# BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

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## The Spiritual Rostrum.

### My Experiences in Spiritualism.

**A Lecture Delivered July 6th, 1890, in the Horticultural Hall, Melbourne, Australia,**

**BY MRS. T. HARRIS.**

*Dear Friends:* I have no wonderful experiences to relate this evening, no strange, weird story of supernatural intercourse with unseen powers to thrill your souls with awe, or anything uncanny to relate of my relationship with the spirit-world. Only the very commonplace record of an every-day, ordinary life, a life so simple and secluded that any one might experience the very same; indeed, all who are here present can have for their own the very same sweet, beautiful communion if they will. I do not speak egotistically, or wish to place myself upon an exalted platform of spiritual experience. I only wish to give you an answer to the oft-repeated question: "Of what practical use for every-day life is spiritual communion? What can its teachings do to alleviate earth-life's sufferings, or strengthen us under life's temptations?"

It is a mistake to look upon spiritual communion as only a beautiful ideal, or to think of our spirit-friends as being separated from us by a gulf of illimitable space that can only be spanned by the bridge of death. Are we not also spirits clad in mortal form? Are not our thoughts also vested with the power to traverse space, and can either time, space or death separate us from those we love? Oh! my friends, we know that we also are immortal; that we may have our conversation in heaven even now, if we will, because we too are spiritual beings, possessing the strange occult power of psychic force, which, if developed, allows us the sacred privilege of continually communicating with intelligences from the great world of light, love and wisdom that stretches far away beyond the confines of eternity.

We have missed so much happiness, we have caused ourselves so much distress by refusing to accept the gentle intuitions or impressions of our angel-friends! and looking ever earthward, selfward, we have often groped among the shadows, instead of opening wide the gateways of our souls and letting the celestial visitants in.

So it was with me. I struggled against the light, I would not listen to the music of heavenly thoughts which angel minds strove to impress upon my soul. Brought up strictly in the orthodox faith, I trembled at the very approach of doubt, a questioning thought filled me with dismay; and the idea of my wise, practical, sound-headed husband being influenced by such strange, weird fancies about spirit-communion caused me real and deep distress. I remember the pious horror with which I regarded the various spiritual journals which my husband loved to read, amongst which our *Harbinger of Light* was continually found; how I carefully placed them on an upper shelf, lest any one but he should read them; touched them as lightly as possible, lest they might contaminate me (though I knew nothing of magnetic influence at that time), and strove to turn a deaf ear to every argument my husband advanced in favor of Spiritualism. He, being a physical medium, became deeply interested in all phenomena, and patiently sat for development during many months. But surely there is truth in the phrase, "There 's a divinity that shapes our ends, rough-hew them how we will"; for in spite of my resistance it fell, upon a day, that as I carefully gathered my husband's papers, and lifted them to the shelf, there fluttered out of *The Harbinger* a supplement, entitled "The Little Pilgrim in the Unseen." It fell open on the floor; the title attracted my attention, also the familiar name of Mrs. Oliphant, its authoress.

Surely, I thought, no harm can come to me through her. I will read this "Little Pilgrim."

I took the paper to my room, fearful even lest any one should observe me reading it; and there I remained till I had finished one of the most beautiful accounts of a spirit's first experiences ever penned.

It fascinated me by its purity of expression, the beauty of descriptive eloquence, the natural grace with which the spirit gathered up its life-work, and progressed to higher planes of spiritual thought; all this being so different from my cramped ideas of the future life, gathered from the teachings of the churches, that a new sense of delight thrilled through my mind, and, almost unaware, I became absorbed in the beauty of this expansive thought—progressive life. A cloud seemed to fall from my spirit, and I perceived spiritual things as I had never before done. Subsequent conversation with a lady friend, a true Spiritualist, much helped me, and through her obtaining the loan of many valuable works on Spiritualism, I eagerly investigated the matter, until it became a firm conviction. At last I ventured to take a seat at a table with my husband and a friend., Thereupon I was controlled, and to my astonishment informed afterward that I had delivered my first trance address on the Immortality of the Soul. After that we formed regular circles with a few earnest, sincere friends, and I gradually developed trance-speaking and clairvoyant power.

I remember vividly my first sight of a spirit-form. I was sitting with my child in my arms, in the softening twilight, when I heard three distinct raps upon a bench that stood near. Looking up I saw a hazy light, and, watching it, I beheld its development into a beautiful spirit-form, who was no other than Alcestis the Grecian, my first spirit-guide. She was so lovely, standing there wreathed with white roses, illumined with the soft pale blue light which surrounded her, and beamed from a glistening star upon her forehead, that I almost worshiped her. But she gently spoke to me, calling me "her child," and telling me that she would guide and instruct me, to fit me for a work I had to do for the angel-world and humanity. I loved her then with a trustful, reverential affection, and I have loved her ever since. Earthly friends may grow cold at heart, and disappoint one's fondest hopes; earthly lips may smile while the spirit is not sincere; earthly hands may clasp one in fond caress one day, and presently forget their gaiety; but the angel-friends never do, never will. The beautiful Alcestis has been my faithful friend and guide, and through me to many weary souls she has given words of comfort, thoughts of love, born of her own pure nature. She has helped me through many trials, and instructed me in many difficulties, always faithful, tender and kind.

I next made the acquaintance of my Indian control, "Waka-Wook," (or Bury-the-hatchet,) a name given him by his tribe for making peace. He is a splendid North American Indian, full of magnetic power and spiritual force.

I have heard many mediums speak of the kindness of Indian guides, their magnetic treatment during sickness, their care over a medium while developing, and ofttimes exposed to troublesome influences. But right here I must say—and I know, Waka, good friend, you are present to hear me—that among all my guides and spirit-friends there is not one to whom I owe a deeper debt of gratitude than to my attached Red Brother. In times of severe trial he has supported me by magnetic influence, he has helped me and my children in illness, he has given me mental power for study, he has supported me under severe mental strain, and poured a flood of pure magnetism through my frame.

At the death-bed of my dear husband I saw Waka standing, assisting the spirit to leave the body, calmly and painlessly. When the most celestial strains of music floated through the room, and I saw how beautifully a true Spiritualist could die, I knew that Waka held my trembling hand, and spoke in firm, yet tender accents of his transition. The room was full of spirit-presence. Many loved ones waited to welcome the freed spirit, but Waka kept his post, steadfast and true, a very trusty friend.

I was left with my little ones in great difficulties, but the spirit-friends kindly influenced people to assist me, and I was most wonderfully helped and sustained. There was given me for my comfort through one short year a little angel child, a precious loan from heaven to comfort me in my deep trial. If ever an angel presence floated through the house, it was the soul of little Denty, familiar to many now as my baby control, whose sweet little messages have won him the love of many sitters.

Just six weeks old at the time of his father's transition, he seemed to us like a precious legacy of love, and we called him Denton, because his father had so loved that noble man.

The beautiful Alcestis talked long and earnestly with me long before the child's birth, and we endeavored, as far as possible, to observe the spiritual conditions laid down for our direction.

Spiritually little Denton was born, angel music welcomed his birth, and I often saw the spirit-friends bending over his infant form. He grew, bright and beautiful like a flower of Paradise, a lovely little minister of comfort to our lonely household. Fever came, and when all the other children recovered, little Denty's place was vacant. He had been called by the angels, of whom he was kin. Only one year old, only a toddling, prattling babe, but oh! what an unspeakable joy his presence brought. That sorrow nearly crushed me. Where were all the bright hopes held out by Alcestis to comfort me for the death of his father when he too was removed? My faith in Spiritualism tottered; I trembled as one too sorely tried, for my soul had loved and worshiped little Denty.

Gentle Alcestis bore with me. I saw her clasping the darling in her arms, ascend to the home of love, where in the beauteous Summer-Land my darling lives, loves and learns every day of this beautiful life the lessons of the angel-world. She told me then that his mission to me was to be from the other side, that he would work with me in the cause I loved, but how, when or where, I understood not. When his lovely form lay in its white casket, all strewn with white flowers, I wept as I had never done before, no, not even for his father. But Alcestis comforted me presently. Necessity drove me to immediate action. The other children demanded my care.

Sebastian, my guide, the mate of Alcestis, now asserted his more powerful control, and a sudden energy seized me to obey their behest: give up my home, and with my children go out to a distant colony to work for Spiritualism. So I bade farewell to beautiful New Zealand, my beloved mother, took a last look at the flower-strewn resting-place of my loved ones, and came over to Sydney under an engagement of the Spiritual Association. Tremblingly I stood on the deck of the *Tarawera* with my little ones round me, without money and without scrip, but the ever faithful Waka was by my side, and I fainted not beneath my care, but hopefully followed the direction of Sebastian and Alcestis. I trembled as I stood up to read my first manuscript lecture, written impressionally, in the spiritual meeting held in West's Academy, Sydney. But I *was* helped, more than I had ever dared to hope. Kind friends were given me on every side, foremost among them being Mr. and Mrs. Munro, of Sydney, who so kindly received me in those first days. I gained confidence slowly, and presently the guides requested me to yield to trance, and cast the manuscript away. I was timid, refused to trust myself to their power completely. But I was entranced on the platform, my eyes closed, the manuscript scattered among the people, and at my feet, to compel me to yield to spirit guidance. So was I led step by step, occasionally being allowed glimpses of my dear guides and angel husband to cheer me on my way. After a while I found myself perfectly conscious on the platform, as though standing beside myself, listening to the inspirations of the spirit-friends.

Many of the poets and authors I loved visited me from time to time, writing through my hand poems and stories, articles and lectures which have appeared in various journals, especially in our own loved *Harbinger*, whose pages brought me such blessing. With what delight I sat down to pen my first fragment for its columns I well remember. It was ever a welcome visitor, and the bright, noble thoughts of many minds whose contributions formed rich food for my own, were always warmly appreciated. So I became acquainted with Dr. Rohner, and our honored President, Mr. Terry, through whose influence I came over to Melbourne as an inspirational speaker, making the acquaintance of Mr. and Mrs. Fred. Evans, and many other valued mediums.

Since then I have spent another year in Sydney, amid varied experiences and developments, but in all the changing vicissitudes of life I have found my guides true and trusty friends. I have at times been greatly disheartened at the seeming non-success of my work, but they have always cheered me on, and helped me.

Clairvoyant traveling has been a most delightful experience to me, I having thus enjoyed the deep pleasure of viewing the scenery of the spheres, and meeting dear spirit-friends in their beautiful homes. I have been taken away frequently in trance, and shown the various ways in which the spirits labor for our instruction. I have passed through the seven successive spheres, also the interstellar spaces where the poor troubled spirits dwell, working out their atonement for sins committed in the body, and being divinely instructed and assisted by beautiful visitants from the higher spheres. I have visited the beautiful Summer-Land, where the children are lovingly cared for, and taught by gentle spirit mothers and teachers. There, amid all things beautiful, scenery, flowers, music, schools, lyceums, picture galleries, lovely gardens and orchards, undulating fields and verdant valleys, crystal lakes, and most beautiful dwellings, the children are growing up to maturity, preparing for future labor in the sphere of progress. I have often been allowed to visit my darling Denty there, and watch the children at their play, where they are always happy, and no breath of disease or sin can sully their purity.

Blessed child-angels, without whose loving ministry no circle seems quite complete. For are they not the sweet angels who do always behold the face of our Father?

Often now Denty comes to our circles, spelling out the letters he sees written in light over the sitters, forming the names of their spirit-friends and guides, giving much pleasure and instruction also.

Last Sunday night we spoke of the dwellers on the threshold—those unhappy, unprogressed spirits who so often delight in troubling or perplexing newly-developed mediums. It is an assured fact that no one in the world needs to preserve a prayerful, aspirational frame of mind more than a medium. Surrounded by influences of all kinds, keenly sensitive to every vibration in the spiritual atmosphere, how is the medium to be protected from fraudulent control, attracted by skeptical influences or other unfavorable conditions?

Only by being perfectly surrounded and overshadowed by higher agencies, whose loving mission it is to develop, guard and guide earth's sensitives.

How are these beautiful, loving friends to be attracted toward us? Only by a receptivity of soul to the impressions and intuitions being continually outpoured over us; and a prayerful, earnest, careful spirit, that clings to the beautiful, and worships God in eternal good. We are not to refuse at any time to render assistance to a troubled, repentant spirit who may visit our circles with a desire to be instructed or forgiven, but we are to be very careful how we yield ourselves to their control, and more so as to how we believe them. Spirits are not infallible until they have pro-

[*Continued on seventh page.*]

## Literary Department.

# CRIME AND RETRIBUTION.

## A STORY OF BOTH HEMISPHERES.

**Written for the Banner of Light,**

BY CORA WILBURN.

### CHAPTER VIII.

**A Revelation of Terror.**

Time passed on, never laying on the sunny face of nature the blighting finger of decay in the summer lands beyond the sea. The child Felicia grew in beauty and intelligence, and Rose lived in her palace home a queen indeed. But as the years sped on, they left the impress of a sorrowful knowledge upon the face and soul of the unhappy wife, for too well, alas! she knew that he, for whose sake she had deserted her trusting father, was all unworthy of so great a sacrifice. The husband she had deemed so true, so noble, was a reckless gamester, a lover of the intoxicating cup! And, when under the influence of the wine-demon, he gave way to uncontrolled bursts of fury that seemed akin to insanity. He would break the costly furniture, and trample on the beautiful, valuable and brittle ornaments around. Rose learnt to shrink from him in terror, when this mania possessed him; for more than once had he lifted up his hand against her. The lingering remnants of her love were mingled with a fear so overwhelming, it amounted almost to superstitious dread. His bright, wild eyes seemed to pierce the hidden thought she dared not utter—to wrest from her the inmost secrets of her soul.

The cheeks of Rose had paled beneath the baneful influence of his iron will, and cold, unfeeling heart. The step once elastic with hope and joy of life, had grown laggard and slow. Much of her fresh and youthful loveliness had fled; the sad blue eye was dimmed by haunting thoughts and unshed tears, for she dared not indulge the luxury of grief, as her tyrant had brutally declared "that he would have no sniveling where he was." And he threatened her with bodily punishment if she dared to manifest the sorrow of regret.

At the age of twenty-five, all bloom had vanished from her face, all the lustre, the animation of her speaking features had given way to the listless indifference that thenceforth marked her manner. At times, when alone, she cast off the mask she was compelled to wear. Then the wrung heart wrestled bitterly. The cry of her agony and repentance surely reached the pitying ear of God!

She never heard from her father, and she deemed herself cursed, and forsaken by his love. His image, pale and dying, haunted her. It pursued her in the visions of the night, from which she often started with a groan of wretchedness. She never heard from Philip's mother, and when she ventured to inquire for tidings of her, the unnatural son would reply:

"I know nothing about her, nor do I care to know. You just attend to your duties, and never mind the rest of the world."

The torturing truth was fully revealed to Rose. Her girlish beauty and artless charm of manner had attracted him; but he was weary of her, weary of the guileless love he had won, the heart he was surely breaking. The novelty had worn away. She was no longer cherished and beloved, but most cruelly neglected and harshly treated. The only pleasure of her life, the one solitary drop of honey in the bitter cup of suffering, was the devoted attachment of Felicia. The little girl called her mother, and clung to her with all the filial love of her strong, intense nature, and the childless wife found her only unalloyed happiness in the smiles and caresses of this child.

