, although you may do it unconsciously. When they said Carrie Bond was dead I heard the words so plainly, and they crashed upon my ears. If you would but let me substitute the word life for death, and if you could only feel that we had but stepped from one room into another, I think it would take away a great deal of sorrow from your hearts. Our purpose in coming here is a double one—to gain happiness ourselves and that you may gain happiness by our speaking; therefore you may say to us we have a selfish motive. We do not mean to be selfish, but we love to speak to you and to tell you of our homes beyond. Mother mourned me as deeply as it was possible for a mother to mourn a child, and to-day there are others that would be glad to hear from me. I have friends in Somerville, also in Haverhill, who will be pleased to know that I have had power given me, and permission to speak in this meeting. Carrie Bond.

Monroe Smith.

Waiting and watching patiently for a word from the dead! No, from the living, Mr. Chairman; for I say to you to-day we see no dead people. Where are the dead? Not with us; it must be this side of life, for on the spirit-side all are alive and active.

Do not suppose for one moment that we are not interested for you in the flesh. We are interested, not only for our kindred, but for many others.

In San Francisco I know they have not forgotten me, by any means. I have tried many times to make myself known, and I have failed every time but once. I am sure you have gained so much power. I will say to you plainly, mortals here is because of the band of red men who stand beside us. Faithful to the last is old Sagoyewatha. God loves the Indians as much as the pale-faces; and if you, dear friends, know how much help and strength they give out to you daily, you would bless God for the red men.

It has been often said: Why do they control

never speak ill of the red men, as they are God's children.
Remember, to-day, as we have spoken many times from the summer-land, that all are of one family. - Monroe Smith.

Alanson Wheeler.
How do you do, Mr. Chairman? I began to think I should not have a chance to say even that.
There has been a little bit of a mystery about Alanson Wheeler. I think by coming here I may give to understand who Alanson Wheeler is. I want to tell them in New York State, in Herkimer Co., I haven't just waked up by any means. I have been at work, not making boots and shoes, or tanning leather - I have been interested for many a day in those who do not live in the light.
There's a gentleman, J. P. Hanson, I would like to reach and come into conversation with privately. I guess there'll be a chance after a while. I am working the cards pretty well; but I know if I don't get at him this side I will the other.
I'm very glad you didn't shut the door before I got in. I want them to know I am here for a purpose. I am not going to explain it in public; sometime it will come out all right. Alanson Wheeler.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.
Oct. 26 - John M. McLeod; Dr. John Fellows; Charlotte Ann Rice; Judge Jeremiah Hall; Jerome Day; Emma Webster; Isabella Carter; George Hoyt; Frederick Gage; Mary Farrell; Uncle Stoddard.

Written for the Banner of Light.
SPIRITUALITY.
BY A SHAKER SISTER.

'T is not in loving God afar,
In overstraining human powers
In spirit flights from star to star,
In quest of bright eternal bowers.
'T is not in weighing scriptural words,
Nor studying cabalistic signs,
'T is not in watching flights of birds,
Nor poring over sulphur shrines.
'T is not in wild ecstatic thought
The zeal that madness close allies,
Nor in conversions lightly caught
From passing meteors in the skies.
'T is not in formal rote or prayer,
'T is not in all-perfected creeds,
'T is not in saintly robe or air,
In chalice font, or sacred beads.

The Heavenly Kingdom is within
The common things that mortals slight,
And Love alone can entrance win
Into its holy, pure delight.
The heart must love, and loving know
By intuition's subtle powers
The unobscured things that flow
Throughout this wondrous life of ours.
The rapturous soul, that soars above
The vale that true affection yields
Will find a realm too cold for love,
In planet-seeded ether fields.
Yea, he who doth not prize the laws
Of life, in tiny flower and blade,
Will darkly, vainly seek the cause
That vast creation's structure made.

No warbler builds her nest in air,
No blossom climbs the solar ray,
No life develops full and fair,
But in its God-appointed way,
And God's appointed way to law,
Its revelations are from Him;
The promises the prophets said
Beside its workings are but dim.
For, as the pulses of the spring
Throb through all nature's vast domain,
So, true religion's breath is bending,
The soul its blossom-time again.
Yea, true religion will redeem
From every blight and cumbering thorn,
And cause the heart and earth to teem
With fruits of the Millennial Morn.

