

The Spiritual Bostrum.

Mediumship the Foundation of our Philosophy.

Two Inspirational Discourses by the Guides of

MRS. R. S. LILLIE,

Given before the Boston Spiritual Temple Society, at Berkeley Hall, Boston, Mass., Sunday, Nov. 30th, 1890.

(Reported for the Banner of Light by Miss Ida L. Spaulding.)

II.—PHYSICAL DEMONSTRATIONS AS REQUISITES.

INVOCATION.

We ask, oh! ministering souls of light, that we may feel the nearness of your presence so palpably that we may realize indeed the baptism of the spirit, and by your power of ministrations our lips may be moved to utter words of truth and wisdom. We turn for light and knowledge to that source alone from which we can obtain information in regard to those subtle problems which pertain to our spiritual being, our spiritual needs, and the beyond. To-night we ask that lessons of truth may be presented anew in such a form that there may be a response, at least in a measure, on the part of those waiting here, and consequently growth in spirit. As we turn unto you for spiritual light and power, asking not for the things of earth and of materiality, but rather for those of the spirit, we feel, knowing that you have never failed us in the past, that you will be faithful even now. So unto you, the source of our knowledge, light and truth, do we render thanksgiving ever more.

DISCOURSE.

As was said this morning, mediumship is the foundation of our philosophy. Through the mediumship of the nineteenth century there has been given to mankind the Philosophy of Life, which has changed the whole tenor of thought of the present age, and the religious sentiment of the civilized world. There is no such theology taught to-day as was taught before the advent of Modern Spiritualism, for the Spiritual Philosophy, teaching of life and death, and the state of the soul after death, has changed or modified the literal ideas that prevailed in regard to heaven and hell, the judgment, punishments, etc. Through the various phenomena and demonstrations of spirit-power, the fact that spirits did return was established, and the testimony given by these messengers from another world amounted to a philosophy, or explanation of life from every point of view, in every relation, from first to last. This Philosophy has been given to the world through our mediums of all classes.

Speaking upon mental mediumship this morning, we said that it is almost impossible to draw a line of distinction between the two classes, saying that one is physical and the other entirely mental, for they largely go, as they have from the beginning of modern spiritual demonstrations, hand in hand. Some of our inspirational or trance speakers of to-day, in the earlier portion of their experience, were marked physical mediums. Some of our older Spiritualists will remember that she who is now Cora Richmond, when a little child of eight years, was led by her father from house to house to heal the sick, and such physical demonstrations as the playing of the piano by an unseen musician occurred in her presence by her simply touching with her fingers the outer portion or woodwork of the instrument while standing beside it as now we stand beside this table. This is only one instance among many of the manifestations that have taken place through the instrumentality of mediums who to-day stand before you as instruments for mental planes.

We will say, then, that the spirits in the other life, in taking hold of this work, first sought to stir up thought among the children of earth. They used the various measures that have been resorted to in every possible way to arouse man to a realization of the fact that death did not end all, and that it was possible for souls having passed through the change called death to demonstrate their presence to loving mortal friends. Thus we have had many strange experiences upon the mental and upon the physical planes.

We said in the morning lecture that the experiments in mesmerism led to a knowledge of the fact that back of, and more powerful than, the operator as a mesmerist, there was an intelligent power; and that, in passing out from under the control of the mesmerist, the subject expressed a degree of intelligence so far in advance of that which he expressed in his normal state, or even of that possessed by the operator, that it caused wonder and amazement. Following up these investigations, it was discovered that this intelligent power was the exalted spirits of mortals, who once dwelt upon the earth; and as they gradually gained supremacy over the mesmerized subject, there came about the condition known as the independent trance. The subject was first entranced, or, as you say to-day, hypnotized, by the mortal operator, and then passed under the control of the unseen intelligences. After a time, however, it became possible for the subject to pass into this state without the aid of the visible operator, and thus was established the independent trance, although in some instances the trance was established by spirit power alone.

I believe it is impossible to give exactly or accurately the entire requisites of mediumship, unless there is an understanding of the chemical qualities constituting each individual body. Much depends, then, upon the chemical quality and its composition as to what phase or form will be taken, from the trance in the mental, through all the grades of the physical demonstrations. But we find this: that it is not physical might, as far as the individual is concerned, that seems to be required; for the undeveloped organisms of little children have frequently been used as instruments for the spirit-world with marvelous results, as, for instance, the three children in the Hydesville home, tender little girls, through whose mediumship as marked physical demonstrations occurred as have at any time been produced from that day to this. Every phase of mediumship had its introduction in these early manifestations. The mother and neighbors, as well as the children, saw the forms of men, which appeared as tangible as those of the people in the room. We briefly recall these manifestations to illustrate this point, but if you will read the history of those early days by Leah Fox Underhill, now arisen to spirit-life, entitled, "The Missing Link in Modern Spiritualism," you will gain a clearer idea of the demonstrations taking place than my time will permit me to give.

As all individuals seem alike, but yet in a great measure are unlike, having different dispositions and temperaments, so the quality of the substance constituting the body is not just the same in any two persons. It is this variety, and the knowledge of how to make use of these elements, that have made it possible for spirits to approach earth-land, take possession of such organisms as would respond to them, and in one way or another manifest their presence. We have said that, even for physical demonstrations, it does not appear that the physical quality of strength or might on the part of the medium is a requisite, but rather that it is a chemical quality of the organism, which will respond to the intelligences who desire to manifest. The body of the medium becomes, as it were, simply a reservoir for holding the forces which the invisibles gather for use in their work.

Back of all demonstrations of Modern Spiritualism, you will find a class of spirits who have awakened more inquiry and caused more questioning, perhaps, than any other one thing. In most instances the intelligences who at first respond to your inquiries at these manifestations speak in an unknown tongue, for they belonged to a race which to-day is regarded as low in the scale of intellectual unfoldment. These are the native Indians. Remember, we have said that they are so regarded simply because they have not unfolded intellectually, so as to drift into those paths of learning which the white man has traversed; but we believe it is conceded that, when their power of intellect is awakened and trained in the same direction, it at least equals that of the white race. Even with the advantages that their humble life has given them; these natives of the earth have furnished such well-known orators as Red Jacket, and their counsils, and the counsils they have held with the white man in the past prove that there is a power of intellect there which would fully equal that of the white man if given equal opportunity for its development.

Back of all demonstrations, as we have said before, has been found this class of spirits, and we are often asked why they are there. We must answer you that, according to our understanding, a law governs this as law governs all things: These spirits, who draw near to mortals in this work, have lived a natural life, and are in a condition magnetic to more perfectly manipulate both the brain and the material constituting the body of the medium than any other class of spirits. Consequently they have been found of the utmost importance in the development of mediumship, and they are ever ready to respond when called upon to surround and aid a medium. There are those who object to their control, looking from the outside, and wonder why they are permitted to do this work; but there is not a medium who has been aided by an Indian spirit, male or female, but that will say the spirit has done its work nobly, with a fidelity to humanity that white souls may emulate to their advantage in every instance. There is not a medium but that blesses the Indian controls, knowing their faithfulness, and that they stand at the gateway, as it were, to keep back intruding spirits, who are more often found in the intelligent yet vicious and evil-disposed spirits of your own race. I need not dwell upon this point, for you will all agree with me that the white man, as a *mean* man, has a subtle power, an insinuating influence, in the body or out of the body, which is of all things the most to be feared; and the greater degree of intelligence which he possesses, without the higher attributes to govern it, makes him that much the more to be dreaded by all mediums, for he selfishly seeks his own good whatever may be the result to the instrument.