It was Philip's command, and his word was never to be gainsayed, that Felicia should believe herself the daughter of both. To this deception Rose was compelled to yield, reluctantly, it is true, yet without the power to oppose his will.

The Señora Deltano, the "white Rose," as the house servants called her, had mastered the Spanish language. Felicia learnt that and her mother tongue at the same time. The little girl had music teachers and tutors, and beneath the fostering care of her adopted mother, she gave as fair a promise of the future as the most loving parents could desire.

It was with a love amounting to idolatrous worship that the lone woman, lone amid the almost regal splendors of her lot, clung to the child. With an anxious solicitude she watched over her health, her childish sports. With all a mother's tenderness she sought to instill into the forming mind the loftiest principles, the noblest aspirations, the utmost reverence for goodness and truth.

The child was docile, endowed with compassionate feelings, a high, proud spirit, that the hand of love alone could curb.

Philip loved her in his own way. He showered presents and caresses upon her. He indulged her every caprice, but he never evinced that regard for her finer soul that would have won her respect. He scoffed at all things holy; he sneered at the beautiful achievements of past and present heroism; he revealed himself in his drunken moods; and Felicia, gifted with a natural abhorrence of all things coarse and vile, shrank from him in disgust. This was a rankling thorn to his pride, to whatever of love he bore his daughter. He accused Rose of slandering him, of making him repellant to the little maid.

One day he was more than usually moody and quarrelsome, although not under the influence of wine. He had been uttering some taunting remarks with regard to the religion of the natives. Felicia, who dared to speak to him as his wife could not, remonstrated with—

"Oh! papa, you should n't scoff at anybody's belief. It 's wicked; and we ought to try and be as good as we can."

"You little malapert!" he said, half angrily, "who teaches you to contradict your father? Is this some of your work, Rose?"

He cast a dark, scornful glance at the wasted form, the bending head, before him.

"I always caution Felicia against the sin of disobedience," she replied, in a trembling voice.

Alas! the memory of her own sin was with her by night and by day.

"Can't you speak more cheerfully? Must I listen to such a drawling, melancholy voice as that every day of my life? Zounds! madam, if you do n't alter your course, I 'll find means to alter mine, and that in a manner you little expect. Do you hear me?" he cried, placing himself before her, and regarding her with a sinister look.

"I hear you, Philip," she responded, quietly.

"I hear you, Philip," he mocked. "But I want you to obey, too—mind that! I 'm tired of the sight of your lackadaisical countenance. You give me the horrors, and I 'm determined to have a change. Say, answer me straightforwardly—you love this child?"

A heavenly glow suffused for a fleeting moment the wan, pale cheeks. With an expression of unutterable fondness, her tear-filled eyes rested on the little girl, as she replied:

"Do I love Felicia, my child, my consoling angel? Oh! Philip, to ask me such a question. She is dearer to me than life, better than happiness! She is all, *all, all* of earth to me!"

"Very complimentary to your husband," he sneered. "Now hark ye, Rose. I know where to touch you on a tender spot. Change your present course, or—I 'll take Felicia from your care. I 'll take her with me——"

"No! oh! my God, no!" screamed Rose, rushing forward with a frantic impulse, and clasping the child in her arms. "You will not, you cannot be so cruel. She is my life, my all! Oh! this is the worst trial yet—Felicia!"

She bowed her head upon the child's shoulder, and deep, agonizing sobs convulsed her fragile form.

"I will never leave you, mamma—never! never!" Felicia cried, vehemently. "Papa, you are cruel, you are wicked! Your heart is hard! Go away! You torment my poor mother! Do n't cry, sweet, darling, good mother! Felicia will never leave you. *He* can never make me leave my own, dear, blessed mamma!" and she kissed the weeping woman, and turned upon her father a defiant face.

"You go to your room, instantly, Miss Impudence. I want to talk to your *dear, blessed mamma* in private. Do you hear, Felicia? Or shall I put you out by force?"

The child's face crimsoned with indignation. Her fine lip curled with scorn. She bent down again, and kissed the lips, forehead and eyes of Rose; then, with the tread of a young princess, she turned and left the room.

"Now, madam," said Philip, as he approached the still crouching figure of his wife, "you and I must come to an explanation. You have often wondered at my frequent absences from home. You have marveled at the resources of my wealth. I will unfold the secrets of both, that you may *know me as I am!* I go from home in order to replenish my purse, which an establishment like this often exhausts. I go under assumed names, and in various disguises. Are you listening, Rose? I fill my empty coffers, obtain the golden bounties that I need, *by robbery!* Ha, ha, ha!"

He laughed a wild, taunting laugh—while speechless, horror-stricken, breathless, Rose knelt at his feet, her blue eyes widely dilated, her pale lips quivering, her white hands clasped in mute supplication, a picture of terror and despair.

"By robbery!" she at last repeated, and she fixed upon his gloomy face her wildly imploring eyes.

"Oh! recall those words! Recall the dreadful accusation! It cannot be true! I have borne—oh! so much; but this, oh! it will kill me. God!" she shrieked forth, clasping her throbbing brow.

"Tut, tut, you silly fool! I am no robber of the highway; no bandit of the plain. I am a genteel, cautious, gentlemanly adventurer, who by his wit gains admittance to the highest places. By skillful arts I win upon the highest stakes; by wile and cunning I ingratiate myself with those who are fortune-favored. I have made and lost many a princely dowry thus. The world would call it swindling; I give it its real name. Now you know me as I am. Do you love me still?"

"I am lost! my punishment has found me! I deemed my cup of trial filled to the very brim; but *this—this*—oh! despicable man! false, heartless——" She had risen to her feet, and indignantly confronted him.

"Hush, hush! no calling of names, or it may be worse for you."

"Oh! that I could flee—flee far from this home of glittering misery! Oh! that I could return to my native land! that I could die and be at rest!" the miserable woman cried in heart-rending tones.

"You can do so!" he coldly replied, a fiendish smile playing around his mouth. "I will send you home, give you all your dresses and jewels, and bid you God-speed upon the way."

"And the child—Felicia?" she plead with folded hands.

"Oh! I had forgotten," he replied with a sarcastic coldness that entered deeply into the wounded heart. "She, of course, remains with me."

"Are you the fitting guardian of that sinless child? Philip, before the all-seeing eye of the Omnipotent, tell me, *dare* you take charge of her? Can *you* teach her to wander in the paths of holiness? Can *you* make of her a noble woman, a Christian? give to her the example of a blameless life?"

"None of your moralizing *to me!*" he thundered. "I have the first claim upon her affection and obedience."

"Not more so than I," said Rose, whose meek spirit arose courageously in defense of the only being that returned her love.

"You think so, do you? But I will tell you something that will alter your opinion. You are nothing to Felicia; *I am her father!*"

"What!" exclaimed Rose, awed, and completely overwhelmed.

"*I am her father*," he repeated, "and I can take her where I please."

"But you will not, Philip? You will not tear her from my arms, my heart? You will be merciful, as you hope for the Eternal's pardon? You will not rend my very soul in twain? On my knees I entreat, by every memory of our past love and happiness, by all the hopes you entertain of heaven! Philip, have pity on my soul's agony! Take from me every vestige of earth's blessedness, but in the holy Saviour's name, leave me my child!"

She sank at his feet, and imploringly clasped his knees.

"She is mine! *my daughter!* Do you hear?"

"Yes, yes; and I will love her all the more. But do not, do not tear her from me!"

"You will be obedient? You will yield *in all* to my commands? You will not speak of moral distinctions, and upbraid me with the manner of my life? On these conditions, and one other—that you appear cheerful and contented in the presence of our guests, that you assume, if you do not feel, a lightness of heart and smiling countenance—do you remain, as heretofore, the mother of Felicia, *in name*. And hark ye, Rose, dare not to cast one shadow of authority over the child. Teach her to be docile to *my* bidding. I wish to see her more loving toward *me*, a little less demonstrative to *you*. You understand me? Refuse complete and full acquiescence with my demands, and you go in the next ship that leaves this port for Europe. I wait for your answer, Rose."

"I will remain. I will bear all things for her sake. I will *seem* cheerful, gay, contented. I will sing and dance. I will do all you bid me, only leave me the child."

"It is well. And mind you interfere not in my pursuits, nor cavil at my doings. Would you know concerning the mother of Felicia?"

"If you will tell me," she replied meekly.

"Then rise from that groveling posture, and sit down. She was a poor unfortunate creature, who died when Felicia was born. She attracted me by her beauty. I wearied of her, and she died. Will you love my daughter less now that you know her history?"

Rose repressed the repugnant shudder that stole over her, and said:

"Love the innocent child the less? Oh! no; I shall only redouble my care and watchfulness."

"Well, now that you know all, our conference is ended. To-morrow I leave Santa Cruz; I may not return for three months. Joaquin will remain. See all the company you wish, amuse and enjoy yourself, but mind you obey me in every particular."

Rose bowed her head, and he passed from the room.

"Just and retributive power!" she cried, when she found herself alone. "The last hope has departed from me. I can no longer love this man, this boasting, merciless demon! Oh! I am punished severely! Oh! thy chastising rod is heavy, Lord! If I were alone, I would return to England, though I were to beg my bread from door to door. But Felicia, *his child*, his wronged and innocent child, can I desert her? Who, if I leave, will train her heart in virtue, who will shield her from sin? One object remains to my blighted life, one aim, for which I must rally all my failing strength. I must live to behold Felicia a woman. I must save her from the pernicious example of her father. I must dedicate her heart to God and truth. I must remain, and bear all things for her dear sake. But oh! Philip, Philip, fallen idol, forever dethroned, there is a gulf of separation forever placed between us since this day! He gains his wealth by *robbery*. Oh! Providence divine, the splendor that surrounds me is accursed!"

From that day an artificial color decked the pale cheeks, the wretched woman striving by artifice to conceal the ravages of disease and sorrow. She was gay and sprightly as of yore in the presence of visitors. Her wit and cheerfulness were remarked upon by all. She dressed with studious care, and left no pains untried to fulfill the duties of hospitality. Even in her husband's absence this deception was kept up, for she knew that Joaquin, the confidential correspondent, reported even the minutest details of the household and of herself to his master.

She wrote again to her father, availing herself of the tried fidelity of one of her servants to send the letter safely. But Joaquin was on the lookout; it never reached its destination.

Alone in her chamber she threw aside the heartless, conventional mantle; she gave vent to the fullness of her grief. None but the Father's eye beheld the depths of her sorrow and penitence. The path of roses trodden by the disobedient daughter had led to the thorny road, the bleak, cold wastes of utter disenchantment. Rose lived for her charge alone, battling nobly with the poignancy of suffering, the inroads of advancing consumption. She overcame both to a wonderful degree, for a strong and holy purpose nerved her heart, and infused an iron will-power, even to her feeble frame.

She prevailed upon the child to meet her father with welcoming smiles and filial kisses. She screened his faults, and sought to win for him his daughter's love; but she did so with inward repulsion, for from her own heart, long tried, the glory of devoted, trusting love had departed. The nobly cultured, high-principled Rose could no longer give the tribute of affection to the wicked man she was bound unto for life.

[*To be continued.*]

## Spiritual Phenomena.

### Striking Manifestation at Onset.

To the Editor of the Banner of Light:

The undersigned—the writer of this among the number—desire to give publicity to a remarkable phenomenon which occurred at a séance for materialization, with Mrs. C. B. Bliss as medium, at which we were present on Sunday evening, Oct. 12th, at the Bliss cottage, West Central Avenue, Onset Bay, Mass. For the benefit of those who have never seen the séance-room and cabinet, a brief description of them will be in order. The outer door of the séance-room, which is on the ground floor, opens on a piazza; the cabinet is a recess, or passage way, between the séance-room and that at the rear, with a door between, which was locked previous to our sitting and the key placed on the organ. A curtain is drawn across the entrance to the cabinet. Mrs. Bliss remained with us until she was controlled by "Little Wolf," her Indian guide, when she entered the cabinet.

"Lucille Western," one of the cabinet spirits, came out during the course of the seance, holding the form of a little babe, whose features were plainly visible to those called up to the cabinet. The child was that of the writer, who recently lost him at birth, the spirit-guardian of the little one having entrusted him to "Lucille" for the purpose of trying to make him visible to his mother. Subsequently "Lucille" materialized between the curtains, merely her head and shoulders above the floor, with one arm and hand visible. She had what appeared to be a mass of white drapery on the floor facing her, and she was making passes over it. She said she was trying to show us the process of materializing the babe. When the séance was about half through, a knock was heard at the outer door; Mr. Green, the manager of the séance, thinking it was a late comer seeking for admittance, called out: "It is too late, you cannot come in now." However, the intruder, as we thought, was persistent, and continued rapping louder than before, so Mr. G. asked one of the sitters if she would kindly open the door and say that there was no admittance.

In the meantime a spirit-form had come out of the cabinet and was speaking with Mr. G. while the door was being opened—when lo! *a spirit-form*, clad in long, gauzy drapery, stepped in and went up behind the sitters to a gentleman present, greeting him and being recognized by him. Those present were much pleased with this achievement by which she had materialized outside on the piazza, while the other spirit had come from the cabinet to engage our attention and concentrate our thought. She then advanced toward the cabinet, and then for the space of a few seconds we saw the two forms standing together. She next stepped toward the writer, and shook hands with her in an ecstasy of joy, her face wreathed in smiles and glowing with delight at her success. It did our hearts good to see her. She then retreated to the cabinet, the other form having previously done so; one lady asked whether that was the first time this phenomenon had occurred, and the reply was "yes." The question was also asked as to whether this form had been materialized suddenly or slowly, and "Billy," one of the cabinet spirits, replied, "suddenly," also that if she had been kept waiting at the door much longer she would have lost power and have disappeared, as one spirit, a male form, had done between the curtains just before. Many other forms appeared which need no special mention, as the writer has described the manner of their coming in public reports in the past.

One word more in conclusion. The conditions for this séance were exceptionally favorable. All the sitters were harmonious—in sympathy with each other and with the medium; it was essentially a *family circle*. Also the outer atmosphere was remarkably clear and bright, the stars sparkling like myriads of gems. The writer has seen much in the way of materialization, but never anything more worthy of note and publicity than the above. Merely give the spirit-world the right conditions, and, in the words of a medium of old, "Even greater things than these shall ye see!"

MRS. ELIZABETH A. WYMAN,
*Brooklyn, N. Y.*

Mrs. Etta Bullock, Onset, Mass.; Lavinia Dunham, Middleboro, Mass.; S. E. Sweeney, New York; R. L. Gowen, Boston, Mass.; O. L. Gillett, Braintree, Mass.; Mrs. J. R. Stone, Boston, Mass.; O. D. Fuller, Boston, Mass.; Mrs. C. N. Greenlaw, Onset, Mass.

### Seances with Mrs. Williams.

To the Editor of the Banner of Light:

It has been the privilege of the writer to be present during several séances given in the private room of Mrs. N. C. Maynard—the instrument being the generous and well-known materializing medium of New York City, Mrs. M. E. Williams.