* An old Romish custom.
Verifications of Spirit Messages.
PLUMMER CATE.
We wish to verify the message that came from our darling boy, PLUMMER CATE, through the mediumship of Mrs. B. F. Smith, on the 21st of June last, and printed in THE BANNER OF LIGHT, September 28th. We are perfectly satisfied that it came from him. The mention he made of his grandmother gave the more convincing proof; also his allusion to his little playmate, Annie Williams. We thank you for sending the paper addressed to his mother, for he gave my name correctly; and oh! if I could half express the joy and comfort, the consolation that it has given his father and me - but words feebly express our feelings. May the blessings of those in earth-life, as well as the angel-world, be showered upon you.
FRATERNALLY,
MR. AND MRS. J. P. CATE.
163 Washington street, Haverhill, Mass.

ADAM CRUISE.
I testify to the truthfulness of a message given at THE BANNER OF LIGHT, through the mediumship of Mrs. B. F. Smith, Sept. 27th, 1889, and printed Oct. 19th. I refer to the message of my little granddaughter, ADAM CRUISE, to me, her grandmother. It is true in every respect, and we were all much pleased and gratified to hear from her.
MR. HILL.
110 Putnam street, East Boston, Oct. 29th, 1889.

JOHN H. ARMSTRONG.
In THE BANNER OF LIGHT, Oct. 20th, 1889, I see a communication purporting to come from my dear husband, JOHN H. ARMSTRONG. The communication is so much like his way of talking, I think his acquaintances must readily recognize it as coming from him. He made up his mind, before he left, to communicate through THE BANNER OF LIGHT, if possible. He was mediumistic, and had many demonstrations through his own organism. He was a healthy, but not a very strong man. I thank those in both sides of life who assisted my dear one in giving this message to the world.
Laporte, Ind.
S. L. BEGG ARMSTRONG.

ALICE MADEL BRADLEY.
In THE BANNER OF LIGHT, Aug. 31st is a message from ALICE MADEL BRADLEY, which is perfectly correct. Exactly as the communication states, she wished her children brought to her, and kissed them. Many thanks to your medium, her mission is a happy one.
L. BRADLEY.
14 Bank Avenue, Niagara street, Buffalo, N. Y.

LUTHER THOMAS.
In THE BANNER OF LIGHT, Oct. 5th is a message from Spirit Luther Thomas, of Hingham, I had often thought it strange he did not give a message at THE BANNER meetings, as he was a fearless and able exponent of the Spiritual Philosophy. I was well acquainted with him, and the message appears characteristic of Luther Thomas. I gave the paper to his son; he read the message and said: "This is father, it is his philosophy." Several others say it is characteristic of Mr. Thomas. What he says about expecting a change identifies him. His neighbors say he was looking for the change every day, and had no fears for the future. He was a grand man, strictly honest; his word was gold; his hand always open to the needy. He had a shock, and passed away in a few hours after it. That was seven years ago last December.
R. N. WINSLOW.

G. W. LAWSON.
In THE BANNER OF LIGHT, Oct. 31st I find a message from G. W. LAWSON, of Salem, Oregon, given through the mediumship of Mrs. B. F. Smith. I recognize it as coming from an old friend who often visited my house when I lived in Portland, Ore., thirty-seven years ago. I knew him when he married and went to Salem. I knew him to be quite a medium, and the first Spiritualist in that country as he said in his message.
MARY A. RIGOLE.
Berry, Ky., Oct. 13th, 1889.

SUSAN KENT-LEWELLYN RICE.
I verify the correctness of the communication of MRS. SUSAN KENT-LEWELLYN RICE, printed in THE BANNER OF LIGHT, Aug. 24th. I am acquainted with the family, talked with Mrs. Howard (Ellen), who said the names of the children were all correct. They were all pleased to hear from their mother in this way, though not believers in Spiritualism. Also the message from LEMUEL RICE, Langdon, N. H., in THE BANNER OF LIGHT, Sept. 21st. Two ladies who formerly lived in Langdon told me they knew him, and he passed away with the same words as he stated - that the communication sounded like him - he was very eccentric, and that he passed away more than fifty years ago. Great credit is due Mrs. Shelhamer-Longley and Mrs. B. F. Smith for these messages.
DEKSTER MILLER.
Bellevue Falls, Vt., Oct. 9th, 1889.