Mediumship is a condition so sensitive that when the doors are once opened it is difficult to close them. For this reason we ask all who undertake its development to do so intelligently and prayerfully; and we mean by this to desire the best and to ask for the best, in order that there may be the highest and grandest results; for the other world is peopled not alone by the good, the pure and the true. Let us pause for a moment to consider the classes of people who are dying to-day. From every grade of life, the lowest hovel, the most degraded spot where man may be found, the asylum, the penitentiary, all places where ignorance, crime and wrong doing abound, souls are hourly going forth. Where are they? It is found they are not confined in any hell; they are not shut up in any pit; there are no closed and locked doors that may bar them out; they are souls freed from the body, ignorant of the laws governing, in a measure, and yet in that ignorance they are capable of doing a vast amount of injury. Consequently the medium needs the guidance of wise spirits, good counsel, loving friends on earth, and kind, protective care. This is generally prepared for them, as best it can be, by spirit guardians, who are in attendance upon all mortals; whether they are believers in Spiritualism or not.

You may scoff at what we are saying now, but whether you believe or not makes no difference with the facts in the case. If you have a mother in spirit-life that mother is just as close to your side as though you were a believer; if you have a child in spirit-life that child is just as close to your side, walking with you unknown and unseen, as though you believed it. If you go to church, they are with you there; if you go into the business thoroughfares they are by your side. There is no place that shuts them out, and you can go nowhere but that they are with you. It is a part of their work; they desire it; love prompts it; and in so doing they feel that they are performing their duty. So we say that spirit guardians protect, in many instances, the person who seeks to develop his mediumistic gifts.

As we said this morning, we first had the independent trance, then clairvoyance, clairaudience, psychometry, and various other phases of spiritual demonstrations were unfolded, and all the way along, as an accompaniment to these, we find the physical manifestations. Following up our investigations, we learn that the phenomena and the philosophy are inseparable—that the one is essential to the other. We are to convince skeptical minds by giving them the demonstrations, or information by which they can obtain the demonstrations themselves. I would say to every inquirer and investigator: There is an open way for you, just as there has been for every Spiritualist—that is, seek to learn the truth through yourself and a few friends, and such demonstrations will occur as have taken place through all the experiences of Modern Spiritualism.

We said this morning that, in the Hydesville home of the Fox family, forty-two years ago, occurred almost every kind of manifestation, and almost every phase of mediumship was represented. We also said that mediums, in ages past, had been called prophets and seers, and that it is but a manifestation of the same power in different degrees through Elias, Elijah and Daniel of old; through Jesus of Nazareth later on, who walked the earth, healing the sick and casting out evil spirits; through the exalted Peter, and John on the Isle of Patmos beholding visions; also through Joan d'Arc, a delicate, frail young girl, who, impelled to duty by a voice which she claimed to hear, but which was inaudible to every other ear, carried her country and her countrymen on to victory; through Luther in about the same age; and later on through John and Charles Wesley. Last of all we come to the movement of the nineteenth century, and here we see, without physical might upon the external plane, the demonstrations of a power back of matter, superior to any known laws governing the same, and seemingly setting those laws at defiance.

Is there a skeptic here who can account for this upon any other than the spiritual hypothesis? Tables and other pieces of heavy furniture have been suspended in mid-air, in broad daylight, despite the law of gravitation, by this power. The hand of a little child has set a table spinning round the room, and persons present have been thoroughly convinced that a force superior to every known law was operating. We challenge the history of the human race to produce the equal of such experiences as some of our older mediums have had, and we say this remembering the wonders that were performed in Judea thousands of years ago—such, for instance, as that witnessed by the servant of the king, when Philip was taken up and set down miles away. Bible students call this one of the old-time miracles, and never dream of denying its possibility, while, at the same time, they are perfectly incredulous regarding the manifestations of Modern Spiritualism. D. D. Home had several experiences as wonderful as that just related. If mankind are as ignorant of spiritual matters in the far future as they are to-day, such wonders as those performed through the mediumship of Charles H. Foster, whom many of you knew as a fine mental and physical medium, will make of him, in their estimation, a saint, regarded eighteen hundred years from now, far enough away to receive the glamour that time lends to such events; for ancient mediums have been canonized by succeeding generations in virtue of manifestations which have taken place through their instrumentality far less wonderful than those occurring in these latter days.

Look also at the work of J. R. Newton—as great a healer as was Jesus of Nazareth. Though we stand reverently in the presence of the spiritual gifts possessed by our elder brother, the Nazarene, we want to say that there is nothing on record attributed to him that exceeds the work of this modern healer. The lame were made to walk and cast aside their crutches by simply the command, "Lay these down; arise and walk forth a well man, for from this moment thou art healed." This is only one instance of many where cures were performed by him in fully as marvelous a manner. Our experiences are to-day of such a character that it seems almost like a suspension of the wonderful power possessed by our mediums in the early years of the movement. The earnest Spiritualist of the present stands looking about him, and asks, "Where are the oncoming mediums that give us such demonstrations as did a Home, a Foster, a Newton, a Slade and others?" While there are many upon the mortal plane to-day who are doing a good work and giving abundant evidence of the power of the spirit, yet it is not the work of power externally that belonged to the earlier years of Modern Spiritualism. The scientific inquirer comes forward and asks, "What proof can be given that this Spiritualism is what you claim it to be?" We answer, in the first place, there is a power producing certain manifestations and demonstrations which

defy all known laws governing matter, such as the suspension of material objects in the air, the passage of matter through matter, still retaining its permanency and form. We instance the slate-writing phase, where a pencil is placed outside closed double slates. The pencil disappears, the message is produced, and the remnant of the pencil is found between the slates. Then again, placing the remnant of a pencil between the slates, writing is heard on the inside, and immediately the pencil is found on the outside. Strong hands have held the slates all the time the demonstration was taking place, showing that the power is superior to matter, or that the intelligence back of the power understands these laws so well that it is enabled to use or control them in the manner described. Our physical demonstrations from the first have been such as could be pointed out to without fear, and such as could be used to successfully refute the statement that they were of spurious origin.

We are now having a class of manifestations in Spiritualism which, we find, are duplicated by performing wonder-workers outside but in the name of truth. I shall dwell but a moment upon this point, for I am not here to-night to speak of pretenders at all, but to speak of mediumship, and mediumship is one thing and these are another. That there are spurious ones afloat is the truth in the spirit-world as well as in the material world. That these are to be met, and by some process understood, upon one plane as well as upon the other, we also know. We, as Modern Spiritualists, do not ask you, as inquirers, to accept everything that comes labelled "Spiritualism." If we thought you would, we should be sorry enough for you, and very reluctant to send you out at all, for fear of what you might behold; but while we know that this condition exists, we also know that mediumship exists, which has answered the skeptical inquirer all the way along, and will continue so to do.