The cabinet was made simply by throwing a curtain over a little vacant space formed by turning a book case around from its place in the corner. Forms appeared of different heights in quick succession—two at a time—conversing in audible voices, and recognized by friends present through references to incidents, and by the calling of names. The parents of both Mr. and Mrs. Maynard made themselves known, and other members of the family; their identity could not be doubted. The son and husband of the lady who is the amanuensis of Mrs. Maynard came—the son talking aloud to his mother, referring to mental impressions and cares known only to her. He has appeared on several occasions clothed in the uniform which he wore when on parade with his bands, which he organized and taught in earth-life. His personality could not be mistaken.

No pecuniary benefit has resulted to any one from these séances, Mrs. Williams freely giving her time and strength to enable the spirit-friends of Mrs. Maynard to materialize at her bedside, and by manipulation tangibly felt by her, and witnessed by all, impart strength to her emaciated and enfeebled body. It is a fact known to us all that a marked improvement in Mrs. Maynard's condition has followed each séance, leading us to hope she may be spared long enough to complete the work on which she is engaged.

As a proof of the esteem in which Mrs. Williams is held by those who know her best, I will state that it is now an open secret that a wealthy lady of culture and refinement has, within the last month, presented her (Mrs. W.) with the deed of the handsome house in New York City in which she (Mrs. W.) has for some time resided. When the lady handed her the deed she said to the ladies and gentlemen present:

"I do this of my own free will as a testimony of my love and appreciation of Mrs. Williams. I have eaten at her table, I have slept with her, seen her under all circumstances by day and night during a period of nine years; we have traveled together at home and abroad, and I can truthfully say I have never had occasion for one moment to question her mediumship, or doubt her purity or truth as a woman."

We have many mediums as true and worthy as Mrs. Williams, I am thankful to say, but it is very rare that their noble work and self-sacrificing labors receive so just and gratifying a testimonial. May other hearts and other hands open as freely to those worthy ones, many of whom, alas! like the Master of old, "have not where to lay their head."

MARIA D. RALSTON.
*White Plains, N. Y.*

## Banner Correspondence.

### Massachusetts.

BOSTON.—Alonzo Danforth writes regarding the First Spiritual Temple Fraternity School: "To appreciate is to value. Do these children appreciate or value this school? Do others coming to the school or attending the lectures given in this Temple value or appreciate what a treasure they have? This comfortable building, replete in all its appointments—is it appreciated by the Spiritualists of Boston?

Do those that come here realize what is being done for their good in teaching them to discard the errors of the past? The minds of our little ones should be filled by us with noble aspirations, splendid ideals, pure thoughts and loving sympathy. We should give them—through the truths we strive to instill—the strong protection of a brave, manly character—a character where there is decision, will and determination, a character beyond the strength of after-temptations to overcome.

The children of to-day are to form the great stream of the world's thought, action and progress. *Our* children of to-day are to be the Spiritualists of the future; are the believers in the New Dispensation duly cognizant of the great duty which this fact imposes upon them?"

PIGEON COVE. Mrs. A. F. Story writes: "I read in a recent BANNER something in regard to forming a Society for missionary work in the cause of Spiritualism, and feel much interested in the matter. To send good lecturers to places where there are but few Spiritualists—not enough to employ a speaker—is in my opinion one of the best ways of spreading the light in regard to the life beyond. In such places Spiritualists are generally surrounded by a strong Orthodox element, and a good sound lecture on Spiritualism occasionally would be to them a boon rich and rare.

Doubtless there are many such places throughout the State. The Spiritualists here would be glad to have a speaker once a month. We could get enough by charging a small admission fee to pay expenses, and perhaps more, and would be glad to hear from some good mediums who would come on those conditions. I made a similar appeal in THE BANNER a few years ago, and it was generously responded to by some of the best speakers. The trouble was I received letters from quite a large number about the same time, and was obliged to decline some.

A Society formed for this purpose could regulate matters in this respect and accomplish much good. I sincerely hope something will be done in this direction.

Will Spiritualists sleep while the churches are wide awake organizing their revivals, societies of Christian Endeavor, etc.?

Some Spiritualists rest in the assurance that Right will triumph in the end, but there is no reason why we should not all do what we can to hasten the time. I wait in hopes to hear more on this subject."

BOSTON.—Abbie. K. M. Heath writes: "At my Sunday morning developing circle held in Dwight Hall, 514 Tremont street, Oct. 5th, during the opening exercises, I felt a hand touch my left shoulder. Turning, I saw standing beside me Dr. James A. Bliss, and directly back of him a tall, majestic Indian, whom I intuitively recognized as 'Blackfoot,' who exhibited a great deal of pleasure at again meeting in a developing circle in Boston, saying he was attracted to me by a strong magnetic current, and was coming to help me. In answer to a question as to what his medium, Mr. Bliss, would do in his absence, he replied, sadly shaking his head: 'Brave Bliss don't need me any more; Brave Bliss is in spirit-land.' Of course this seemed all very strange and unreal—even when on Monday and Tuesday at my afternoon circle he confirmed his previous statement—on Wednesday giving a lady who belonged to the National Developing Circle a convincing test and messages from Brave Bliss, whom he assured us had passed to the spirit-life. All this was confirmed, however, on reading in the BANNER OF LIGHT of Oct. 11th that Dr. Bliss passed to spirit-life at 9 o'clock on the evening of Saturday the 4th—just fourteen hours before I saw him clairvoyantly in Dwight Hall. This test, coming as it did, is to me a most convincing proof of spirit-return."

WESTBORO.—C. P. Winslow, President of the Westboro Association of Spiritualists, writes, Oct. 16th: "Miss S. Lizzie Ewer of Portsmouth, N. H., has been with us the last two weeks, and given much satisfaction by her ministrations of spiritual truths. Several parlor meetings have been held, on which occasions the inspirational and test-giving abilities of Miss Ewer have proved to be of the highest order; and our hope is that other societies may be favored with her services. The thanks of all Spiritualists in this place, and of those so far interested in Spiritualism as to investigate its claims, are tendered to her for what she has done in our midst. Notwithstanding the opposition Spiritualism has encountered in Westboro, it is rapidly becoming known and appreciated."

### Michigan.

CHESANING.—Mrs. W. Miller, President of the Progressive Literary Society, writes: "Almost a year since our Progressive Literary Society ventured out into the field to meet the rebuffs and persecutions of a five-churched town full of prejudice. But the eighth of next month we will celebrate our first anniversary with a literary entertainment, telling what we have done during the past year, which I am happy to state has been successful far beyond our most sanguine expectations. Beginning with only ten members, we now represent over thirty families. Commencing our studies with 'Looking Backward,' then new here, we have in connection taken up Hudson Tuttle's 'Psychic Science,' Elizabeth Stuart Phelps's 'Gates Ajar' and 'Beyond the Gates,' Leah Fox Underhill's 'Missing Link,' and several of the good lectures and other fine selections from the spiritual papers, discussing as we found points. We have met one afternoon of each week through the whole year, held several socials, besides some dozen parlor meetings by test mediums and lecturers, two public literary entertainments by home talent, and four public lectures under our auspices by as good talent as the country affords.

Dr. Thomas, of Grand Rapids, recently gave us two parlor lectures with psychic readings. Dr. Spinney, of Detroit, gave us two public lectures last spring; and to open our fall course we first had Hon. Rowland Connor, of Saginaw (formerly of Boston), an ex-Universalist minister—a fine scholar and speaker—who gave the popular objections to modern 'Socialism.' Oct. 6th Rev. R. R. Davies, Congregational pastor of Owosso, gave the affirmative side of 'Socialism.' Rev. Davies is very liberal indeed, even radical, and chided the church severely for its narrowness on these progressive movements. In a burst of enthusiasm he said: 'Sooner than condemn anything before I had investigated it, I would cut off my right hand'; and further: 'He who does, ought to be ashamed to call himself a Christian.' We expect to have Mrs. Carrie Firth, of Coldwater, a lecturer and test medium, in a couple of weeks. Following her will be an ex-Methodist Episcopal minister of Owosso, who calls himself a Bible Spiritualist. We hope to have at least one public lecture each month, taking up different subjects or problems.

Another new department in our society is the late organization of a library, and we would say to any readers of THE BANNER, if there should chance to be in any of your societies books that you have outgrown, but which might be just what beginners need, we would be glad to purchase them, as our funds are limited.

Wishing the Spiritual Cause and all liberal movements the best of success, especially the faithful BANNER, that has waved 'mid storm and strife so many years, but whose colors seem to grow brighter as it grows in age, I close by saying that we have been permitted entrance into both the Congregational and Baptist churches for our lectures. Also that our President of the village, two councilmen, the postmaster, banker, and Opera House lady proprietor, have all become convinced of Spiritualism; and our paper, the *Chesaning Argus*, each week gives two or three columns of spiritual matter, under the head of 'Rays of Light.' Where is a town of fourteen hundred inhabitants, with five churches, that can beat this record? We haven't had smooth sailing all the way, however, but we've conquered."

### Delaware.

WILMINGTON.—S. N. Fogg writes: "Geo. K. Baugh of this city has had some very remarkable experiences. He has been a pronounced Spiritualist thirty-eight years, and is endowed with certain phases of mediumship. He has related to me many of the wonderful things he has been cognizant of; among others is the following: He was born in Lancaster County, Pa., seventy-four years ago, and when only seven years old, as he was walking across his father's field in broad daylight, he was accosted by an old gray bearded man who spoke kindly to him and told him some strange things that made a lasting impression upon his mind, among others that he would live to see carriages run without horses. (That was before the days of steam and electricity.) He did not see from whence he came or whither he went, and when he told his parents what he had seen and heard they doubted his word. Last spring he had a sudden and violent attack of pneumonia. One evening when suffering greatly he heard a voice in his room (a spirit-voice), saying: 'Take some No. 7.' He said, 'No. 7 what? I don't know what you mean.' The voice replied, 'No. 7 homeopathic medicine.' He sent out and got the medicine, and it relieved him at once. The next night the voice spoke again and said: 'Do you remember when crossing a field sixty-seven years ago of being spoken to by an old man who told you of things that would come to pass?' He answered, 'I do.' The voice then said, 'I am the man.' Since then he has held communion with spirit-voices almost nightly.

I cannot give in this article all he told me, but will relate a manifestation of a recent date. He is the proprietor of a picture frame establishment, and a short time ago, while himself and a young man in his employ were together in his shop, they simultaneously espied a card lying on a board where nothing was seen a few minutes before. It proved to be a spirit photograph, which he says he never saw before. It represented a man sitting with bowed head, and the shadowy form of a woman standing behind him. On the back of the card was printed, 'By Mumler, 170 Springfield street, Boston, Mass.' Mr. Baugh would like to know where it came from. It is more of a mystery to him where it came from than how it got there, for he has often had written messages dropped on his desk and on tables when sitting in circles. His spirit-voices tell him that the owner of it did not appreciate it, and they brought it to him because they knew he would appreciate it, which is a fact."

### Colorado.

DENVER.—Dr. D. G. Henck writes under recent date: "There is a great awakening of the people to spiritual light. Last Sunday evening we had two very large meetings. At the new Coliseum Hall there was the largest spiritual meeting ever held in Denver. Mrs. Ada Foye, speaker and medium, held the audience spellbound with her address, and gave many extraordinary tests of full names, which were recognized mostly by entire strangers; also verbal and written messages. In the spacious Odd Fellows Hall every seat was filled and every foot of standing-room occupied, even in the ante-rooms. Mrs. A. L. Pennell conducted the meeting, and her tests gave excellent satisfaction. Hundreds went away because they could not find standing-room. Speakers and platform test mediums about to travel through Colorado will do well to write to W. H. H. Bowers and inform him of their address. The people are becoming more humanitarian. We have an enterprising Nationalist Club, that meets every Saturday night in Plumbers' Hall."

### Vermont.

STOWE.—Mrs. L. W. Buzzell writes: "There being quite a number of Spiritualists and Liberals in this town, we determined to organize and collect funds for carrying on meetings in Stowe the coming winter. We have so far progressed in our work as to warrant us in securing the services of A. E. Tisdale for a term of three months, commencing in January. We feel much pleased at having secured the services of Bro. Tisdale, being attracted to him by the able and eloquent addresses delivered through his organism at Queen City Park last summer. In addition to Mr. Tisdale, who will be our principal speaker during the winter, we intend to have a series of week-evening meetings and entertainments.

We anticipate much pleasure and profit spiritually in our work, and intend to make Stowe, Vermont, the banner town of Spiritualism in the State."

### Connecticut.

WILLIMANTIC.—J. Clegg Wright says: "I see in THE BANNER a report of the departure of Dr. A. S. Hayward—sudden and startling in its reality! It is ever thus—one by one till we all go. When first I landed upon these shores Dr. Hayward greeted me, and sustained, to some extent, my nerves to perform the arduous work they were called upon to do. He had a great soul. He loved freedom and justice. He was a tireless man. His life was as pure as the dew of spring. His loss makes earth so much the poorer; and heaven gains the enthusiasm of a soul which only knew how to be true and sincere."

### Peculiar Infatuation.

Do men ever fall in love with each other? Women do. Not long ago a young woman in New Jersey was married to a youthful laborer on her father's farm. Sometime afterward it was discovered that the husband was a female; the young wife refused, however, though earnestly entreated by her friends, to give up her chosen consort. The strangest part of the discovery was the fact that the bride knew her husband was a woman before she was led to the altar.

If men do not exhibit this strange infatuation for one of their own sex, they at least oftentimes give evidence of the fact that they love one another. There are many instances on record where one man has given his life for another. There are many more instances where men have given life to another.

It is a proud possession—the knowledge that one has saved a precious human life. Meriden, Conn., is the home of such a happy man. John H. Preston, of that city, July 11th, 1890, writes: "Five years ago I was taken very sick; I had several of the best doctors, and one and all called it a complication of diseases. I was sick four years, taking prescriptions prescribed by these same doctors, and I truthfully state I never expected to get any better. At this time I commenced to have the most terrible pains in my back. One day an old friend of mine, Mr. R. T. Cook, of the firm of Curtis & Cook, advised me to try Warner's Safe Cure, as he had been troubled the same way, and it had effected a cure for him. I bought six bottles, took the medicine as directed, and am to-day a well man. I am sure no one ever had a worse case of kidney and liver trouble than I had. Before this I was always against proprietary medicines, but not now; oh, no!"

Friendship expresses itself in very peculiar ways sometimes; but the true friend is the friend in need.

## LIST OF SPIRITUALIST LECTURERS.

(We desire our List of Lecturers to be at all times reliable. Therefore we ask those most interested to inform us of any changes that from time to time may occur.)—ED. B. OF L.