Advertisements.

Most Wonderful Spirit Power

For Treating and Curing Diseases, Through
DR. G. A. PEIRCE. Healing Medium, Clairvoyant, &c. I can attend to the diagnosis of the person's disease, if curable, &c. Prescriptions of needed advice and medicine, and one or more sets of magnetized papers, or talismans, or amulets, or other articles, can be sent by mail, or by express, or by other means, without loss of strength or curative power.
For a full description of my system, or for a list of patients, or for a full treatment, prepared to last a week, or for a longer period, send \$2.00, or more, according to the long standing and severity of the person's disorders. Diagnoses separate, only 10 cents. Address DR. G. A. PEIRCE, P. O. Box 1055, Lewiston, Me., Oct. 12.

J. A. SHELFHAMER, MAGNETIC HEALER.

Office 64 Bowditch Street, (Room 5), Boston, Mass.
WILL treat patients at his office or at their homes, as desired. Dr. B. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for \$1.00.
Office hours from 10 A. M. to 5 P. M. Letter address care of BANNER OF LIGHT. 15th Oct. 5.

DR. F. L. H. WILLIS

May be Addressed until further notice,
46 Avenue B, Vick Park, Rochester, N. Y.
DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of the person's disease, if curable, &c. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power, and that he is able to detect and cure all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Erysipelas, Paralysis, and all the most delicate and complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others have failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. 15th Oct. 5.

DR. J. R. NEWTON

STILL heals the sick! Spirit, Mind and Magnetic Cures
S at a distance. Through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G, New York City. 15th Oct. 5.

SOUL READING, Or Psychometric Delination of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that she will visit and will give in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition, mental and physical, in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental condition of those intending marriage; and hints to the inharmously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Address: MRS. A. B. SEVERANCE, 500 Centre street, between Church and Prairie streets, Oct. 5. 6th White Water, Walworth Co., Wis.

EMERSON PIANOS.

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



Osgood F. Stiles, TEST MEDIUM.

WILL hold Test and Message Circles No. 11 Market Street, rear of 23 Market Street, Lynn, Mass. Wednesday evenings, at 8 o'clock, and Sunday at 2 P. M. Dr. Stiles refers to Dr. J. R. Newton, by whom was developed. 4th Nov. 2.

TO THE AFFLICTED.

A WONDERFUL OFFER
By a Powerful Clairvoyant and Magnetic Physician.
SEND me age, sex, lock of hair, three two-cent stamps and one leading symptom, and by return mail I will receive a complete diagnosis of your case. Address DR. W. F. LAY, Box 445, Leadville, Col. 20th July 6.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-life. Send lock of hair, or handwriting, and name, dollar. Will answer three questions free of charge. Send for Circulars. Address 194 1/2 Street, Milwaukee, Wis. 5th Nov. 9.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and by return mail I will receive a complete diagnosis of your case. Address DR. W. F. LAY, Box 445, Leadville, Col. 20th July 6.

FRED A. HEATH, THE BLIND MEDIUM.

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

Eleanor Martin

WILL promptly reply to all sealed letters for \$2.00. 71 Lane Avenue, Columbus, O. 4th Oct. 28.

MRS. JENNIE CROSSE, Business, Test and Medical Medium.