We have had unfolded a great variety of expressions of physical mediumship. It would be impossible in one discourse, and perhaps unnecessary, for us to speak of each individual phase. The requirement of the investigator in these manifestations is a fair opportunity for investigation and observation, under such circumstances as will not leave the door open for any suspicion to enter his mind regarding their genuineness. This is his right and privilege. We know that the laws governing mediumship make it sometimes necessary for the medium to make requirements as well as the investigator. A certain medium knows that certain results can be produced through his or her mediumship, under such and such conditions. Violate those conditions, and the spirit operators are unable to produce the same results. While this is an undoubted fact, we would say to you, as spiritual mediums, try your best first, by a positiveness of your own, to overcome at least all detrimental conditions that belong to you. We feel that there is a lack, at times, on the part of some mediums, of a positive faith in the forces which the spirits are able to bring. While we do not believe that spirits demand faith, yet when their medium weakens him or herself by doubts or fears, it is a condition not the best for the highest results. Be positive to outside circumstances, knowing that they who surround you are mighty in the spirit, and can overcome, many times, these outside conditions, if you will only aid them, the spirits, by your confidence and strength as an individual. So we repeat, be firm, resolute, persistent and faithful. Do not be frightened by skepticism. At this point the natural attitude of the inquirer is a skeptical frame of mind, and it is folly on the part of Spiritualists and mediums to wonder at it. Some mediums and some Spiritualists affirm that skepticism ruins the conditions. Why! all who are Spiritualists to-day were skeptics sometime, and all who are Spiritualists to-day were skeptics sometime; and as they overcame their skepticism, they can overcome that of any one who is reasonable.

The attitude of a medium, then, toward the inquirer should be this: "The spirits, through my organism, are able at times to produce such and such results. You may behold these, and you may not. If you do not, it does not cost you anything; if you do, the requirements are so-and-so." The honest inquirer can find no fault, though he comes a dozen times and goes away dissatisfied every time, if he has paid nothing. Money, it seems, or its equivalent, is the one disturbing element in the minds of the people. Many times they seem to think that, as this power is of the spirit, the medium ought to give his or her services for little or naught, and that it ought to be free. So it ought, we say; and we are looking forward to the time when Spiritualists will organize to the extent that every association will have its medium, both physical and mental, who shall be placed in conditions beyond the possibility of want, care, and financial responsibility. Then when a stranger, who is an inquirer, comes to Boston to make investigations, he can be told to go to the Berkeley Hall Society, where there is a medium for both physical and mental phases, who will give him freely the proofs of his or her mediumship.

Why do we wish this? Because then this monetary matter could not be brought in by the skeptic. This is not the first time, however, in the history of mediumship that a charge has been made, or compensation accepted, for the exercise of this gift. We will go back with you to ancient mediumship, and we shall find at least one instance of the kind. We are told in the Bible that the servant of the Lord, as these instruments were then called, was in Damascus at the time that the king lay very ill. The king said to one of his servants: "Go to the servant of the Lord, and inquire of him if I will recover of my disease." We are told further that the man went, and took with him forty camels' burden of every good thing in Damascus to pay for the answer to this one question—pretty good pay, we think. This was Isaiah the prophet. As we come to Modern Spiritualism, we still find conditions such that the medium giving his or her time to this work must necessarily have compensation; and why not? What are your ministers of the gospel doing? They are giving you spiritual messages from God. What compensation do some of your popular clergymen receive? About twenty thousand dollars a year, thank you; and if modern mediums, the exponents of the Spiritual Philosophy, receive anything more than that, I hope honest investigators will bolt, and not help longer to support them in such luxury. But we hope the time is coming when the light of this truth, which reveals the fact of immortality, which settles the question of life after the death of the body, will not be meted out at a dollar an hour or a dollar a sitting. We hope that the time is not far distant when inquirers will find open doors, through which they may freely pass in their search for light.

The natural attitude of the human mind upon the subject of spiritual manifestations is that of skepticism. Many times in some pretended séance, where garments, lace, wigs and paraphernalia of one kind and another have been used to clothe the mortals in which to represent the forms of spirits as they appeared when on earth, the skeptic, detecting the fraud, becomes suddenly and justly indignant; and, as a natural consequence, he seizes that which his eye has already seized, and finds remaining in his hands a tangible substance. Some one in accounting for this uses the old argument that he entered the séance-room expecting fraud, and he got it—as though that answered the question at all. We say that an honest honest never manufactured a single inch of lace; that an honest honest never covered a medium's head with a wig or a piece of flimsy gauze; that an honest honest may possibly stand in the way of a demonstration of the spirit, but it will never produce the counterfeit—put that down as an honest investigator, and do not be afraid that success as an honest investigator, and the truths which are to be established by Modern Spiritualism are too great for an honest doubt to stand in the way of the progress in this direction which man is bound to make. Every doubt throughout the ages has been a lever to lift mankind higher. You may take Luther, who doubted long before violating some of the ancient customs, but in his doubting he revealed the pathway of the Reformation. All along down through the history of the race you will find that it was a doubter who introduced every ray of light upon the way, and made the path of progress easier for human feet to follow.

If you are a doubter of spiritual manifestations it is not a wonder. The Church, that has claimed to give you spiritu-

al light, closed the doors of inspiration, of trance, and of every phase of demonstration so tightly that not a ray of light could penetrate the darkness until the spirits determined that, if necessary, they would raise the very thunder-bolts of material noise against this wall of prejudice and superstition that was erected around mankind and holding them in bondage; and they accomplished their purpose. They began to batter against the walls of materialism with such effect they proved that a power greater than itself existed outside of it; that this power and influence was individualized intelligences; that these intelligences once lived upon earth; that they were your loved ones who once walked and worked by your side on earth, who passed out from these experiences, but who sympathized with you, and would still aid, uplift and benefit you, and they have produced these manifestations in order to prove their presence and their love. If you find, as an honest inquirer, a medium who cannot meet your skepticism, go until you find one who can. That is our advice. You will find frail women, little girls, and sometimes men, who are touched by this power. Some can enter your homes clairvoyantly, tell the events and incidents of your life, and describe the faces of friends in such a manner that you cannot dispute what they are able to give you. If you do not find satisfactory results in mental demonstrations, you will find them in physical manifestations, and vice versa.

We know that some one will ask at this point, "What of the physical phase of mediumship known as materialization?" for this has, of all other phases, passed through so much and had so much attached to it, that a certain stigma rests upon it at the present time. Our answer is this: Materialization is in accordance with nature's universal law. Such being the case, do you not suppose that wise spirits can make use of that law to present a form in appearance like that once worn by the spirit in the mortal? We ask it as a possibility. Does it not seem among the things possible that intelligences who have lived centuries in the spirit-world, who have passed through experiences there which must have given them wisdom far exceeding that of the most learned of earth, may have become possessed of a knowledge of the chemical qualities constituting matter, by the use of which materialization is possible, and they, making use of this knowledge, temporarily gather enough of those elements to present a form? The artist takes a brush, some paints and a canvas, and with these produces a faithful likeness of your face. How does he do it? By manipulating certain chemicals which he understands produce certain effects. Another artist takes a quantity of clay, and molds and fashions a form representing your own. How has he done this? He has gathered certain elements and placed them in proper relations to produce a form like that which you wear. Now supposing the artist is possessed of sufficient skill to breathe into that form the quality of life temporarily, and it moves, comes up to you for a moment and then fades away, what would it be? Simply a materialization.