Mrs. N. K. Andros, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Allbee, Barton Landing, Vt.
Wm. H. Andrews, M. D., Cedar Falls, Ia.
C. Fannie Allyn, Stoneham, Mass
James Madison Allen, Peoria, Ill.
William Alcott, Lock Box 699, Orange, Mass.*
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.
Mrs. R. W. Scott Briggs, 18 Aiken street, Utica, N. Y.
Bishop A. Beals, 86 State street, Albany, N. Y.
Addie L. Ballou, 1021 Market street, San Francisco, Cal.*
Dr. Jas. K. Bailey, P. O. Box 123, Scranton, Pa.
G. H. Brooks, care *Better Way*, Cincinnati, O.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. S. A. Byrnes, Berkshire street, Dorchester, Mass.*
J. Frank Baxter, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. Bailey, Battle Creek, Mich.*
Mrs. Abby N. Burnham, 530 Tremont st., Boston, Mass.*
Mrs. Emma J. Bullene, Denver, Col.
Miss L. Barnicoat, 175 Tremont street, Boston, Mass.*
Prof. J. R. Buchanan, 6 James street, Boston, Mass.
Mrs. Ellen M. Bolles, Eagle Park, Providence, R. I.
Mrs. H. Morse-Baker, Granville, N. Y.
Mrs. S. E. W. Bishop, 105 E. 4th st., N., Minneapolis, Minn.
Mrs. Nellie S. Baade, Capac, Mich.*
Milton Baker, 50 Bank street, Trenton, N. J.
Benj. P. Benner, 457 N. 9th street, Philadelphia, Pa.
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston, Mass.
Mrs. Hettie Clark, Onset Bay, Mass.
George W. Carpender, Kendallville, Ind.
Mrs. Marietta F. Cross, West Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James Cooper, Bellefontaine, O.
Eben Cobb, Hyde Park, Mass.
Mrs. Clara A. Conant, 210 4½ street, Washington, D. C.
Andrew Cross, 40 South street, Portland, Me.
Mrs. E. Cutler, 1749 N. Fourth street, Philadelphia, Pa.
Mrs. Lora S. Craig, Keene, N. H.
Mrs. A. E. Cunningham, 459 Tremont street, Boston.
J. W. Cadwell, 401 Center street, Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abbie W. Crossett, Waterbury Vt.
Mrs. L. A. Coffin, Somerville, Mass.
Mrs. E. Crosby, 8 Dwight street, Boston.*
Mrs. C. A. Delafolie, Hartford, Conn.
Mrs. S. Dick, 9 Bosworth street, Boston, Mass.*
Miss Carrie E. Downer, San José, Cal.*
Carrie C. Van Duzee, Geneva, O.
Charles Dawbarn, San Leandro, Alameda Co., Cal.
Mrs. S. A. Jesmer-Downs, Charlestown, N. H.*
Dr. F. C. Drisko, 12 Truro street, Boston, Mass.
John N. Eames, Boston, Mass.
J. L. Enos, Cedar Rapids, Iowa.
Miss S. Lizzie Ewer, 12 Court street, Portsmouth, N. H.
Edgar W. Emerson, 240 Lowell street, Manchester, N. H.*
O. A. Edgerly, 52 Washington street, Newburyport, Mass.
J. Wm. Fletcher, Saratoga Springs, N. Y.*
Mrs. Mary L. French, Townsend Harbor, Mass., Box 98.*
George A. Fuller, Lookout Mountain, Tenn.*
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
E. B. Fairchild, Stoneham, Mass.*
P. A. Field, Bernardston, Mass.
Mrs. Addie E. Frye, Fort Scott, Kan.
Dr. H. P. Fairfield, Box 347, Rockland, Me.
Mrs. Sue B. Fales, 14 Front street, Cambridgeport, Mass.
Mrs. Ada Foye, 1519 Curtis street, Room 7, Denver, Col.
Sarah Graves, Grand Rapids, Mich.
Cornelia Gardner, 118 Jones street, Rochester, N. Y.*
Miss E. M. Gleason, Geneva, Ohio.
Mrs. A. M. Glading, Box 62, Doylestown, Pa.*
Prof. J. M. Garst, Boston, Mass.
Lyman C. Howe, Fredonia, N. Y.
Dr. E. B. Holden, North Clarendon, Vt.
Mrs. F. O. Hyzer, 433 East Baltimore st., Baltimore, Md.
Mrs. L. Hutchison, Owensville, Cal.
Mrs. M. A. C. Heath, Bethel, Vt.
Annie C. Torry Hawks, Memphis, Tenn.
Jennie B. Hagan, South Framingham, Mass.*
C. H. Harding, 3 Glenwood street, Boston Highlands.
F. A. Heath, Detroit, Mich.
Mrs. M. J. Hendee, San Francisco, Cal.
M. F. Hammond, Northport, L. I., N. Y.*
Mrs. Hattie W. Hildreth, Worcester, Mass.
W. A. Hale, 46 Russell street, Charlestown, Mass.*
S. Hainebach, cor. 15th and Plum streets, Cincinnati, O.
Mrs. M. Carlisle Ireland, 3 Moreland Terrace, Boston.
Mrs. Bell Ireland, 365 Elm street, Cincinnati, O.
Susie M. Johnson, Los Angeles, Cal.
Dr. W. R. Joscelyn, Santa Cruz, Cal.
Mrs. Dr. J. A. Joscelyn, Santa Cruz, Cal.
Dr. P. T. Johnson, Box 746, Coldwater, Mich.
Mrs. Emma Jackson, Acushnet, Mass.
Mrs. A. E. King, Hyde Park, Mass.*
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
Mrs. R. G. Kimball, Lebanon, N. H.
J. W. Kenyon, 40 Woodland street, Worcester, Mass.
D. M. King, Mantua Station, O.
F. L. King, care Banner of Light, Boston, Mass.
G. W. Kates, 2234 Frankford Avenue, Philadelphia, Pa.*
Mrs. Zaida Brown-Kates, 2234 Frankford Ave., Phil., Pa.
Robt. H. Kneeshaw, 22 City Councillors st., Montreal, Can.*
Mrs. R. S. Lillie, Lock Box 37, Melrose, Mass.
Mrs. F. A. Logan, 841 Market street, San Francisco, Cal.
Maud Cecil Leslie, 64 South Division st., Buffalo, N. Y.
Mrs. M. W. Leslie, 484 Tremont street, Boston, Mass.
Thos. Lees, 105 Cross street, Cleveland, O.*
Mrs. H. S. Lake, 52 Worcester street, Boston, Mass.
Mrs. Amelia H. Colby-Luther, Crown Point, Ind.
Mrs. T. J. Lewis, 150 Division street, Chelsea, Mass.
Mrs. Carrie F. Loring, Box 8, East Braintree, Mass.
Mrs. M. C. Knight-Lyman, Fulton, Oswego Co., N. Y.*
J. J. Morse, 16 Stanley street, Fairfield, Liverpool, Eng.
Mrs. Emma Miner, Clinton, Mass.
P. C. Mills, Fairmount, Ark.
S. T. Marchant, 15 Willoughby street, Brooklyn, N. Y.
Mrs. Lizzie Manchester, West Randolph, Vt.
Mrs. Ella Wilson Marchant, San Bernardino, Cal.
Dr. H. F. Merrill, 39 Sewell street, Augusta, Me.*
Celia M. Nickerson, 283 Purchase st., New Bedford, Mass.
Valentine Nickelson, Foster's Crossing, O.*
Theo. F. Price, Monon, White Co., Ind.
Dr. G. Amos Peirce, Box 1135, Lewiston, Me.
A. S. Pease, Buskirk, N. Y.
Mrs. Myra F. Paine, Painesville, O.
Prof. W. F. Peck, 2137 Uber Place, Philadelphia, Pa.
Caleb Prentiss, 10 Hudson street, Lynn, Mass.
Miss Jennie Rhind, 31 Common street, Boston, Mass.
Mrs. Helen Stuart-Richings, P. O., Boston, Mass.*
Frank T. Ripley, care Banner of Light, Boston, Mass.*
J. H. Randall, 229 Honore street, Chicago, Ill.*
Mrs. C. L. V. Richmond, Rogers Park, Ill
Dr. E. B. Russell, 228 University Av., N. E., Minneapolis.
J. William Royle, Trenton, N. J.
Dr. F. H. Roscoe, 26 Stewart street, Providence, R. I.*
Dr. H. B. Storer, 406 Shawmut Avenue, Boston, Mass.*
M. L. Sherman, Box 1205, Adrian, Mich.
Mrs. K. R. Stiles, 43 Dwight street, Boston, Mass.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. S. A. Smith, Athol, Mass.
Giles B. Stebbins, 107 Henry street, Detroit, Mich.
Juliet H. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. B. Seiver, Tampa, Fla.
Mrs. Almira W. Smith, Portland, Me.
Mrs. L. A. F. Swain, Union Lakes, Minn.
J. W. Seaver, Byron, N. Y.
Mrs. Fanny W. Sanborn, Scranton, Pa.
Joseph D. Stiles, Weymouth, Mass.
Austen E. Simmons, Woodstock, Vt.*
E. W. Slosson, Alburgh, Franklin Co., N. Y.
Mrs. H. T. Stearns, Cassadaga, N. Y.
Miss Hattie Smart, Chelsea, Mass.
Mrs. Julia C. Smith, Hotel Cabe, Appleton street, Boston.
Mrs. Julia A. Spaulding, 44 Front street, Worcester, Ms.
Mrs. E. M. Shirley, 123 Main street, Worcester, Mass.
Mrs. J. W. Still, Morris, N. Y.
Dr. J. C. Street, 181 Tremont street, Boston, Mass.
Addie M. Stevens, Claremont, N. H.*
Hudson Tuttle, Berlin Heights, O. (telegraph *via* Ceylon.)*
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
C. M. A. Twitchell, 120 Prospect street, Somerville, Mass.
Anna M. Twiss, M. D., Watkins, N. Y.
Carrie E. S. Twing, Westfield, N. Y.*
A. E. Tisdale, Merrick P. O., West Springfield, Mass.*
Mrs. Emma Taylor, Johnson's Creek, N. Y.*
Dr. F. L. H. Willis, 46 Ave. B, Vick Park, Rochester, N. Y.*
Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.*
Mrs. E. A. Wells, inspirational, 990 6th Avenue, New York.
Sarah A. Wiley, Rockingham, Vt.
Miss Josephine Webster, 148 Park st., Chelsea, Mass.*
Marcenus R. K. Wright, Middleville, Mich., Box 11.
Samuel Wheeler, 1402 Ridge Avenue, Philadelphia, Pa.
Ida P. A. Whitlock, Madison Park Hotel, Boston, Mass.*
Mrs. N. J. Willis, 8 De Wolfe street, Old Cambridge, Mass.*
Mrs. R. Walcott, 817 North Fremont Ave., Baltimore, Md.
R. Witherell, Chesterfield, Mass.
Mary C. Williams, 7 West Warren st., Fall River, Mass.
H. H. Warner, care *Better Way*, Cincinnati, O.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.*
Dr. O. I. Weston, Ashland, Mass.
Dr. D. Winder, Wyoming, Ohio.
George W. Walrond, 69 Linwood Avenue, Buffalo, N. Y.
Mrs. E. C. Woodruff, South Haven, Mich.
F. A. Wiggin, 28 Hawthorne street, Salem, Mass.
Mrs. Juliette Yeaw, Leominster, Mass.*

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*Will also attend funerals.

### FRIENDSHIP'S CHAIN.

To the Editor of the Banner of Light:

While attending the last exercises connected with the mortal of Dr. A. S. Hayward, Mrs. Lillie's remarks were so in harmony with this poem that was given through my instrumentality a short time ago, that I felt I would like to offer it in his memory.

*Winchester, Mass.* EMMA BELLE HUSE.

The cement binding Friendship's chain
Nor frost, nor time may rudely start;
The links, once welded, fast remain,
When at the river friends must part.

Part! cruel word; the heart it rends,
Though but a veil o'er senses hung:
The golden chain yet firmly binds,
By loving angel hands now swung.

Ay! swung across the narrow way,
Unsensed save by the spirit's sight,
Each link, refined from earthly dross,
Illumed with coruscated light.

Hold fast the chain, ye mourning ones,
'T is anchored to the other shore;
'T will draw you to the dear one's side,
Where friends shall meet to part no more.

### Reminiscences of W. L. Garrison in 1835.

Around the base of William Lloyd Garrison's statue on Commonwealth avenue, yesterday afternoon, says the *Boston Globe* of Oct. 22d, between the hours of one and four, there gathered about fifty persons. No one person was less than sixty years of age; several had passed the threescore years and ten of the scriptural limitation. They had come to commemorate the fifty-fifth anniversary of the mobbing in Boston of the great anti-slavery agitator. Nearly all of those who exchanged reminiscences at the base of this historic figure in bronze had been eye-witnesses of the memorable scene fifty-five years ago.

The reporter, who found himself at the corner of Commonwealth avenue and Dartmouth street, a few feet from Garrison's statue, in the early afternoon, saw a group of figures gathered where the great abolitionist sits in perpetual calm, after a career of unwonted hostility.

He knew instinctively that the group was one every member of which had some personal interest in the figure that they contemplated, for each silvered head was bowed in reverent admiration, and each frosty beard moved slowly to the deliberate motion of lips that conned tales of the times that tried men's souls.

There were two ladies in the group. One was Dr. Mary L. Richmond of 121 West Canton street, this city, the other was Maria S. Porter, who, when she was a little child, had seen Garrison and his famous coadjutor, George Thompson, mobbed in the Methodist meeting-house at Lynn.

"William Lloyd Garrison," said Mrs. Porter, with a far-away glance of pathetic interest at the seated figure on the stone pedestal, "used to come to Lynn and visit my parents when I was a little girl. I knew him well, and I can remember the childish joy with which I welcomed the kindly face of the great anti-slavery teacher.

"I was too young to understand the significance of the scene at the Methodist meeting-house, when he and Thompson were rotten-egged the night that he uttered the fiery words against the black crime of slavery, when the lights were put out in the house and the life of this great man was threatened by ignorant and prejudiced ruffians. I am sixty-three years old, and I think there is nothing in my life that has given me so much genuine satisfaction as my presence this afternoon at the base of the statue of this great man."

There was present in this gathering also a man who lacked one year of fourscore, whose figure was bent with the burden of turbulent years, and who shivered in the chill of yesterday's bleak winds. He displayed, with a curious feeling of mingled sarcasm and pride, a poster that resembled nothing so much as one of the old maps that hangs on the dingy walls of provincial schoolhouses. The poster contained, in big, old-fashioned letters, the most unequivocal passages from Daniel Webster's famous speech in favor of the fugitive slave law.

"Ah," said the old man, whose name was H. W. Blanchard, and who had come from Neponset to be present at the commemorative assembly of old-timers, "even the great Daniel Webster could not see what the future would bring forth"; and the aged voice trembled in fine irony.

"I remember," spoke up Mr. Blanchard's companion, D. S. Whitney, of Southboro', who is over eighty years of age, "that in 1842, when William Lloyd Garrison had attacked the ministers of Boston for their lukewarm attitude on the question of slavery, Rev. Mark Trafton, who was a Methodist minister, arose to defend the conduct of the clergy; and Stephen S. Foster, who was a friend of Garrison, attempted to rejoin, and Mr. Trafton left the hall, and Foster shouted after him, 'He who fights and runs away may live to fight another day.'

"It was only the other day that this same Mark Trafton to some eighty old survivors of abolition warfare delivered a ringing tribute to the memory of him who first threw down the gauntlet in favor of the friendless black."

The man who for years shaved William Lloyd Garrison, and who cut the hair of his two little boys was present also yesterday at this gathering. His name is John Wise. He is eighty years old. He said:

"I remember well the day that Mr. Garrison was taken from the building in Washington street by the mob that would have murdered him. It was about 1 o'clock in the afternoon, and I was crossing Washington street, when I observed the tumult. I saw the whole affair. I did not know at the time what had taken place before my arrival, but I knew by the hoarse cries of the surging throng that something serious was happening. I remember how Mayor Theodore Lyman stood on the step of the building in which Garrison was supposed to be hidden, and harangued the multitude. He told the crowd that the man whose blood they were seeking had done no wrong; that even if he were guilty he was entitled to a fair trial. And I remember the impassioned closing of that address, in which Mayor Lyman told that shrieking throng that no man should enter the building except over his dead body.