Six questions answered by mail, 50 cents and stamp. Whole Life-Direction, \$1.00. Magnetic Remedies prepared by spirit-direction. Address W. Garland, Me., Nov. 9.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable
(ALL SUGAR-COATED)
Medical Confections.
A Universal Blessing.
SUITED TO OLD OR YOUNG!
A PERFECT Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all Bileous and Blood Poisons from Malaria, etc. And cures Headache, Backache, Stomach and Stomach-ache, Diarrhoea, Dysentery, Pains in the Limbs, Lumbago, Rheumatism, Constipation, Piles, Worms, Dyspepsia, Colic, Nausea, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity. Price: Trial box, 25 cents - by mail, 30 cents; second size, 50 cents - by mail, 55 cents; 12 boxes second size, \$5.00; large boxes, \$1.00; large boxes, \$5.00.
For sale by COLBY & RICH.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. These answers are so accurate that they are astonishing to some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire to see it written in their own hands should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. Price: Planchette, with Pentagraph Wheels, 50 cents, securely packed in a box, and sent by mail, postage free. For sale by COLBY & RICH.

DIAGNOSIS FREE.

SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS of your ailments. Address: DR. BARTHOLOMEW, D. D., Princeton, Magneto Institute, Grand Rapids, Mich. 20th Nov. 2.

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium,
ALSO
Clairvoyant Physician,
No. 181 Washington Street,
(Third door north of Rutland street.)
Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequalled Advantages.

DR. COCKE gives special Inducements for Medical and Magnetic Treatment by the Month.
Development of Mediumship a Specialty.
SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.
CIRCLES.
Sunday, at 11 A. M., for Development and Tests. At 5 P. M., for Psychometry and Tests.
DR. COCKE gives special terms for treatment by the month. 15th Oct. 28.

HATTIE C. STAFFORD

WILL give Sittings at No. 65 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 5 P. M.
GEORGE T. ALBRO, MANAGER.
Oct. 5.

GEORGE T. ALBRO,

55 Rutland Street, Boston.
WILL devote a few months' time to the Development of Mediumship. Office 1000 Free for consultation, 10 to 11 A. M. Monday, Wednesday and Thursday. 15th Oct. 12.

DEVELOPMENT.

THE Spirit hand controlling MRS. C. B. BLISS, the well-known Materializing Medium, will devote attention to the unfolding of Mediumistic Powers in individuals making application personally or by letter. Persons at a distance can make appointments for sittings at certain hours at home, when a Spirit from the Band will take charge of their unfolding. In the special cases where they are best adapted, special attention given to Materialization. For information, write to MRS. C. B. BLISS, No. 8 Dwight street, Boston, enclosing stamp for reply. 15th Nov. 2.

FLORENCE K. RICH,

EVANS HOUSE,
175 Tremont Street,
TRANCE, Medical and Business Medium. Consultations 9 A. M. to 6 P. M. Terms \$2.00. Please make engagements in advance, if possible. Sittings by letter given. 15th Nov. 2.

Mrs. Jennie K. D. Conant,

OF SCOTLAND, Business Psychometrist and Trance Test Medium. Sittings daily from 10 A. M. to 4 P. M. Circles every Sunday at 2 P. M. Sittings at 7:30 P. M. on Friday afternoon at 2:30. 20 Bennett street, Boston. 15th Nov. 9.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one light, Boston. Do not ring. 15th Oct. 28.

Mrs. H. W. Cushman,

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

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday at 10 A. M. at 3 o'clock. Six Developing Sittings for \$4.00. 1 Bennett street, corner Washington, Boston. 15th Nov. 9.

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

A line test, eradicates disease with his healing oil when medicine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has been successful in curing with his powerful Spirit Magnetized Paper, 2 packages by mail, \$1.00. 15th Oct. 5.

MRS. M. J. BUTLER will receive her patients

on Tuesdays and Thursdays, from 9 to 12 A. M. at her residence, on Longwood Avenue, Brookline. Lock of hair, or handwriting, and name, dollar. Will answer three questions free of charge. Send for Circulars. Address 194 1/2 Street, Milwaukee, Wis. 5th Nov. 9.

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM. 450 Tremont street, Boston. Private Sittings daily. Will answer calls for Platform Tests. 4th Nov. 9.

Mrs. C. B. Bliss

WILL hold sittings on Wednesday, Friday and Sunday, at 10 A. M. Sittings on Monday and Tuesday at 2:30 P. M. 8 Dwight street, Boston. 15th Nov. 2.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 85 Bowditch street, Room 7. Hours 9 to 6. 15th Nov. 2.