These flowers upon the desk by my side have gathered, by this subtle law, every part of their present covering in the past few months. They have been holding a materialization séance. They have had twelve hours of darkness and as many of sunlight each day. They have used the sun's rays to paint the face of the lily, and to deck the cheek of the rose. They have used the hours of darkness for quiet concentration of those forces that are more abundant in the calm hours of the darkness and stillness of Mother Earth. They have used these without intelligence. Imagine, then, the intelligence of the spirit, and you have the possibilities.

Some one says, "I do not believe these statements." You are not obliged to, thank you. Do you believe in the Bible? Let us go back to the Mount of Transfiguration, where Jesus was so transfigured that, in his whiteness and brightness, his disciples could scarcely look upon him. Two spirits were by his side, who had passed from the earth thousands of years before. One was Elias, who had been translated, and the other was Moses, who had died, as the record tells us, and been buried. He did not even reach the Promised Land, beholding it only from the distance. From our point of observation in the spirit-life, we should say that he was not satisfied with his earth-work, and came back to aid Jesus of Nazareth. We believe it was possible for Moses and Elias, as attendant spirits of this medium, to transfigure him and reveal themselves in materialized forms by his side to the waiting apostles below. We are told that their delight was so great that they said: "Let us build three tabernacles; one for thee, one for Moses, and one for Elias." This is a materialization and transfiguration séance that you are obliged to accept or give up your Bible. If you accept this as a fact, you must accept our modern manifestations, or give no credence to human testimony. How do you know that Jesus was transfigured? How do you know that Moses and Elias stood by his side? The witnesses are the writers of the gospels, who lived centuries ago. There are now new disciples, who are giving just such revelations to-day. You will not accept their testimony at all, but after they have been dead eighteen hundred years, they will be believed in. Take your theology, take your inspiration of the past, take your history contained in ancient volumes if you like it better; we like living revelations, living inspirations, actual experiences which are taking place to-day.

The natural requirement of the present age of skepticism is what are termed scientific conditions. What are they? They are hard to define. Every one has his own idea of what they ought to be. Nevertheless it is conceded by all that there are scientific means by which we can be demonstrated beyond a doubt the *act* we claim. Now the question is, can this be done? We answer yes, it can; and the requirements of the honest investigator in every instance are that it shall be, and we believe it is his right and privilege that the fact shall be so demonstrated. We think just now of the mediumship of Charles H. Foster. You remember him, and the physical manifestations that occurred, together with those of a mental character, through his instrumentality. The skeptic raps at the door. Foster meets and greets him, calls him by his given name, and says, "You, mother, child, or friend," as the case may be, "is here," and tells the name of the spirit, not stopping to inquire whether the man is a skeptic or not.

Oh! mediums of to-day, guard on the armor of your might, which is the power of the spirit. Have faith in that, and less fear of mankind. Stand up in the dignity of the great possession which is yours, and fear not, for victory is on your side.

We have given two discourses on the subject of "Mediumship," but much more might be said. Many points have been left untouched, and it has been impossible for us to do anything like justice to numerous others. There is time for but a few words more of advice:

Some of you are awakening to a realization that you possess what we term mediumistic powers. You are asking, "What shall I do? What may I do to assist the spirits in the work of my development?" We answer every one, Move cautiously. You are working with the subtle potencies in your own body, as well as with the universe; and you are, maybe, calling to you intelligences of every class. In what respect ought you to be cautious? Do not turn in every direction, and look everywhere for assistance. Be patient. Do not send here and there to every one who may claim to aid in this direction. Some might be of advantage to you; others not. We have no disparaging remarks to make about those who advertise their work in this way, for it is a legitimate business; but we tell you this: If there are within you the requisites of mediumship, which are, as we have said, certain chemical qualities of your physical organism, together with certain attributes of the mind, which ought to be dwelt upon, but which time forbids, your development will be brought about by natural processes. Wait patiently; do not hurry, but let the spirits do the work as they think best. Our best mediums have been guided in their development often by the advice of their spirit-friends alone, and marked results have followed. We would say further to every one: The one thing perfectly safe to do is to sit a little while every day of your life quietly alone, asking your spirit-friends to do something for you. Give them an opportunity by going into thy closet in secret, and they who will never fail to see thee in secret will reward thee openly.

At the close of the address, the guides of Mrs. Lillie gave utterance to the following poetic improvisation:

UPHILL.

Are you faint and weary, pilgrim, toiling along life's way?
Are the burdens all too heavy which you bear along life's way?
Does it seem to your poor spirit that you'll never reach the height,
Where your eyes are gazing ever, with an inward soul-delight?
Then may angels draw near, and tell you that the spirit sphere
May point the way still clearer to the brighter spirit sphere.
Is it uphill, pilgrim, struggling wearily each day
Onward o'er the path of progress, anxious thus to make your way?
Yes, I know it's upward stepping, climbing all the dreary time,
Till you reach, through upward climbing, that bright height, pure and sublime.
So, though thou art heavily burdened, tollsome wanderer here below,
These may be God's ways and footsteps to the highest, do not you know?
In the path of upward progress, feet are climbing day by day;
Often uphill seem its windings, on our weary earthly way;
But they lead to other summits, further onward for the soul,
And will be the easier walking if we keep in sight the goal.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not accept the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come substantiated by the name and address of the writer.

Newspapers sent to this office containing matter for inspection should be marked by a line containing matter for the article or articles.

Banner of Light.

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All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to JACOB B. RICH.

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

We shall print next week No. 15 of Dr.

F. L. H. Willis's sterling series "THE SPIRITUAL FACTS OF THE AGE"—which he has for

some months past been contributing to THE

BANNER "The Apostolic Fathers, and the

First Three Centuries of the Christian Era," is

the title of the forthcoming installment.

A Religion for a Nation.

Rev. Dr. Lyman Abbott discusses in the De-

cember Century the interesting and important

question: "Can a Nation have a Religion?"

He sets out with the broad and candid decla-

ration that he does not think the Constitution

of the United States is a proper place for the

insertion of a system of theology or even an ar-

ticle of religious belief, however simple; he

holds that the function of a constitution is to

define and limit the powers of the various de-

partments of government, not to declare the

religious belief of the people who constitute

that government. The question he raises is,

not whether the individual citizens who con-

stitute the nation should be religious individ-

uals, possess religious beliefs, be controlled in

action by religious principles, or whether they

should be controlled in their political action

by the same religious considerations that gov-

ern them in their private lives; but whether

the nation, as a nation, should have a religion,

and whether the political separation of church

and State involves the separation of the nation

and religion.

In other words, after reading Dr. Abbott's

article, he seems to ask if the nation can have

a religion without upholding any known form

of its organization. For ourselves, we confess

we cannot appreciate the supposed substance

of the question, without crediting it wholly to

the individual citizens composing the nation.