"While the Mayor was speaking, Garrison's friends had drawn a carriage around the old State House to the rear of the building. The mob discovered this action, and left the still talking Mayor to pursue the vehicle that contained the hunted hero.

"I kept a shop in Brattle street at the time of the riot, and when I heard the shouts in the street I had run out hurriedly with my apron on. I had known Mr. Garrison for many years. When he lived in Dix Place he used to come to my shop and be shaved. I often cut the hairs of his two little boys. I attribute my anti-slavery sentiments to the abolition discourse, of which Mr. Garrison was fond, while waiting his turn at the barber's chair. Mr. Garrison was not loquacious, but I never found him a reticent man. He was always very approachable, and while he was not given to light sallies of wit, he would often indulge in earnest explanation of the evils of slavery, and would point out with much fervor the necessity for immediate and decisive action against the obnoxious institution."

It was the reporter's good fortune to meet around the base of the Garrison statue one of the men who assisted the mob in their efforts to wreak their prejudiced passion on the great abolitionist. Here is its story as he told it himself yesterday, while his voice trembled and the bleared eyes glistened with ill-concealed emotion. His name is Josiah G. Fuller. He is over seventy-three years old, and he came in from West Medford to pay kindly tribute to the memory of a man whom in earlier years he had scorned and reviled:

"I was one of those who composed the mob which besieged the building in which Garrison was speaking on that memorable Tuesday, fifty-five years ago to-day. I was a young barber, eighteen years old, and I had shaved Daniel Webster many a time in Francis P. Ashton's shop, the most aristocratic barber in Boston. My head was filled with pro-slavery sentiment, derived from Webster's eloquent words, and I was ready in my hot youth for any adventure. I lived on Mt. Vernon street, and I was coming from dinner down Court street about one o'clock in the afternoon, when I saw the gathering at 46 Washington street, two or three doors below State."

"I drew near hurriedly, and reached Washington street in time to hear Deputy Marshal Daniel Parkman cry out: 'I pledge you my honor, gentlemen, that Mr. Garrison is not in this building.'

"I was a Webster Whig, and I had heard of Garrison. I mingled with the crowd. The shop of my employer, Mr. Ashton, was at 28 Congress street. Some one in the crowd shouted: 'Let us go around to Wilson's Lane!'

"Wilson's Lane was then what is now Devonshire street. I reached Wilson's Lane in time to see Garrison lowered by a rope around his waist from a rear window of the building on Washington street, where he had been about to preach anti-slavery doctrine to an enthusiastic gathering of abolition women.

"He was being lowered to the roof of a little frame carpenter shop.

"The word ran through the crowd, 'Let us slip him to Dock Square, and we'll tar and feather him.'

"It was then that Mayor Lyman met the pushing throng, and held them back, while the friends of Garrison took him to the door of the old State House. I ran back, and I got to the door of the State House through which Garrison had entered just in time to see him leap into a carriage that was waiting.

"I saw the movement, and I grasped the long leather strap that hung from the back of the vehicle. I held on to it while the carriage swiftly turned, and began its journey to the Leverett street jail, where Garrison's friends were taking him for safety.

"I clung to the strap until the jail was reached, and I saw Garrison escape from the carriage to the grim portal, which was open awaiting his coming.

"Some time afterward I realized the error of my ways. I went to Oberlin College to study for the ministry. This was in 1843. At that time I had become a strong abolitionist. Some little time afterward I went on foot to Kentucky, and thence to Missouri, to discover there for myself the reported horrors of the slavery system. I stayed five years in Missouri, riding a circuit of five hundred miles a month, and preaching every day. I aroused the slaveholders of that region, and with loaded pistols they drove me from the country.

"At Lecompton, Kan., I was thrown in prison for refusing to assist Sheriff Jones to enforce the fugitive slave law in 1856. The prison was part of an old barroom, and while there I heard the plottings of Acting Vice-President Atchison and his accomplices to destroy Kansas, and came near losing my life.

"Later on the prisoners in the jail seized me one day, placed a rope about my neck and hung me to a beam in the roof.

"The noise aroused the guard outside, so I was told afterward. After much labor he brought me back to consciousness and congratulated me on my narrow escape.

"The townspeople came to the barroom and bought drinks to look at the dead abolitionist."

The daintily-clad children of aristocratic residences of the Back Bay played at hide and seek around the base of the statue. The wet winds whistled through the yellow leaves of the swaying trees. The solitary sparrow pecked mournfully at the volume in the bronze man's hand. And the old narrator of things dead, yet living, sighed as he said with a half sob:

"I came to tell this story to Garrison, but he will not hear."

So ends *The Globe's* recital. We personally have no doubt in our own mind that Mr. Garrison *did* hear, notwithstanding the declaration of the speaker, and that he was cognizant of all that transpired as a tribute to his memory and in commemoration of his life's service. From our point of view it is not improbable to suppose that a gathering similar to the one above reported occurred in spirit-life—Mr. Garrison and his compeers when in this world constituting the assembly.—ED. B. OF L.

### Thoughts on Mesmerism.

Oct. 15th the New York Psychical Society was addressed by Mr. C. P. McCarthy, and various experiments in Mesmerism successfully attempted. He kept close to his subject, as the following abstract demonstrates, and the experiments were fully as interesting as the philosophy:

"Just at the present time Mesmerism and Hypnotism are made synonymous by the doctors, and others, who seek to corner it for their science, but by either name it is the same, and expresses the same philosophy. In its nature and function it is a medium of spiritual union, as well as a curative force. The progress of Spiritualism in the present day is something marvelous. The literature it commands is one that has been prominently noted by the most cultured and classical teachers of our age. One of the great luminaries of this city has passed a panegyric upon its literature as unsurpassed in modern times, intelligently giving not a partial, but a just estimate of its value. He referred to the Rev. Dr. Heber Newton, in an excellent sermon published in his parochial paper, which has been talked about in all directions. In connection with this literature the speaker would argue in favor of the honest old theory of animal magnetism, or mesmerism. Swedenborg presents strong analogies in his wonderful discussions of the connection between what is called the 'two worlds.' In studying nature, however, and especially what we know experimentally of demonstrable facts, and in supplying a philosophy to answer and coincide with the facts, we see but one world.

For instance, take two crawling worms, with many legs, and peculiar styles of motion. Following their habits, we find one of them fully developed as a caterpillar, continuing on the ground, and its food is decayed vegetable matter. The other one, which is not of a brown, slimy, snuffish color, has more variegated color, and walks over the dead vegetable matter, climbs the trunks of the trees, goes out to the end of the branches, and stops not until it reaches the tendrils, the buds, and the green fresh leaves, and these it commences to devour with avidity. It seeks the living vegetable growth for the sustenance of its lower organism. In the evolution of this living creature, as soon as it becomes a caterpillar and reaches a certain development, it is gradually slow in motion, and finally seeks some corner where it may be sheltered, and throw off the true chrysalis, and cease to be a brown grub, and whence it may float away into the air. Seldom lifting itself above two or three feet from the ground, we find it a brown moth with wings.

But, on the other hand, we watch the variegated caterpillar feeding upon living but starving vegetable life, which afterward flies away, to sip the honey from flower to flower, as a beautiful butterfly, in a more joyous and more elevated life. Here we have two emblematic risings; they are still in the same world; they have passed out of a lower condition into a higher, and the higher condition is dependent upon the food, etc., of which it had partaken. And so it passes on to various other stages of what may be truly called a series of resurrections. You see the character of the caterpillar is regulated by its food and the nature of its organization; and so it is with the butterfly.

Now, all this lower life teaches us as Spiritualists what is going on in our own organisms, not in the animal or physical, but in the spiritual sense. It is character that forms the spiritual life. If we are mean and low and beggarly here, when we enter spirit-life we cannot expect to attain any high knowledge or condition, or the right to be among those who naturally soar to sublime states by reason of their spiritual wisdom, their spirit of investigation, their life of unselfishness, their care for others. Creed is worthless in the forming of character unless it be a pure and true creed, and even that will fail if not manifest in action, if we hold it up to disrepute, if we illustrate it only with the lips.

We do not go out of this world when we pass through what we call death. We are here still, we are still with those we love, either to help them, or in our miserable condition to get some help from them. The analogy in these two illustrations is complete. We know there is a natural body and a spiritual body. We know Paul was correct when he declared what all the literature of Spiritualism and what all the trustworthy intelligence that has come to us from the spirit-side of life prove, namely, that our body is but the envelope of the soul or spirit, is but an outer clothing that is to perish and go whence it came, never to return. There never was a time when this natural body did not exist with the spiritual body; they are concurrent one with the other, and what we want to-day, and what we shall yet have in the progress of that natural evolution which is daily strengthening the Spiritual Philosophy by its wonderous discoveries, is a physiology of psychology. Medical men and medical women of all classes are the best judges of the make-up of a corpse, but they know nothing of the origin of the life that animates it. While they are splendid physiologists of the functions and machinery of the corpse, they know nothing of the motive power that enables it to work as the instrument of another body within it, the spiritual body. Now it is almost a demonstration that there is a corresponding organ in the spirit body for every single organ in the natural body, and this is one of the facts that enable us to understand how the mesmerist accomplishes what he does."

The speaker then referred to the famous operator of thirty years ago, Dr. John Bovee Dods, whose philosophy is acknowledged more widely now than ever before; also to Dr. Elliott, who expended five thousand pounds a year for the truths of magnetism in London forty years ago, and in whose company, with two other mesmerists, he saw a man under mesmeric control submit to an amputation of his leg above the knee, having no recollection of it until the limb was shown him in a bucket. He himself had a subject present in the audience who, in a state of catalepsy, had subjected himself to thrusts of a silver needle through his wrist, and surrounding doctors saw no tremor of pain. The young man is one of the best sensitives of Prof. Donati of Paris, who has lately experimented at Chickering Hall, and elsewhere. His name, business and character were at public disposal.

After further narration of some remarkable experience in the development of clairvoyance through mesmeric experiment, the speaker proceeded to control the Donati subject, and others who volunteered, with amusing success. J. F. SNIPES.

## The Reviewer.

GOODWIN'S IMPROVED BOOK-KEEPING AND BUSINESS MANUAL. By J. H. Goodwin, author of "Goodwin's Improved Bill Book," and "Goodwin's Practical Instruction for Business Men." Square, 8vo, cloth, embossed, pp. 293. New York: J. H. Goodwin, 1215 Broadway.

No better evidence of the merits of a book can be presented than the demand for it; and that this possesses merits of more than an ordinary kind is evinced by the fact that, up to date, its sales have reached nearly thirty thousand copies. This will not be wondered at by any one who turns its pages, and observes the clear and comprehensive manner in which the methods of book keeping employed by the largest business houses in this country are presented and taught, and is credibly informed that hundreds of expert book-keepers, holding high-salaried positions, are indebted for their good fortune in this respect to the knowledge they acquired from its pages. Numerous testimonials to the truth of this statement are available to the public, as also to other meritorious features of the work.

In its preparation Mr. Goodwin has paid special regard to simplicity of expression, avoiding foreign terms and obscure technicalities, and endeavored to express himself in so familiar a way that the student is reminded of a social business conversation. Long experienced book-keepers, and all business men, will find the work useful in its suggestions, and as one of reference; and young ladies and gentlemen are quite likely to be led on to fortune by its teachings.

### November Magazines.

THE ARENA.—"The Future American Drama" is the subject of the leading article, in which Dion Boucicault gives his views of what the institution he writes of should be, illustrating what he considers its present condition by a quotation from Shakspeare. The paper is followed by a *fac-simile* of a paragraph written by Boucicault a few days before his demise. Dr. Bartol, a portrait of whom is given as the frontispiece, supplies a paper upon "Sex in Mind," in which is shown that the venerable clergyman loses none of his mental powers in the departure of his physical. "A Glance at 'The Good Old Times'" is the theme of a very readable paper by M. J. Savage; immediately following which a portrait of the famous Russian poet and novelist, Turgenief, attracts the reader's special attention. In connection, the accomplished translator of Russian, N. H. Dole, gives a sketch of the distinguished author, and numerous citations from his writings in prose and verse. Prof. Shaler treats of "The African Element in America." Several other topics of interest are ably considered, among them the objections to Woman Suffrage by Forest A. Marsh. A symposium of half a dozen writers, of whom are Rev. E. E. Hale and Rabbi Schindler, deal with "Destitution in Boston," giving striking illustrations and practical suggestions. Boston: Arena Pub. Co., Copley Square.

WIDE AWAKE.—Under the title of "A Modern Hero," Mrs. Florence H. Hall gives a life story of her father, S. G. Howe, whose efforts in behalf of the Greeks in their struggle for freedom, his labors for the blind, establishing in 1832 the first school for them in America, and other public and private enterprises of a similar humanitarian nature, will keep his memory green among men far beyond the present century. "Golden Margaret," the initial story of this issue, is one of the civil war. A Southern dialect story, "Lucy Pervear," is told by Margaret Sidney; and "How Tom Jumped a Mine," a Western story, is an attractive contribution from the versatile pen of M. E. S. Stickney. Mrs. Frémont gives the last of her series. An interesting account of "Crinoids," with its photograph of fossils, will attract students of the curious in nature. The frontispiece of this number is a fine drawing of a child's face, entitled "Innocence." Boston: D. Lothrop & Co.

"I remember Johnson's Anodyne Liniment," said an old man, "when I was a boy." Same now.

[HOW THEY WALK.]—Lazy persons scrape loosely with their hands, and are first on one side of the walk and then on the other. Very strong-minded persons place their toes directly in front of them and have a kind of a stamp movement.—*Ex.*

**SPECIAL NOTICES.**

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

☞ When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.


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


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

## 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.

In view of the size of our type—which enables us to give in each issue a large and varied table of contents—the BANNER OF LIGHT is the cheapest and most valuable Spiritualist paper published.

Friends everywhere, we call upon you to enter the ranks of competitors for the cash prizes offered, thus not only securing a likelihood of obtaining a sum of money for yourselves, but also aiding us in largely adding to our subscription list during the coming year.

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.

### The Re-embodiment Problem.

Very few readers of the Message Department of THE BANNER, we believe, omitted to peruse in the issue of Oct. 18th the elaborate and satisfactory answer of Spirit Pierpont to the question of reëmbodiment. It was clear and masterly, and will well bear reading many times. Spirit Pierpont unhesitatingly answered that personally he had very good reason to believe in the law of reëmbodiment. He thought the state of humanity demands such a law. Here on earth are brought into existence human beings, struggling against physical defects and deformities to such an extent that they cannot express themselves properly through the external form. Such are the imbeciles and idiots, who may live on earth fifty years and yet gain no vital experience, nor have given out a thought to show why they should have lived. Spirit Pierpont's contention is, that this planet has been prepared for the reception of human lives in order that such humanity as is projected upon it may gain experience, draw to itself certain elements which it requires for its proper unfoldment, and likewise impart to the planet certain magnetic forces of its own which may be of use in this scale of existence.