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, 125 Chandler street, Boston. 15th Nov. 9.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. 15th Nov. 9.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed to 156 W. Brookline, Boston. Sittings daily. 15th Nov. 9.

MRS. K. E. FISHER, Magnetic and Electric

Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths, also the celebrated Colorado Sulphur Baths. Oct. 26.

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

metrist and test medium; diagnoses disease; magnetic baths; magnetic and electric treatments. Terms \$1. Answers 34 questions on business by mail, 50 cents. 128 West Brookline street, Suite 2, Boston. 15th Nov. 9.

MRS. E. B. STRATTON,

WRITING MEDIUM, Hotel Garfield, Suite 4, West Rutland Square, Boston. Oct. 19.

Miss C. B. Forbes,

TEST and Business Medium, 6 James street, Boston. Hours 9 to 12 A. M., 2 to 4 P. M. 8th Oct. 12.

Mrs. K. R. Stiles,

MEDIUM, 48 Dwight street, Boston. Hours from 9 to 12 A. M., from 2 to 5 P. M. 8th Oct. 12.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 171 Tremont street, corner Mason street, Boston. 15th Nov. 9.

Miss L. M. Whiting,

MESSAGE, Formerly with Dr. Munroe, 1844 Tremont street, Room 4 and 5, Boston. 20th Nov. 2.

MRS. J. FOLLANSBEE GOULD, Massage

Physician, 61 Tremont street, Boston, Mass. 15th Nov. 9.

DR. FRED CROCKETT, 31 Common street,

Boston, will hold circles by appointment for test and development, in cities near Boston. 2nd Nov. 2.

MISS L. BARNICOTT, Lecturer, Test, Medi-

cinal and Magnetic Medium. 125 Tremont street, Boston. 15th Nov. 9.

MRS. H. DEAN CHAPMAN, 147 Tremont

street, Room 9, Boston. Medium for the sick. 15th Oct. 26.

DR. A. H. RICHARDSON, Magnetic Healer,

Waverley House, Charlestown. 15th Oct. 5.

ASTROLOGY.

PROFESSOR KARL ANDERSON.
ELEGANTLY furnished room, 85 Bowditch street, Room 4, Boston. Trance, Arabic and Egyptian Astrology. Nativities, \$2.00; written horary questions, \$1.00; Consultation, \$2.00; written 3 questions and 1 hour's Consultation orally for \$1.00. According to the strictest rules of the Ancient Sciences only. Hours from 9 to 5. 15th Oct. 5.

Gertrude Berry

WILL hold Materializing Sittings Tuesday and Saturday evenings, 8 P. M., at her home, 31 Linden street, Providence, R. I. 3rd Oct. 10.

Mrs. M. L. Myers,

PSYCHOMETRIC, Medical, Test and Business Medium. Examination by lock of hair, \$1.00. 92 Webster street, New Haven, Ct. 20th Nov. 2.

MRS. HATTIE YOUNG, Trance and Busi-

ness Medium, No. 73 Williams street, Chelsea. Sewing circles for the benefit of the Old Ladies' Rest every Tuesday. Oct. 19.

Mediums in Boston.

Mrs. Abbie K. M. Heath,

TEST, BUSINESS AND MEDICAL MEDIUM, ELECTRIC AND MAGNETIC TREATMENT. Private Sittings, 1 to 5 P. M. Terms \$1.00. (Circles daily, 7:30 to 9 P. M., and Tuesday at 3 o'clock. Send the card filling to all the World! Write your full name and address on ten questions, enclosed \$1.00 and stamp, and address me at Hotel Simonds, 207 Shawmut Ave., Boston, Mass. Oct. 19.

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

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

SUMMERLAND,

The New Spiritualist Colony

OF THE
PACIFIC COAST.
Located in the Most Delightful Country and Climate
On the Globe!

Building Progressing Rapidly.

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

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

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

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30 - \$250, which is donated to the town. By uniting four lots - price \$120 - a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear entrance.

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adding land (not wood) 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 exchanging 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.

H. L. WILLIAMS, Proprietor,

Santa Barbara, California.
Oct. 5

NEW