Dr. Abbott, however, persistently strives to

maintain that it is possible for the nation as

such to have a religion, above all individual

considerations, yet without acknowledging

that religion by which it may be recognized,

and even without the distinction of an appella-

tion. How does he do it? Every reader will

at once inquire. Simply by putting morality in

the place of religion, and having the nation

practically acknowledge it by the steady pur-

suit of moral aims and ends as the chief object

of all national life and legislation. This, in

fact, only brings things round to the position

openly taken by Dr. Abbott's predecessor in

Plymouth Church—Henry Ward Beecher—that

morality is the foundation of all religion, and

that religion could not exist without it.

To show that Dr. Abbott puts morality for

religion in the discussion he raises, we need

but to instance the points he recites and ex-

pands in the line of his argument. He sets out

with saying that the questions confronting the

American people are questions to be deter-

mined on religious principles—"they are not,"

—to use his own words—"questions of expe-

rience, but of moral principle." Events ask the

nation—"what is right?" In answering says Dr.

Abbott, "it formulates to that extent a religious

faith, and incorporates that faith in its or-

ganic law." He even calls the Declaration of In-

dependence "essentially a declaration of reli-

gious faith." He calls the War of the Revolution

"the declared faith of our fathers," "as em-

phatically a religious faith as that of the Council

of Nice or that embodied in the Athanasian

Creed." In like manner he regards the great

questions which confront the American Re-

public to-day as essentially religious questions.

They ask the nation—what is duty? Among

these questions he recites the Temperance

question, the Indian question, the Negro question, the Labor question, the Prison Reform question, the Public School question, the Woman Suffrage question, and the Tariff question, all of which he terms "essentially religious questions." Why? Because the writers and speakers who discuss them address themselves "to the conscience of the nation."

But what can a national conscience be that is not composed of the united consciences of the individuals composing the nation? Surely, there can be no national life save in and through the joint lives of its individual members. But Dr. Abbott says these problems cannot be solved merely by individuals acting religiously. He says "they can be solved only by the religious action of the nation in its na-

tional capacity." But individuals personally taking a pledge of total abstinence does not solve the Temperance problem. The Indian and the Negro question cannot be answered by individual philanthropy or by missionary societies. He insists that these and all the rest are religious questions. Perhaps we shall best state Dr. Abbott's contention by extracting his own comprehensive conclusion from the text of his article: "Not only in deciding these questions must the individual be controlled by religious principles, but their decision incorporates in the nation a religious principle." He does not find any more than we can the nation outside of and separate from the individual. It is united individual morality that constitutes public morality, which in turn finds expression in legislation. No laws can be practically administered and executed that are beyond the reach and out of the limits of the prevailing public opinion. To this all individual citizens continually contribute.

At the very next step Dr. Abbott admits that "the decision of the aggregate of these questions gives to the nation's life a moral tendency, and to its personality a moral quality." And again: "A State is made religious not by incorporating a creed in its written constitution, but by such a habit of national life as develops a type of national character." That is his definition of national, as distinguished from individual, religion. All the problems of our national life, he says truly, are parts of one generic problem. How shall we develop a brotherhood of man? This is the problem given us to work out. He says it is "essentially a religious problem," and that "no nation can solve it without a religion"; that its solution will be in the profoundest sense a religious act, and the result of that solution will be in the profoundest sense a religious nation. The brotherhood of man, says he, is as truly a religious conception as the fatherhood of God. If we are all brethren, it is because we have one Father.

Dr. Abbott's reasoning seems to be all in a circle. The old theological conception of religion and religious life is not yet wholly eliminated from his mind. He holds the function of religion and the function of the nation to be identical, so far as they both aim to restrain men from evil courses, and to redeem men from evil influences and habits; that the highest function of religion and the fundamental function of the nation is—moral cure. Only with this difference, that the nation aims to cure men of vices dangerous to society, while religion aims to cure men of sin—as defined by theologians—as well. Then, let us ask, how is he going to convert a purely external government into a government that shall cure men of sin? That we do not conceive to be the end of government at all.

School in a Theological Training

School.

Rev. Dr. Briggs of the Union Theological Seminary is apparently making no end of trouble for the Presbyterians, and provokes the open and bitter attacks of the secular-religious press, of which the New York Mail and Express is a chosen representative. It seems that Professor Stearns of Bowdoin College, at Brunswick, Maine, had positively declined the chair to which he was invited in the Union Theological Seminary, and that was enough to set the Mail and Express agoing on the subject of heresy in the Seminary. "Any honest man, in the present muddled condition of theology in that Seminary, would do the same," says that journal. It declares that "he could not be invited to a chair there, unless he agreed with the revolutionists as represented and headed by Dr. Briggs." And it accuses Dr. Briggs of teaching a very different theology from that which the Seminary was instructed to teach.

Without going too far into the merits of this fraternally malignant theological discussion, we will take occasion to refer to but a single point in dispute. "Dr. Briggs believes in redemption after death; that is, unscriptural," says the pious Mail and Express. "Dr. Briggs believes that, out of the distorting and distorted memories of the damned in hell, a gospel may be formed in that region which the lost may thereupon believe and be saved; that is, unscriptural, fantastic and harlequinish," says the all-knowing Mail and Express. "Dr. Briggs believes that after he gets to heaven himself God will offer him the chance to save the whole collection of lost spirits, provided he will be willing to go into that world and suffer the torments of the damned with them, and that he will accept the offer and do it and save them; and that is unscriptural," says the dogmatic Mail and Express. Finally, it remarks that "Dr. Briggs is a visionary; he thinks it is reserved to him to do a work of salvation, at which the Saviour, the glorious Son of God, failed, and that he will be able to save those whom Christ could not save! And all that is unscriptural. Any man who holds such views is unfit to be a professor in the Union Theological Seminary; no one can tell what he will teach, and the quicker he leaves the Seminary the better for it, for the students, for himself and for the public. If he does not leave, the students ought to leave."

To which we can but add—"Of such is the kingdom of heaven," in their own self-satisfied judgment. Could there be a greater travesty on the spirit of Christ? Who would wish to fall into the tender mercies of an association of men endowed with such a temper—narrow, bigoted, malignant, unforgiving, revengeful? How well these self-appointed judges of the merited destiny of the majority of their fellow-beings do love to utter their maledictions and thunder their threats! They seem to think that a wholly benevolent Creator and loving Father takes more delight in inflicting torture on the great body of his children than he can possibly take in dispensing his favors to a selected few who, at the best, and by their own ostentatious confession, are no better than the very worst.

Now why should anybody object to another's sharing the torments of the so-called damned, if by that means he may be able to rescue them from their suffering? These theological wildcats seem to think it a crime to so much as sympathize with the damned. Nay, more and worse, they seem to be jealous of losing a part of their own expected heavenly pleasures, if they are not to be treated to the relentless sight of the damned to their torments from the safe parapets of heaven. What blasphemous conceptions of a good All-Father! Who, with a heart of human sympathy in his bosom, could accept a theology so narrow and rigid, so in-

human and devilish? Is it any wonder, in this age of knowledge and inquiry, that the foundations of such outrageous creeds, pretended to have been originated in the spirit of a loving Christ, are fast crumbling away before the power of a clearer illumination, and the silent assaults of a developing humanity?