The spirit does not regard this law of reïncarnation as an arbitrary one, to the same extent that life and death are arbitrary laws in the experience of humanity. Each intelligence that enters this mundane sphere *must* pass through the process—first of birth and then of death—in order to be reared as a mortal and gain intelligence from direct contact with the physical universe, and again in order to gain a higher life afterward. These are arbitrary laws. But in the case of reëmbodiment, one who has once been embodied upon the planet may have gained the impetus or stimulating energy which his spirit requires in order to prepare him to understandingly gain a position in the spirit-world, and pass continually on to higher unfoldments and grander discipline. This may all occur in a few weeks, or months, or years of life upon this planet earth.

It may likewise be that the little child's experience here is so limited, and perhaps blighted, that it will be of comparatively little value to him; so that on entering spirit-life it may be discovered that he is not in the sweep of the law of attraction which carries a soul onward to the intelligent circles of spiritual life. It is possible that in this vast, wide universe of ours such a contingency may be provided for, so that the law, taking such a spirit up into its embrace, speeds it on again into contact with those magnetic spheres to which it is adapted. If these spheres are upon the planet earth, and operate through contact with matter and physical life, then why may not the intelligence be borne upward into contact with some external condition which will open for it another opportunity, not only of unfolding and expressing its mentality, but of gaining vital experience from contact with this planet?

The spirit affirmed that he had been assured by other spirits that they knew they had passed through a successive series of embodiments in contact with this planet, each one of which had unfolded certain mental lines in special directions, so that now, in respect to the aggregate of their being, they are more thoroughly unfolded than they possibly could be if they had passed through but one existence, however prolonged.

He did not feel like asserting that a law does not exist, or that an occurrence is impossible, because he is ignorant either of the fact or the operation of the law. It is no reason why a thing may not occur somewhere in the future, because it has never yet occurred in man's experience. Hence, he felt content to wait and study these questions, gaining such light as he can from minds that feel they have knowledge upon them, and keeping himself open always to the truth as it may appear to him.

He said that he was told that those spirits which are sufficiently unfolded to understand their own needs and desires, and, knowing of the operation of this law, desire to return to earth and once more take up the experiences of matter for special developments, may, in a measure, select the line which the soul is to pursue; but that they are not *obliged* to come back unless they have a profound wish to do so. This wish springs within them from the need they feel; and it likewise generates the attractive force which impels the spirit forward. It then enters into a magnetic condition, through which it lays aside the semblance and remembrance of its former spiritual life, or loses it, and after a time parts with the spiritual body it has inhabited. This is quietly dissipated into space, while the intelligence coming in contact with the environments of the prospective mother—whose magnetic qualities will in some manner attract the spirit—creates a connection between the two, and the spirit, still continuing in a slumberous, magnetic condition, quietly awaits and experiences the processes of gestation and birth.

Spirit Pierpont confessed himself deeply interested in the subject, because it seemed to him a beautiful adaptation to humanity's needs, a wise law set in operation by divine wisdom; and whatever could have been created or established by Divine Power must contain within itself elements of profound interest to the thoughtful mind. Certainly few persons, at all given to speculation on the manifold workings of the divine law and order which informs and rules the universe of God, can be indifferent to any phase in which so profoundly interesting a subject may be presented. Considered in almost any light, the doctrine of reëmbodiment does indeed seem adapted to humanity's needs, and as such is entitled to the most thoughtful regard.

### Faith and Practice.

A good and timely discourse was that delivered on a recent Sunday in Gloucester, Mass., at the Independent Christian Church, by Rev. Mr. Rider, Universalist, on the subject of Compensation in Life, enforcing and illustrating the thought that life consists in *being* rather than *doing*, and that the compensations of life are to be called rich or poor according as they are the results of noble or selfish desires. The true question is, what shall I *become?* The mercenary, greedy, selfish question is, what shall I *have?* The discourse alluded to was delivered, in point of fact, in reply to the utterances of a couple of "evangelists" who at the time were carrying on a so-called "revival" at Gloucester, and affirming with all possible emphasis that mere *life* is nothing, but that faith in Jesus, publicly proclaimed, would bring to the possessor of it eternal happiness in a heaven located somewhere else.

The point sought to be made by Mr. Rider is, that a moral life is the only thing for which we are ever to encounter judgment; that compensation is a matter of evolution—an involuntary experience—and not, as declared by the partialistic preachers, a fixed and measured reward for a certain service performed. As if, he searchingly remarked, the workman took no joy out of his work but the pay. Yet, he added by way of illustration, we are told of two men speaking together, who said that a third one named could not succeed because he could not do poor work. As if his highest success were not in doing good work. As if his refusing to do poor work, and his willingness to do only good work though it made him penniless, did not really cause him to rank with the benefactors of his race.

The privilege we all have is to know the right, as it is our pleasure to follow it. Doing right merely for compensation in secular affairs is poor enough to the contemplation, but in spiritual life and endeavor it is disastrously wrong. The absolute certainty of spiritual forces is taught by history, reason and revelation. These are the forces that are truly blessed, that lead to curative processes, that purify the spirit of man. It is not according as the world views us that we stand accused or stand upright. Who can presume to know of the heaven or hell in another one's mind? Who can tell of the particulars of another's daily life? Only God and the soul itself know. They together form the tribunal from which *nothing* shall separate us, and from whose judgment not all the priestcraft in this world shall lift us or open any door of escape!

The best men and women in the church or out, said Mr. Rider, are those who do not know their own goodness, content and happy in loving God the best they can as the days come and go. Many who may be regarded as the least here will be reckoned hereafter among the saints whose saintliness came from humble action.

Satisfaction—that is, happiness—he said, has no necessary connection with locality, and is superior to it. It is superior even to all material or physical prosperity. It is the selfhood of each one of us. Hence we are to keep our hearts with diligence, because from out of the heart are the issues of the life. The true man forgets those things which are behind; forgets what has been; goes forward; rejoices in doing; acting a brave and manly part. The speaker thought a good motto is to do all the good we can, to everybody we can, and say as little about it as we can.

Now how much more sensible, rational, and reliable is the view of life and character presented by this Universalist divine—a view which, we may add, is substantially that which is inculcated by the Spiritual Philosophy—as compared with the teachings of the evangelical creeds, which tell us that everything is of faith, and nothing of works; that life is nothing, but belief is all; that there is nothing in character or in act to be lived for, but that profession swallows up and absorbs practice.

### The Boston Investigator.

The latest number of the *Boston Investigator* copies entire the message of William Stone, recently given at our Circle-Room, and, with the characteristic dogmatism of pronounced Materialists, declares it impossible for its late editor, Mr. Horace Seaver, to whom the communication of Mr. Stone refers, to return to mortal life, or to know of or care for the interests of his former associates, because, forsooth, could he do so Mr. Seaver would go directly to the Paine Memorial Building, of this city, and make his presence known there to his friends.

It is the same old demand on the part of unbelievers and scoffers of the truth of spirit communion, "If the dead can return, let them come tangibly to us in our homes; they do not come, hence no communion is possible between the two worlds"—forgetting that in their very dogmatic assumption they keep the door barred against the entrance of the spirits they invoke.

The demand of such minds is just as reasonable and as logical as is that of the man who would demand a telegraphic message from abroad, and refuse to take it from the dispatch company through whose instrument it had been received, because the message had not been transmitted to him directly without the aid of instrument or other agency.

### "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 symbolical 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.

### A Wonderful Musical Medium.

By reference to notice of the Sunday Spiritualist meetings in Berkeley Hall, Boston, it will be seen that considerable interest was manifested by an audience in the afternoon that met to listen to the wonderful powers of MRS. DENNIS HILL, now on a visit to this city. The volume and range of her voice is marvelous; she sings under spirit control, seldom knowing a word she utters, being more or less at the time in a state of trance. Critics who have heard her, say she sings over three octaves, from the low bass to the high soprano. Her controls seem to be well educated musicians.

☞ Every one into whose hands the present number of THE BANNER may fall, should read the lecture by Mrs. T. Harris, which we transfer to our columns from those of the Melbourne *Harbinger of Light.* Many mediums will therein find a parallel of their own experiences in early development, and feel to echo toward their own guides the earnest words of appreciation which this lady applies to her active spirit-friends; her testimony as to the great value of her Indian control is clearly duplicated wherever mediums have an existence, or Spiritualism has a name. Spiritualists, generally, will find the home-like narration of special interest, and skeptics will encounter within it another direct answer *in favor* of the New Dispensation to their oft-repeated query: "Of what practical use for every-day life is spiritual communion?"

☞ What makes some people disgustingly angular at certain times—even to their own individual detriment—is owing to the angularities of their ancestors, proving that "what's in the bone comes out in the flesh." Hence you see topsy-turvy in the married life, so full of angularities and strife, often resulting in murder and suicide. When universal intelligence takes the place of ignorance and superstition, the present state of things will be reversed. A few more Andover theological court-martials, a little more of Italian Catholic vendettas and Chinese opium prostitution in this country, will so thoroughly open the eyes of all decent people that measures will be inaugurated to abate the present state of affairs, even if it should require heroic treatment to cleanse the body politic.

☞ It gives us pleasure to know that several of the articles which occasionally appear in THE BANNER from the pen of our correspondent, Mr. E. W. CAPRON (one of our veteran Spiritualists), entitled "REMINISCENCES OF MODERN SPIRITUALISM," are so well appreciated as to be copied entire in our English contemporary, *The Two Worlds.* But we fail to note that due credit was given this paper by the editor.

☞ J. Clegg Wright, under "Banner Correspondence" this week, gives a brief but remarkably condensed and truthful summing up of the life-characteristics of the late Dr. A. S. Hayward.

☞ Our thanks are returned to Mrs. R. S. Lillie for a choice bouquet for our Free Circle-Room table.

### A Musical Prodigy.

To the Editor of the Banner of Light:

About five years ago I called attention, through the columns of the BANNER OF LIGHT, to the remarkable medial powers of Miss Lulu Billings of Rochester, N. Y., a young lady who at that time knew very little, if anything, of Spiritualism, and did not know to what cause, or source, could be attributed her phenomenal powers. Imbued from childhood with the tenets of Orthodoxy, and born of parents who repudiated Spiritualism and relegated it to the realms of fraud and fanaticism, it was of course difficult for her to bring herself to believe that she was the instrument of invisible intelligences; more especially as her parents opposed any such view. Time has, however, wrought in this, as in numerous other instances, a change of belief, and from belief has been raised the superstructure of absolute knowledge—a knowledge which I believe she is now willing to impart to others, if opportunity is offered—the knowledge of immortality.

Miss Billings, who is the only daughter of Mr. E. G. Billings of Rochester, is a musical medium of remarkable power. Some years since she discovered that when taking lessons on the piano she would frequently lose control of the muscular action of her hands, and automatically play pieces of which she knew nothing. Gradually this controlling influence became stronger, until she was not only controlled to play but to sing in numerous languages, though when in her normal state she understands only English. Her medial powers are now truly wonderful. Sitting at the piano she apparently loses all of her individuality, taking on that of some one else. Her hands become exceedingly cold at times, while any one who is sufficiently fortunate to be allowed to take hold of them by the controlling intelligence, is at once conscious of the fact that she is surcharged with electricity. With eyes tightly shut her fingers fly over the keys of the instrument unhesitatingly, and with a touch as exquisite as that of the masters of old. Classic music of the highest order, and of a kind never heard in these days, is the result—and she has never been known to play the same piece twice.

As already stated, while she speaks and understands her native tongue only, she sings under control in German, French, Spanish, Italian, Hungarian, Chinese and at times other languages. Professors of languages and members of Italian opera troupes have to my knowledge heard her sing in private, and stated that she actually did so in the languages named.

And with it all, her wonderful powers have for years been "hidden under a bushel." Of a naturally retiring disposition, unostentatious, refined and educated, she has made no effort to attract attention or push herself forward. Outside the sphere of her immediate friends and acquaintances, this remarkable girl, whose powers should be attracting the attention of scientists, of investigators and of Spiritualists, is virtually unknown. With a circumscribed knowledge of Spiritualism, except that which has reached her through her own individual powers, she is of herself capable of bringing conviction to the minds of honest investigators who are in search of facts confirmatory of the old question—"If a man die, shall he live again?"

I recently had the pleasure of several private musical séances with this remarkable young lady, and shall never forget their soul inspiring effects. One piece in particular, "The Last Rose of Summer," sung in Italian and accompanied on the piano with variations, under the purported control of Parepa Rosa, I shall always remember.

As a friend of the family I have for some time urged that the medial talents of this sensitive should not be "pent up in the narrow sphere of home acquaintance," but be given an opportunity for wider and grander manifestation.

Daughter and only child of one of Rochester's honored and most respected families, with refined feelings and cultivated tastes, it seems to me that her medial powers would indeed be a profound revelation to many people who are seeking for just such facts.

Therefore, if cultured and intelligent Spiritualists are sufficiently interested in phenomena of so high an order, I have no doubt that Miss Billings could be induced to give a series of musical parlor séances in Boston, and adjacent points, and perhaps prevailed upon to appear upon the platform of Spiritualist societies. A move of this kind would be new and novel to her, however; but accompanied by her mother, and under guarantee of her correspondents, should this incite sufficient interest on the part of any of THE BANNER'S readers to warrant a correspondence with her, I am of the opinion that she could be induced to make a move which cannot but benefit the cause of Spiritualism.

Her address is 11 North Fitzhugh street, Rochester, N. Y. GEO. F. A. ILLIDGE.

*New Haven, Conn., Oct. 25th,* 1890.

### Decease of Dr. Mayhew.

We noted in a recent issue that this venerable friend of the Spiritualist Cause was prostrated by a serious illness, at his home in Washington, D. C., and expressed our sympathy with him in his affliction. He has, we are now informed, passed to receive the reward that awaits in spirit-life the valiant soldiers of the Truth. Mrs. Flora B. Cabell writes us from Washington as follows, concerning his life, his services and his demise:

"Our friend and co-worker, Dr. John Mayhew, passed to the higher life, Oct. 18th, at the ripe age of 82 years. He was a faithful worker for our Cause here, and one of its pioneers, having several years ago served the Society well and faithfully as its President. He was beloved and respected by all who knew him, and will be sadly missed by his many friends and by our Society.

A few hours before his departure, I said: 'Father Mayhew, may I ask: How does your belief in the Spiritual Philosophy stand by you in these the last hours of your life on earth?' He answered, with a smile, 'It is my shield and anchor.' These were his last words to me. His was a beautiful closing of a useful and honored life. His testimony to the value of Spiritualism is the better to be appreciated, coming as it did from one who was conscious of standing at the portal of the higher life."

☞ In Hungary the railroads are under control of the Government, and in August last, says Professor Jones of the University of Pennsylvania, the fares were reduced greatly and tickets put on sale like postage-stamps, at the post-office, hotels, cigar shops and other places. If the city of Boston would only take charge of the horse-railroads, as it has a right to, it would not have to entail a large debt on posterity to pay its current expenses of to-day by borrowing millions of dollars. Why, the tax on the Baltimore (Md.) horse-railroad pays for keeping the magnificent park in that city in perfect order, besides supplying the citizens with water free of cost. Wake up, Bostonians, and veto our great monopoly.

### "Upward Steps of Seventy Years."

A book of absorbing interest bearing the above name by our friend, the well-known author and Spiritualist lecturer, Mr. Giles B. Stebbins, is now before the public from the press of the United States Book Company, New York. It is autobiographic, biographic and historic; treating in general of the growth of reforms, the world's helpers and light bringers, Spiritualism, psychic research, the religious outlook and the coming reforms. It is a book that no Spiritualist or person interested in present and past liberal and reformatory movements can afford to dispense with, for it shows through what darkness and struggles the valiant pioneers and champions of all these have fought their way, many of them to a glorious victory which those who have not yet attained are sure to reach. We hope to give a full review of the work next week. For the present we advise our readers to obtain copies, assuring them that in anticipating pleasure and profit in its perusal they will not, upon doing so, be disappointed. Colby & Rich, 9 Bosworth street, have it for sale.

### Reception to Jennie Leys.

A correspondent, "R. T.," writes us from Philadelphia, Pa., under date of Oct. 24th:

"A grand reception was extended to Miss Jennie Leys on the 16th of the month, at the home of Mr. and Mrs. Thomas M. Locke of this city. All present expressed themselves as having highly enjoyed the evening's entertainment—which was varied and interesting in its character. Mr. Locke, in his genial way, welcomed all the friends to the home; Judge Westbrook made a short address, followed by Rev. Samuel Wheeler, Vice President of the First Association of Spiritualists of this city; Mrs. Judge Westbrook gave us a humorous recitation; Prof. James Dickson added much to the entertainment by reciting several of his choice selections; Prof. Worrall and son both sang and played; Master Worrall is only thirteen years of age, and handles the cornet in a way that astonishes some of the old performers. During the evening refreshments were served, Miss Leys also making some eloquent remarks. It was an occasion long to be remembered by the many friends present."

Miss Leys was to deliver her closing lectures for October on the 26th, and (we are assured) the friends in Philadelphia part with her with great regret.

### "Our Employments Hereafter."

The announcement made a few weeks since that a new and enlarged edition of Dr. Peebles's work, "Immortality, and Our Employments Hereafter," was in preparation and soon to be issued, was received with much satisfaction by readers of THE BANNER and by Spiritualists generally; we are gratified in being able to state that the book is now on the counters of Colby & Rich, ready for those who have waited its appearance.

The new chapters given in this edition add considerably to the interest and value of the work; the purport of these additions can be known by reference to our advertising columns, where the subjects of the entire twenty-three chapters are given. We shall in an early issue give a general review of this valuable work.

### The "Banshee."

Our venerable correspondent, Joseph P. Hazard, (now in his 84th year) writes us from his home in Peacedale, R. I., on the 24th ult.:

"We are familiar with accounts of 'The Banshee' in Ireland. An Irish gentleman of middle age, Sir Joseph Burke—a grave, interesting man, and evidently a pure one, whom I had the good fortune to meet at Cannes, a famous winter watering-place on the south coast of France—told me he had often heard the cry of 'The Banshee' in his own house, and always did so when a near relative died. Persons who hear 'The Banshee' in Ireland are members of families that live in the same dwelling from generation to generation. I have a most worthy, truthful Irish servant, who has been in service here many years, who assures me she has heard 'The Banshee' in Ireland. American life is of more modern date and more changeable, else, under similar circumstances, it may be presumed 'The Banshee' would be heard in this country, also."

### Music for Holiday Gifts.

No more acceptable gift to a Spiritualist can be made than a volume of fine music, the words of which express the pure and lofty sentiments of his holiest aspirations and the melody of which shall serve to inspire him with a keen sense of their reality. Such a book is that by Prof. C. P. Longley, "Echoes from an Angel's Lyre," containing a dozen songs with piano accompaniments; "Only a Thin Veil Between Us," "In Heaven We'll Know Our Own," and others. The pages are of the usual sheet music size, and we are given in a substantially bound volume, with an appropriately illustrated cover for a single dollar, that which at the ordinary price in loose sheets costs three dollars.

Those wishing single pieces of Prof. Longley's spiritual compositions will find a list of them, including several new ones, in another column, from which to make their selections.

### An Emperor's Dream.

*Gil Blas* (Paris) printed recently an account of an interview alleged to have been had with Emperor William during his recent visit to Austria, in the course of which conversation he declared that he would embark in no adventures, but would leave Germany to his son as he had received it, and would spare the Reichstag the horror of another war. He thought the socialists had been too long treated as savage enemies. Friedrichsruhe had tried to force upon him a policy of perpetual war abroad, and war at home, therefore he has left Friedrichsruhe. He had determined, he said, to complete his grandfather's work, "Germany united and Europe pacified, that is my grand dream."

### "The Religion of Man," etc.

Hudson Tuttle has written and published a large number of books upon the origin, rise, progress and philosophy of Modern Spiritualism, but none that presents in so clear and comprehensive manner its fundamental principles and teachings as one bearing the title: "THE RELIGION OF MAN AND ETHICS OF SCIENCE," the various themes it treats upon being named in this week's advertising columns.

☞ We received on Friday, Oct. 24th, a pleasant call at our office from Mr. James H. Haslett and wife and Mrs. Rose Shepard Lillie. Mr. Haslett's name is familiar to all readers of THE BANNER as that of the gentleman to whom the Haslett Park Spiritualist Camp-Meeting in Michigan owes its inception and continuance. He is one of the pioneers of the spiritual movement in the West, and has been a subscriber to THE BANNER from its first issue. Himself and wife, together with Mrs. Lillie, attended our Public Free Circle on Friday afternoon—the first, Mr. H. assured us, he had attended for thirty years, at which time the late Mrs. J. H. Conant was the medium. Mr. and Mrs. Haslett were to conclude their brief pleasure-trip to the East, and take up their westward and homeward journey, on Monday, Oct. 27th.

☞ Dr. Wyman of Brooklyn, and his estimable wife (formerly Miss Viel), called at THE BANNER office on Friday, Oct. 24th, *en route* from Onset to their home in New York.——Mrs. W. has an article on our second page, regarding a phenomenon of the materialization order which recently came under her notice at the Bay, Mrs. C. B. Bliss being the medium.

☞ The English Tile Calendars which Jones, McDuffee & Stratton originated some years ago, have appeared for '91. The historical scene on the back is copied from a photograph of the adjoining lean-to houses in Quincy in which John Adams and his son John Quincy were born, both of whom were Presidents of the United States.

☞ On our eighth page will be found an announcement from Minneapolis, showing that the daughter of the noted missionary, Judson, is working with zeal for the cause of Spiritualism, to which she has given her adhesion. We shall print next week an article by Hudson Tuttle giving reminiscences of the Judson family, etc., as furnished by his (Mr. T.'s) mother, now in the ninetieth year of her age.

☞ We have been informed by Mrs. M. A. Marshall that the message of Spirit Susanne R. Holden, given Jan. 3d, and printed March 22d, is correct in every particular.

## NEWSY NOTES AND PITHY POINTS.

**☞ As the Banner of Light represents the Spiritualists of the United States, it behooves its friends everywhere to report progress in their respective localities each week for publication in its columns.**

George Chainey writes that he is about to leave London for Jerusalem, where himself and a party of friends propose to establish a Spiritual College. He will, however, continue to issue the magazine *Psyche* from its office, 17 Charleville Road, London, W., unless he succeeds in obtaining permission from the authorities to transfer its publication to Jerusalem.

Last week was the fourth successive Friday that rain has fallen in this State.

Enough money is annually wasted in the management of the cities of this country to run a nation. We are progressing in many directions, but we seem to be further than ever from economy and efficiency in our municipal affairs.

An exchange remarks that if it is discovered that Mars is populated, of course the people will be found to be all soldiers!

A gallon of lye put into a barrel of hard water will make it as soft as rain water.

"LOOKING BACKWARD"—*The Los Angeles (Cal.) Herald* is responsible for the story that two people who were driving to Whittier recently, discovered a cloud of dust down the road. Soon they saw a horse furiously galloping toward them, while the rider was seated with his face toward the horse's tail, around which was fastened a rope, the ends of which were held in the horseman's hands. "Port! Port!" he shouted, as he neared the vehicle, and he violently pulled one end of the rope, "porting" the animal's tail effectually. "Bear off, ye lubbers," he shouted to those in the buggy, "I'm a sailor man, and I can steer any craft that goes. Whoop! I'm going up the coast at fourteen knots an hour!" And off he went.

The Tremont Temple Church of this city appears to be fated in regard to its ministers.

The Spiritualist Ladies' Aid Society of this city is, as its name denotes, a benevolent institution, and has worked in the past—and is still working—to ameliorate the condition of the needy. People of means should aid it pecuniarily. Address Mrs. A. L. Woodbury, Secretary, 1031 Washington street.

THE HIGHER PANTHEISM.

And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He? —*Tennyson.*

From June 30th, 1885, to June 30th, 1889, the immigration to this country included 524,966 from Germany, 323,726 from England, 308,854 from Ireland, 182,950 from Sweden, 159,311 from Italy, 82,804 from Scotland, and 72,638 from Norway. The total immigration figures for these years are 2,210,974.

Enough money is wanted from the citizens of Boston to secure a chosen site for the erection of a building as a monument to Wendell Phillips. In this building is to be a free hall dedicated to free speech, and to be known as "The People's Forum." To help raise funds for the erection of this building a course of six lectures has been instituted by the Wendell Phillips Hall Association.

The season of franked packages of Agricultural Department seeds for rural constituents is just about to begin, and before it is over it is estimated that something like 6,000,000 packages of seeds of all sorts will have been sent out by the Agricultural Department.

A Philadelphia school teacher recently created a sensation by prohibiting the wearing of bracelets by the young girls who attend her school. Her idea, she explained, was that the school room is no place for finery, and that it excites bad feeling, in the shape of vanity on the one side, and envy on the other.

When one drowns a cat, does the fact make her a ducat?

The Grant monument having arisen above its past moribund condition, New Yorkers, it is reported, are now moving for a statue to Columbus.

The new Japanese Parliament contains one Minister of State, three senators, twenty-seven local governmental officials, thirty-seven mayors, one hundred and forty-three provincial administrative officials, eighteen journalists, nineteen lawyers, ten school teachers, four priests of Buddha, and fourteen professors. Of the two hundred and ninety-nine members, one hundred and fourteen are Radicals, fifty five Independents, and four Conservatives.

Love and desertion
Belong to coërcion!

A dead Sambo Singer: The "end" man.

Thirty people were seriously injured by the wrecking of a through Santa Fé vestibule Denver express at Wakarusa, thirteen miles north of Topeka, Kan., Oct. 25th.

We are glad that Mr. Lodge has espoused the right side of the immigration question. He has at last declared in favor of restriction. Some people think this country a great, big asylum, and the offscourings of other nations can't flock to our shores half fast enough.

A district messenger is an errin' boy.—*Yenowine's News.*

The tax on tin is tin-der.

Stanley, the African explorer, has been extensively *lorded* in Europe. Now Lieut. Troup of the expedition tells an entirely different story about Stanley, with a good deal of apparent truth. *Nous verrons.*

Patented sarsaparilla is a regular guerrilla. It pretends to cure skin disease, and at the same time skins the public out of their ducats, without producing any beneficial results.

The Washington authorities have formally approved the action of the World's Fair Commission in appointing a board of lady managers.

DWINDLING AWAY!—Commissioner Morgan of the Indian bureau has presented his annual report, in the course of which he says: At the date of the last annual report there were 133 Indian reservations in the United States, having an aggregate area of 116,000,000 acres, or 101,250 square miles. During the year about 13,000,000 acres have been secured by cession from the Indians, and agreements by which about 4,500,000 will be secured are now pending in Congress. This report shows quite an "activity" in Indian lands. By-and-bye, in the sententious words of old Chief Logan, the much-crowded red man will have reached "the end of the log."

Von Moltke is ninety years old.

New Hampshire honored the revolutionary hero of Bennington by unveiling a monument, Oct. 23d, at Concord, to the memory of the gallant Gen. Stark.

Italian politics are just now being "all torn up" by a new and portentous issue which since 1878 has been gradually forced more and more upon the attention of the statesmen of that country: *i. e.*, irredentism. "Premier Crispi recently made a speech at Florence in which he referred to the danger to Italy which would arise from the specific adoption of irredentism, saying that it would set the whole of Europe against Italy. Irredentism means the bringing about of the redemption, or the incorporation in the kingdom of Italy of all the regions situated near Italy in which an important part of the population is Italian, but which are subject to other governments. This territory is called *Italia irredenta*, or Italy unredeemed."

Vienna dispatches report that severe earthquake shocks were felt in Bosnia and Carinthia on the 23d ult.

A NEW COMER.—Current and even, by precedent, legal English has just received, at the hands of the British public, a new and convenient word whereby the term "financial irregularity" may be still more softened to the æsthetic ear of the present smooth-going age. The new word is "Tiddlywink." Dispatches report that an English newspaper recently charged a shire councilor with having "tiddlywinked the shire funds." The law was invoked, and after consulting all available dictionaries without finding any definition of the term, the court decided that the phrase was not necessarily libelous. In the game of tiddlewinks, which is now in vogue, an expert must be gifted with sleight-of-hand; hence financial tiddlywinking is quite a suggestive phrase.

Very unfavorable reports concerning the progress of cholera in Europe and Asia are being received.

The largest bridge in Europe has just been completed across the Danube, and an exchange remarks, its size puts it ahead of Tom Hood's.

Prince Bismarck says he had rather die than be slighted. But William is boss.

CONUNDRUM.—Are office-holders who go on the stump necessarily cripples?

It looks as if the coming man and woman would be coëducated. That is the Boston notion, and the Boston notion counts for a good deal in educational matters in this country.—*Ex.*

Mr. Gladstone goes in for woman suffrage in the British Isles. Right you are.

They have been toasting French royalty in Quebec.

H. C. Angel of Weatherford, Texas, was in good health last Saturday; but he told his wife he would die on the following Monday night, and, sure enough, he did.

Herbert Spencer's idea of the Creator was that he was always in the presence of an untiring and eternal energy that thinks and wills.

A journalist is a man who has failed in his profession in life.—*Prince Bismarck.* This does not touch editors and reporters. All the journalists of the country are living in New York.—*N. O. Picayune.*

"The Whirlwind" at the Hollis Street Theatre is first rate.

The late gale did much damage all along the Massachusetts coast.

### Special Notice.

The first session of the CHILDREN'S PROGRESSIVE LYCEUM will be held in America Hall, 724 Washington street, Boston, Sunday, Nov. 2d, services to commence at 10:30 A. M. DR. W. A. HALE, *Cond'r.*

### To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

M. K., NEW YORK CITY.—While it is possible that, by forming a family circle and sitting quietly and harmoniously with a few honest and congenial friends, a development of mediumship may occur at home which will bring undoubted evidence of the truth of immortal life; yet the search for such evidence through the agency of developed and professional mediums—trance or phenomenal, of which there are many reliable ones—is by no means to be despised.

It is a fact in this instance as in other directions, that true knowledge is only gained by hard study and much seeking. "Knock, and it shall be opened unto you." "Seek, and ye shall find."

Spiritualism numbers millions of intelligent people among its adherents. These are neither deluded nor do they desire to deceive others. Spirits *can* return and manifest to mortals, and it is possible to gain the proof of this fact by earnest investigation.