What is punishment for, in any case? If it is sheer revenge, then it can no longer be called punishment. If it is monstrously disproportionate to the offense, eternal punishment for temporal error and sin, then it no less ceases to deserve the name of punishment merely, and must necessarily take the right name of malignant revenge—a malignancy of such depth and height as that no mortal conception can begin to reach its limitations. But on the other hand, if it be punishment only, it is perfectly plain that it must be proportioned in point of duration to the character of the offense, and on the very first symptom of repentance must be promptly relaxed. Therefore, its office is reformation, and that only. Repentance is the fruit of experience, and can be no other. When experience satisfies us of the mistake in going further in a wrong direction, it has done its allotted work. Punishment, too, is self-inflicted, and cannot be administered at all until experience has taught the fact that continuance in one direction is wrong and in the opposite direction is right. Now just as soon as that important stage of human progress is reached, whether in this world or a future one, why should not punishment relax with the determination to pursue the right and forsake the wrong? Yet this satanic theology teaches that God puts on the lash all the harder the more his poor creatures sorrow and repent.

Christmas.

This dearest and eldest of all the Anniversaries observed by the human family, is the one that fitly closes the calendar year. Yet in the true spiritual sense it begins the year rather than ends it, since it commemorates the birth of one who taught the world entirely new principles of life and conduct to mortals, love to God and the neighbor. Could society be established on those two simple but profound of principles, we should not have to think of heaven as some other place than where we are or a state very different from the one we are in.

Tradition and custom have combined to clothe Christmas with associations that grow greener every year. That is because they have their root in innocence, and restore the scarred old world to its childhood age again. We are all young together at Christmas time. The atmosphere is perfumed with the incense of love. Forgiving charity hides all our faults. Neither envy nor hatred rankles in the heart.

The free giving of gifts marks the time with its symbolic significance. In that way the universal feeling proclaims itself, and its contagiousness runs from heart to heart. On Christmas Day it is the giver who receives the meed of happiness. What a profound lesson does it not teach, namely, that we get the most in thinking of others rather than ourselves. No one can possibly err in the direction of sacrifice. That seems to be the fundamental condition of the soul's health and consequent growth and expansion.

What more appropriate offering can we present to all the readers and friends of THE BANNER than a hearty wish for what the Christian world has agreed in calling a Merry Christmas—which we now do in all sincerity and out of a gratefully fraternal heart? Merry, because all thoughts of selfishness are banished from the breast. Merry, because the heart renews itself in the gay innocence of childhood. Merry, because all is bright and cheerful around, and corroding care has for the time fled, and life is young and new, and gladness shines in all faces, which are the mirror of the spirit.

Marvelous Manifestations of Spirit

Power.

So pronounced the Golden Gate, of San Francisco, Cal., regarding some remarkable phenomena recently occurring in that city. Dr. D. J. Stansbury informs us that he is acquainted with all the parties, and that he can confidently vouch for the report which we here append from the columns of the above-named journal.

"We have often had occasion to speak of Mrs. J. Whitney as a remarkable trance test medium for the manifestation of spirit-intelligence; but we never supposed, neither have her nearest friends, that she possessed psychic powers of a physical character. She did not believe it herself, and no one could have been more surprised than she at an event which occurred in her presence on Monday evening last.

Mr. George White, the capitalist, whom Mrs. Whitney, a few years ago, through her guides, brought back to life from the very jaws of death after six regular physicians had declared it impossible for him to live at all, account of which was published in the Golden Gate not long ago, may naturally be supposed to be something of a Spiritualist. His belief in Mrs. Whitney's psychic powers is almost unbounded.

A few months ago George White received a visit from a brother, Perry White of West Virginia, who, after spending some months with his brother on his Northern estates, came to this city last week on his way to his Eastern home. George came with him a devoted Presbyterian, and with a devout Presbyterian. Of course he took no stock in his brother's faith, at least not until after holding, at George's suggestion, a séance with Mrs. Whitney. She gave him test after test of the most positive character—names and incidents known only to himself—until he was greatly astonished, to say the least.

George now conceived a scheme to over-throw his brother with proof and send him back to the East a pretty badly shattered Presbyterian. So the brothers, at the residence of a niece on Sixteenth street, privately agreed that Perry should place a large pocket-book, with its contents intact, in a trunk, carefully lock the trunk, and keep the key. They then repaired immediately to Mrs. Whitney's residence at the Van Ness House, about eight blocks distant, and without making their purpose known to any one, arranged with her for an immediate séance. She consented, the rooms were thoroughly searched, the doors locked, and the room partially darkened.

Mrs. Whitney was immediately entranced by "May Flower," her little Indian control. Perry White then requested her to go to the place named, get the pocket-book, and, if possible, bring it to him. She consented to try, was gone a short time and returned; and although she described the book accurately, naming several papers it contained, including a certain note which the owner did not know was in the pocket-book, said she was unable to bring the book. She was persuaded to request other guides of the medium to assist her and try again. She did so, and in less time than it takes us to write it, the book touched Perry White's knee, and a moment later was placed in his hands by what appeared to be a human hand. Mr. White was completely dumfounded, and nearly prostrated by this marvelous demonstration of occult power. In the book was found a pleasant message addressed to the owner, and signed by one of Mrs. Whitney's guides.

The effect upon the medium was alarming to

her husband and the brothers. Her entrance was so profound that they were unable to restore her to her normal condition; and she remained in the trance until the following morning, when she came out all right, knowing nothing whatever of what had happened.

Hon. Eliphalet Trask.

The distinguished and venerable ex-Lieutenant-Governor of Massachusetts, recently passed to spirit-life from his home in Springfield at the advanced age of eighty-four years. Mr. Trask, as a staunch reformer of a most pronounced type, has been well known throughout the State. His activity in the temperance cause, as well as his prominence in the abolition movement of a generation ago, brought this invincible man into public notice. Of his connection with the trouble many years ago in Springfield when Mr. George Thompson, the noted English anti-slavery reformer, was hung in effigy in that city for daring to publicly advance his progressive views upon the rights of man, the Springfield Homestead speaks as follows:

The extended sketches of Mr. Trask's life which have appeared might be still further increased by incident and anecdote, so full was his life of action and interest. That he was hanging in effigy, as stated in this paper, is a mistake. These stirring days of abolition agitation brought this man's force of character and quick decision into play in a way which gave rise to the story. It was George Thompson, the English abolitionist, whose effigy swung from the gallows still standing on Court square opposite the Chiopee bank, and not the effigy of Eliphalet Trask. But the latter man was connected with the famous affair which stirred the town to its very foundation. It came about in this way. A small debating society, which numbered among its members Rufus Elmer and Dr. Church and other well-known people, invited this Thompson, who was an ex-member of Parliament and a man of surpassing eloquence, to lecture in this city upon East India, a country which he had visited to investigate the slave traffic of the East India company. The least symptom of anti-slavery feeling in Springfield stirred up a hornet's nest. Maj. Ripley, superintendent of the Armory, and Master Amory, a member of the Armory, and a few others of this subject might endeavor their chances in Congress for good appropriations for the local Armory, that they set about immediately to kindle a feeling against the Thompson lecture. They succeeded notably. On the day set for the lecture, which was Saturday, a howling mob, with fire and drum, marched the streets of the town, threw rotten eggs at the windows of the Thompson House, where Mr. Thompson was stopping, and succeeded in preventing the delivery of the lecture. The next morning, as the good people of Springfield wended their way to the old First church, an effigy of the lecturer dangled from the top of the steeple. Mr. Trask, who had ordered the figure cut down immediately, but the excitement was not over. The anti-slavery people engaged a room on Sanford street, and on Monday forenoon Mr. Thompson and Wendell Phillips addressed the meeting, which could be crowded into the room. The very man who beat the drums in Saturday night's mob was there, and among others was so eager to hear more from the famous Englishman that he called repeatedly for him, and Wendell Phillips repeatedly reminding the company that they should have heard him Saturday night when he was advertised to speak. The meeting organized with a chairman and several vice presidents, including young Eliphalet Trask, who was chosen on this occasion to read the report of the meeting. He had opened the Universalist church (which he almost owned) to abolitionist meetings when other churches were closed against them. This brave stand for free thought and free discussion had been taken in the favor of the abolitionists, although he had not announced himself such. A committee of prominent citizens, who feared his influence, visited him after the Thompson meeting and asked him to sign a document in which he would retract his sanction against his will that he was appointed a vice president of this anti-slavery gathering. Although he did not attend the meeting, and knew nothing of the use of his name there, the stalwart young man thundered "So!" and his virtuous retreat. One of the first results was the removal by Maj. Ripley of all the Armory patterns from Trask's foundry, where considerable Armory work had been done. Thereafter Maj. Ripley and his wife, F. T. Ripley & Co., left the Hill. This episode served to bring young Mr. Trask into a prominence from which he never receded. He soon became an abolitionist, and in the famous contested election in 1851 he was the only elector who voted because he was the candidate of both whigs and free-soilers.

Those were stirring times such as tried men's souls and brought out the fire of liberty that had smoldered, awaiting the fanning breath of opposition and ostracism that was needed to call them into life and action. Those days have passed, and the names that had once been greeted by derision on the part of the thoughtless masses, are now honored and respected by the whole world. Such men as George Thompson, Wendell Phillips, Charles Sumner and others can never be forgotten. Their deeds will live as long as human hearts shall beat with sympathy for mankind, when those who in the long ago derided and insulted them shall be forgotten.

"Banner Correspondence."—Under this heading the present week, E. W. Gould speaks highly of the work wrought the current month by Miss Jennie B. Hazan, in St. Louis, Mo.; P. Muhlhauer of Cleveland, O., bears witness to his satisfaction of the verity of the materializing phenomena witnessed by himself and wife in presence of Mrs. Effie Moss; the veteran Warren Chase of Cobden, Ill., has a word to say in the way of historic reminiscence; a Fort Worth, Tex., correspondent invites to spiritual aims; one who writes from Westboro, Mass., endorses the platform work of Marguerite St. Omer; from Indianapolis, Ind., comes a card of thanks to F. T. Ripley, and S. N. Fogg of Wilmington, Del., tells the story of some remarkable incidents in the medial experience of a resident of that place.

"The Golden Gate, San Francisco, Cal., terminated its weekly issues with that of Dec. 13th, and is hereafter to be published as a monthly, under the editorial management of Mrs. Mattie P. Owen. Mr. Owen, who has conducted it upward of five years, retires, having accepted the position of editor and manager of the San José Daily Times. Mr. Owen has our best wishes for success in his new field of literary labor.

On another page of this issue of THE BANNER we republish a card appearing in the Boston Investigator, in which all connected with that establishment express their desire for the speedy restoration to health of its veteran publisher, Mr. J. P. Mendum. We also trust that Bro. Mendum may yet be able to resume the work he has so courageously carried on in the past.

Jennie Leys writes: "I want to assure you that every cruel word pronounced against THE BANNER only multiplies its friends, and intensifies their sympathy and regard for its editor. The angels love and bless you for your fidelity to the Cause."

We shall print next week an account of the lecture (her first) on the Spiritual Philosophy which Miss Abby A. Judson—daughter of the great Baptist missionary, Rev. Adoniram Judson—delivered recently in Minneapolis, Minn.

For the choice flowers which decorated the "Christmas" séance at the Banner of Light Free Circle-Room, we are indebted to Dr. D. J. Stansbury, now in California, to whom our special thanks are returned.

A SPECIAL OFFER.

We offer a series of CASH PRIZES to the four persons who send us the largest number of new yearly or six months' subscribers to the BANNER OF LIGHT before the 1st of June, 1891. The prizes will be rated as follows:

FIFTY DOLLARS to the person sending us the largest amount of money for new yearly and six months' subscriptions; TWENTY-FIVE DOLLARS for the next; FIFTEEN DOLLARS for the next; and TEN DOLLARS for the next.

Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritual paper in the world—a journal of eight pages, that for \$2.50 per year, or \$1.25 for six months, presents weekly a large amount of matter of the greatest importance to the spiritualistic public. The work of the platform, the press, and the séance-room, and the productions of scientific and literary minds in our ranks, are found in THE BANNER from week to week, so that the news of the spiritualistic world may be readily condensed from our columns.

Persons who contemplate competing for the above-named cash prizes will please inform us of the fact, and we will forward them printed blank forms to be filled out when forwarding the subscriptions secured. Specimen copies of THE BANNER will be furnished gratuitously whenever desired.

"Outside the Gates."

A new edition of the splendid book bearing the above title, written by the guides of THE BANNER medium, Mrs. M. T. Longley, contains five hundred and fifteen pages of solid reading matter, comprising Stories, Sketches, Tales of Life and Conditions in the Spirit-World, with other information of the after-life—told in a very attractive style.

Those who ask why spirits are not more definite in their communications to mortals concerning the spirit-world, its localities, surroundings, inhabitants, forms of government, schools, employments and social methods, would do well to give this work a careful perusal.

It is handsomely bound in cloth, with symmetrical picture in gilt upon its face. An elegant gift-book for the Holidays; and a work that should be in every home. For sale at this office. Price \$1.25, post-paid.

Boston's Fire Alarm.

The fire-alarm system of Boston was the joint invention of Dr. W. F. Channing and Prof. M. G. Farmer, both of whom are now living. The system was put in operation April 28th, 1852, and was the first electric fire-alarm system in the world.—The Evening Record.

And we may add, with a full knowledge of the fact, that Dr. Channing frequently held sittings with Mrs. Hayden, then of this city, one of our oldest trance mediums (who passed to spirit-life recently from New York City), when the spirit Benjamin Franklin controlled and told the Doctor, while they were conversing upon the subject of electricity, that it would prove a practical thing if he could establish the system now in vogue. He did so, and then presented his invention to the city of Boston.

Notice to Local Speakers.

Parties residing at points more or less distant from Boston frequently apply in great haste at the Banner of Light Establishment, at the latter part of the week, desiring to secure speakers for the coming Sunday.

It would, in view of this fact, be a great accommodation to us, if those Spiritualist speakers or platform mediums—residing in this city or its suburban districts—who hold themselves ready for such work, will send to this office their correct addresses, to be filed for reference at such times as above noted. This is important.

In our issue for Nov. 22d we adverted to the widely-advertised anti-consumption "discovery" by Dr. Koch, and took occasion to express our doubts in the premises. We now note that many of the regular medical fraternity are at the present time swinging over to the "doubtful" side regarding the practical value of the new system. Even the inventor himself is reported to be "weakening" in his confidence—the lymph acting fatally in some cases, and in others becoming inert through even the delay incident between preparation and use.

BALTIMORE, Md.—Eugene Cook (south-east corner Baltimore and Calhoun streets) writes that he has a large hall over his store which he would be happy to devote to Spiritualist meetings, if he knew the proper party. There are now no public gatherings of this kind in the western part, though such are held in the middle and far-eastern sections of that city; and he feels confident this would prove a good opening for a first-class test or business medium willing to locate in Baltimore. He can be addressed as above for further particulars.

Won't there be a jolly time on Christmas Day when the sixty odd Spiritualist children of this city who attend the Sunday school view the CHRISTMAS TREE at America Hall, 724 Washington street, and receive the numerous presents in store for them? We shall publish a full account of the proceedings in next week's BANNER.

George Drexel (Vice-President of the local society) writes us from Louisville: "We Spiritualists here in old Kentucky are very prosperous and are making good progress."

Read Dr. J. M. Peebles's account of a séance he attended in San Antonio, and his comments in regard to it, with which we fully agree.

Sir William Thomson has been elected President of the Royal Society, in succession to Sir George Stokes. The election came off yesterday, when also the Darwinian medal was awarded to Professor Alfred Russel Wallace. This is the first occasion on which the medal—one of the proudest distinctions in science—has been awarded. Everybody who knows anything is aware that of all men living Professor Wallace is most entitled to this honor. He and Darwin were working simultaneously, though unknown to each other, on the same lines, toward the same conclusions. If "Darwinism" had not been founded by Darwin, it would have been founded by Wallace.—The Echo, London, Dec. 2d.

Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 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1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667, 1669, 1671, 1673, 1675, 1677, 1679, 1681, 1683, 1685, 1687, 1689, 1691, 1693, 1695, 1697, 1699, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 1785, 1787, 1789, 1791, 1793, 1795, 1797, 1799, 1801, 1803, 1805, 1807, 1809, 1811, 1813, 1815, 1817, 1819, 1821, 1823, 1825, 1827, 1829, 1831, 1833, 1835, 1837, 1839, 1841, 1843, 1845, 1847, 1849, 1851, 1853, 1855, 1857, 1859, 1861, 1863, 1865, 1867, 1869, 1871, 1873, 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1915, 1917, 1919, 1921, 1923, 1925, 1927, 1929, 1931, 1933, 1935, 1937, 1939, 1941, 1943, 1945, 1947, 1949, 1951, 1953, 1955, 1957, 1959, 1961, 1963, 1965, 1967, 1969, 1971, 1973, 1975, 1977, 1979, 1981, 1983, 1985, 1987, 1989, 1991, 1993, 1995, 1997, 1999, 2001, 2003, 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, 2021, 2023, 2025, 2027, 2029, 2031, 2033, 2035, 2037, 2039, 2041, 2043, 2045, 2047, 2049, 2051, 2053, 2055, 2057, 2059, 2061, 2063, 2065, 2067, 2069, 2071, 2073, 2075, 2077, 2079, 2081, 2083, 2085, 2087, 2089, 2091, 2093, 2095, 2097, 2099, 2101, 2103, 2105, 2107, 2109, 2111, 2113, 2115, 2117, 2119, 2121, 2123, 2125, 2127, 2129, 2131, 2133, 2135, 2137, 2139, 2141, 2143, 2145, 2147, 2149, 2151, 2153, 2155, 2157, 2159, 2161, 2163, 2165, 2167, 2169, 2171, 2173, 2175, 2177, 2179, 2181, 2183, 2185, 2187, 2189, 2191, 2193, 2195, 2197, 2199, 2201, 2203, 2205, 2207, 2209, 2211, 2213, 2215, 2217, 2219, 2221, 2223, 2225, 2227, 2229, 2231, 2233, 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3563, 3565, 3567, 3569, 3571, 3573, 3575, 3577, 3579, 3581, 3583, 3585, 3587, 3589, 3591, 3593, 3595, 3597, 3599, 3601, 3603, 3605, 3607, 3609, 3611, 3613, 3615, 3617, 3619, 3621, 3623, 3625, 3627, 3629, 3631, 3633, 3635, 3637, 3639, 3641, 3643, 3645, 3647, 3649, 3651, 3653, 3655, 3657, 3659, 3661, 3663, 3665, 3667, 3669, 3671, 3673, 3675, 3677, 3679, 3681, 3683, 3685, 3687, 3689, 3691, 3693, 3695, 3697, 3699, 3701, 3703, 3705, 3707, 3709, 3711, 3713, 3715, 3717, 3719, 3721, 3723, 3725, 3727, 3729, 3731, 3733, 3735, 3737, 3739, 3741, 3743, 3745, 3747, 3749, 3751, 3753, 3755, 3757, 3759, 3761, 3763, 3765, 3767, 3769, 3771, 3773, 3775, 3777, 3779, 3781, 3783, 3785, 3787, 3789, 3791, 3793, 3795, 3797, 3799, 3801, 3803, 3805, 3807, 3809, 3811, 3813, 3815, 3817, 3819, 3821, 3823, 3825, 3827, 3829, 3831, 3833, 3835, 3837, 3839, 3841, 3843, 3845, 3847, 3849, 3851, 3853, 3855, 3857, 3859, 3861, 3863, 3865, 3867, 3869, 3871, 3873, 3875, 3877, 3879, 3881, 3883, 3885, 3887, 3889, 3891, 3893, 3895, 3897, 3899, 3901, 3903, 3905, 3907, 3909, 3911, 3913, 3915, 3917, 3919, 3921, 3923, 3925, 3927, 3929, 3931, 3933, 3935, 3937, 3939, 3941, 3943, 3945, 3947, 3949, 3951, 3953, 3955, 3957, 3959, 3961, 3963, 3965, 3967, 3969, 3971, 3973, 3975, 3977, 3979, 3981, 3983, 3985, 3987, 3989, 3991, 3993, 3995, 3997, 3999, 4001, 4003, 4005, 4007, 4009, 4011, 4013, 4015, 4017, 4019, 4021, 4023, 4025, 4027, 4029, 4031, 4033, 4035, 4037, 4039, 4041, 4043, 4045, 4047, 4049, 4051, 4053, 4055, 4057, 4059, 4061, 4063, 4065, 4067, 4069, 4071, 4073, 4075, 4077, 4079, 4081, 4083, 4085, 4087, 4089, 4091, 4093, 4095, 4097, 4099, 4101, 4103, 4105, 4107, 4109, 4111, 4113, 4115, 4117, 4119, 4121, 4123, 4125, 4127, 4129, 4131, 4133, 4135, 4137, 4139, 4141, 4143, 4145, 4147, 4149, 4151, 4153, 4155, 4157, 4159, 4161, 4163, 4165, 4167, 4169, 4171, 4173, 4175, 4177, 4179, 4181, 4183, 4185, 4187, 4189, 4191, 4193, 4195, 4197, 4199, 4201, 4203, 4205, 4207, 4209, 4211, 4213, 4215, 4217, 4219, 4221, 4223, 4225, 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