**Norwich, Conn.**—Rev. John C. Kimball of Hartford, Conn., has occupied our platform in Grand Army Hall two Sundays. The subjects for consideration Oct. 19th were, in the afternoon, "The Kind of Religion Needed in the World To-day," and in the evening, "Our Relation to the Spiritual World." Sunday, Oct. 26th, the theme for the afternoon address was, "An Every-Day Religion"; the evening, "Consecrated to a Noble Cause."

Next Sunday Mr. A. E. Tisdale, the blind medium, will be our speaker. MRS. J. A. CHAPMAN, *Sec'y.*

**Bridgeport, Ct.**—The Spiritualist meetings reopened in Grand Army Hall Oct. 26th. Mrs. B. W. Banks was greeted at the afternoon service with a good audience; her remarks held the closest attention, and every soul felt strengthened by her utterances. In the evening the audience was large; the speaker was at her best, and gave a remarkably clear and conclusive argument showing the necessity of work now, not waiting for some far-off by-and-bye. Mrs. Banks will be the speaker next Sunday.
MRS. S. A. BLINN.



### Movements of Platform Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Mr. J. W. Fletcher will speak in Conservatory Hall, Brooklyn, N. Y., the Sundays of November. Address 268 West 43d street, New York City.

Mrs. Emma Miner is engaged at Clinton, Mass., Nov. 2d and 9th; Pigeon Cove, 3d; Saratoga Springs, N. Y., 16th and 23d; Westborough, Mass., 30th; Marlboro', Dec. 2d; Bridgeport, Conn., 7th and 14th; Westborough, 21st; Clinton, 28th; Philadelphia, Pa., month of January; Fall River, Mass., Feb. 1st; Newburyport, March 1st.

Mrs. Kate R. Stiles spoke in Haverhill, Mass., Oct. 26th; the two Sundays following she will be in Saratoga, N. Y. Has a few open dates. Societies desiring her services can communicate with her at No. 43 Dwight street, Boston.

J. Frank Baxter will lecture in Lowell on Sunday, Nov. 2d, and on Saturday evening previous will benefit the Society with one of his unique literary and musical entertainments. On Sunday, Nov. 9th, he will lecture, etc., in Brockton. He has week evenings at liberty.

S. Lizzie Ewer spoke at Portsmouth, N. H., Oct. 26th. She will be in Eastern Maine through the month of November. She would like to engage with some society for the month of April.

Mrs. M. W. Leslie has returned home, and is now ready to make engagements for speaking and platform tests with societies in New England, or elsewhere, for Sundays or week evenings. Terms liberal. Address 484 Tremont street, Boston.

Mrs. H. S. Lake speaks at West Winsted, Conn., Monday and Tuesday evenings, Nov. 10th and 11th.

Dr. A. W. S. Rothermel may be addressed at Ida Grove, Ia., until Nov. 15th.

☞ The decease of Capt. Neri Chase, of West Harwich, Mass., which occurred about two weeks since, will recall to the minds of many who have been accustomed to attend the Spiritualists' camp-meeting at Harwich, a quiet, unostentatious man, genial and kind, who was always an interested participant in the meetings. Capt. Chase's business career of half a century was characterized by thrift, integrity and conscientiousness. As a mariner he was well known and respected in shipping circles of the principal local ports, and at home as a good citizen, a good neighbor, and a warm personal friend to every one in the community. He was a Mason, a member of the Right Arm Association and the Citizen's Mutual Aid Association. His widow and daughter are assured that he has gone to prepare a place for them, to whose interests his life here was devoted. S.


## ADVERTISING RATES.

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**☞ Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.**

*The* BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*


## SPECIAL NOTICES.



## ADVERTISEMENTS.

# Message Department.

## SPIRITUAL MEETINGS

**Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 3 o'clock P. M., FREE TO THE PUBLIC.**

The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely. J. A. SHELHAMER, *Chairman.*

On *Tuesday Afternoons* the spiritual guides of MRS. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On *Friday Afternoons* MRS. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they 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 are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ 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 medium.

## QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

**Mrs. M. T. Shelhamer-Longley.**

*Report of Public Séance held Sept. 30th*, 1890.

### Spirit Invocation.

Oh! bright Spirit of Wisdom and Love, thou Soul of all Souls, thou who art the Divine Intelligence, whose infinite presence pervadeth all life and being, we turn to thee at this time, bringing our tuneful praise, bearing our aspirations unto thee, binding our thoughts together and offering them upon thine altar of truth; we are here seeking instruction; our souls are receptive to light. Oh! may we be quickened in comprehension, that we may understand thy teachings and realize our relationship to thee and thine angel hosts.

We desire to come into harmony with the bright and beautiful souls of immortal life, whose mission is one of peace and helpfulness to mankind. May we receive of their ministrations, and unfold under their guidance and assistance. We seek for spiritual gifts, that we may be strengthened in character and unfold in the diviner attributes of being. Oh! may the influence and the presence of thy holy ones so stimulate our lives to action and to thought as to enable us to grow in those graces that we need. We would have the benediction of all beautiful souls whose ways are holy, whose lives are true. May we receive from these such benisons of good as will not only enrich our own lives, but flow forth through our agency unto other hearts that mourn or are in need, that all may be comforted and uplifted in turn. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

QUES.—[By E. H., Warwick, Mass.] *It is stated often on the best authority that the spirit of an individual manifests itself by vision or message to friends, or through some medium, at the moment or hour of death, even though ignorant of all spiritual matters before the change. Is this consistent and possible when most spirits have to wait a long time for sufficient strength and enlightenment to manifest on earth, or to any one?*

ANS.—Yes, this is consistent with the teachings of Spiritualism; and it has been proven possible on many occasions, where well authenticated cases of the appearance of a departing spirit to some clairvoyant sight, or to some mediumistic friend, have been made known. It may not be always that the spirit thus manifesting journeys directly to the friend who may behold him in spiritual form. Sometimes this has been done. The spirit, freed from the environments of its material covering, finding itself invested with strong powers, follows the attractive force of its own deepest thought, and at the time the thought most prominent in the mind has been, perhaps, the fulfillment of some promise which it has made to a friend to appear at the time of death, or perhaps the remembrance of some friend whom it would like to apprise of its change, and the magnetic current of its own spiritual force being in the direction of this attraction, draws the spirit in that direction, and therefore he finds himself in contact with the friend whom his mind is fixed upon. The friend, if at all susceptible to spirit-influence, may have his understanding or his spiritual faculties quickened by the approach of his companion, and thus be able to see or hear, or at least understand the presence of his friend.

It is true that there are many spirits who find themselves unable to manifest to friends on earth until after many years have elapsed after passing to the other life; but it is also true that there are many spirits who have the power of manifesting directly, through medial agency, after passing from the body. Many have done this, giving their thought and their message of identification through some medium they never knew on earth, even before the bodily form which they had vacated had been consigned to mother earth.

We know that all these matters are subjected to law, and we do know that it is in accordance with law that some individual spirits cannot manifest for years, while others may do so at once. We know that it is a law that a spirit must find some degree of assimilation, some measure of attractive force between himself and the medium whom he can successfully employ in manifesting to earth before he can make his presence known, and if these spirits who are waiting anxiously so long can find just the degree of assimilation between themselves and some medium whom they approach, they will be able to make use of that instrument to a greater or lesser degree. Those intelligences who have succeeded in making themselves known within a short time of their departure from the physical form, have been fortunate enough to reach some medium whom they could employ for their purpose, who could be successfully operated upon by their will-power or magnetic force. This is one very important reason why these things have been made known to the world.

Q.—[By the same.] *How can the earth be said to be progressing as a planet, when so many increased and hitherto unknown evils of climate, drought, blight and insect plagues and increased sickness have attended its atmosphere and life in the past half century?*

A.—Your correspondent speaks of these climatic and atmospheric disturbances, of the poisonous emanations which appear in certain localities, as being hitherto unknown; but we reply: Not so, in the experience of mankind; unknown, perhaps, to the present generation, but not unknown—to even more direful extent than they are at the present time—in the history of mankind. The time has been often when climatic disturbances, poisonous eruptions and atmospheric convulsions have appeared, working their baneful effects upon the race and upon the animal kingdom as well. History repeats itself in the progress of the planet, as well as in the experience of humanity. The world and all things in connection thereof move in cycles; all appearances of disturbance, and experiences that are of importance in any development of life, seem to come in waves; we have them with their ebb and flow, and it is true of such disturbances as nature yields, as well as in other affairs of life.

We hold that the planet is marching steadily on in its development toward maturity; that it has not yet reached its most perfect state, but that it is still young, comparatively speaking, to what it will be in the ages yet to come, and we can still hold that the spirit is progressing, even though nature seems to be cruel sometimes in her eruptions, convulsions and other disturbances, even though the atmosphere seems at times to be so vitiated as to poison those who breathe it in; yet these conditions are a necessity—they are a part of the very evolving work that is passing on; they are a part of the development or progressive labor that is continually going on, and by-and-bye, when the planet has progressed toward a state of perfection or ultimate unfoldment, there will be less, very much less, of these disturbances and afflictions of which your correspondent complains. We, and the thinking minds on earth, as in the spirit-world, affirm that the human race is steadily advancing—throwing off its cruder conditions of ignorance and error, and rounding out into greater knowledge, unfoldment and wisdom; and yet we see all sorts of exhibitions of wrong doing, of injustice, of discord and strife.

Your correspondent might as well ask how it is possible that man as a progressive being is advancing from the cruder, more animal stage of existence, to the higher and more refined, when we behold so much of wrong-doing, of injustice and strife, as to ask how it is possible for the planet to be advancing in its growth and development when we have so many atmospheric disturbances and climatic conditions adverse to the happiness or health of mankind. These very conditions are the result of the undevelopment of the planet or of the race, and must be thrown off, outworked and risen above before the higher state will expand itself.

Q.—[By the same.] *Is evil a real or an imaginary condition?*

A.—That is just exactly as the individual considers it for himself. Evil is the opposite of good, springing from the state of ignorance and of undevelopment. That which is crude and bitter is unripe and unfolded in its possibilities always. The crude, sour, bitter nub upon the tree would work evil results in your system were you to partake of it, because it has not developed its inner possibilities of beauty and sweetness and goodness; it has not yet reached the conditions which will unfold these possibilities and bring them forth, ripening out to a beautiful, useful fruit upon the tree, which will be helpful to the sustenance of man. If you take any form of vegetable growth into your system that has not reached the perfected state, disorganization, to a certain extent, is the result; it does not assimilate with your system; the elements are poisonous rather than nutritious to you, because they have not received that growth and development which sloughs off or neutralizes the unwholesome elements and brings the ripened state. So evil in every form is the undeveloped, imperfect condition, and it may prove very tangible to your lives if you take it in and make it a part of your conduct. It is not imaginary, then, in that sense, because if you do wrong you must inevitably suffer the consequences. If you place your hand in the fire, it will burn and wither away, and you suffer the penalty, pay it in its fullest measure by losing your member, by bearing the smart and pain and deep affliction, and you find that this evil is very far from an imaginary thing; it is a tangible error that has borne its fruits. We know that some occult thinkers and students have said that evil is only an idea of the mind, and yet all ideas of the mind are something; they are substances, they are tangible; they are not imaginations expressed in outward life; they may become formidable to your understanding and to your experience. Goodness is a tangible reality, which may be cultivated, grown and expressed in the daily life, bearing its practical fruits not only in your own personal conduct but also in the happiness and the experiences of your friends to whom you apply it from day to day.

Q.—*It seems to us that reincarnation will bear further explanation. It is generally understood that spirit is life, which descends from parents to the offspring. If this be true, Mr. Josselyn's question of "What becomes of spirit already there?" remains unanswered. Can the embryo or fœtus develop independent of protoplasmic life? If not, either displacement or a blending with the foreign spirit must take place, seems to be the logical conclusion.*

A. We must deny that the spirit descends from the parent to the offspring. We deny that most emphatically, because the spirit is not an outgrowth of material conditions or physical environments. Spirit is that entity, intelligent, active and conscious, which is vitalized by the soul-principle of all existence, and which of itself makes up an individual being. This does not gain its life from the parent upon earth, but it does possess that form which springs from the mortal parentage, and which receives birth upon the material plane. We have before stated from this platform that the spirit is attracted into the magnetic environments or atmosphere of the prospective mother, and that the spirit forms an attachment between its own life and the life of the mother, so that as the fœtus develops within the womb this magnetic attachment strengthens, and by-and-bye, when the moment of birth has come, the spirit has gained such a hold upon the physical form as to entirely possess it. Thus, when the child is born on earth, it is acted upon by the spiritual entity which has taken possession of the infantile form. But it may be, through some adverse condition or circumstance, either in this mortal life as connected with the mother, or upon the spiritual side in connection with the intelligence who wishes to animate the child, that the magnetic connection between the mother and the spirit becomes severed, the spiritual intelligence may not be able to reassert its claims, or to again form that magnetic attachment, and therefore it is sent back into the atmosphere of spirit, and is unable to express itself.

What is the consequence? The mother is either prematurely delivered of her child, or, if the full period elapses, and the form of the child gains its natural growth until the moment of birth, yet at that moment it is discovered by the attendants that there is no life in the form that is brought into the world, and you are told that the child is still-born. It is merely a form of clay, the production of that connection or association formed between the parents; and you have this result because it is not vitalized by the possessing spirit, which of itself is not from earth but from the higher life; consequently we affirm that our first question was answered in the statement that there is no change, nor is there prepossession of a spirit, but that the same intelligence, the same soul-principle, the same individualized entity will possess the second form, if it be really a case of reincarnation, that once inhabited the earth and passed through its own experiences. It is not necessary for any spirit to be replaced by another; each spirit gains its own needed experience under the wise provision of that divine law which has been ordained by Infinite Wisdom, in order that the spiritual entity, the individualized intelligence may gain whatever discipline is needed for the best unfoldment of its nature in connection with this or other planets.

Q.—[By Edwin Cheney, Milford, Mass.] *Can a friend in earth-life—by love for and sympathy with a person's position and labor—materialize to him from a great distance?*

A.—It may be possible for a friend on earth to manifest himself to a distant friend with whom he is in direct sympathy and affectional love. We do not know that this friend can take upon himself the material elements necessary for the upbuilding of a form which shall be tangible to the sight and touch, as are your material forms. We should judge that if the spirit of a mortal manifested itself in this way at any séance for materialization, the upbuilding of the form out of the material elements was conducted by the operating spirits at such a séance, and that it was made to resemble the friend at a distance, either for the purposes of those spirits, or because, really, through psychological or attractive law, the mind of that distant friend had been placed upon his friend in the body, and had been received by the attending spirits. It is possible for a person on earth to project his spirit from the body, and come in contact with others at a distance. It is possible for clairvoyants to behold such a manifestation. It is also possible for the spirits in attendance upon a medium to see such a spirit, and to describe him, or to perhaps give a phenomenal manifestation of his presence; and therefore, if such a spirit has appeared, it will be for the attending spirits to explain how, and under what circumstances, that manifestation has been made.

Q.—[By "Investigator," Boston.] *Have Spiritualists advanced in good works as rapidly as the spirit-world has a right to expect? Should they not exert themselves more diligently in efforts for making known to the people the truths they themselves have found to be of such great value?*

A.—Spiritualists will perhaps compare as favorably in the advancement of good works with other classes of human beings as will any class of believers in any philosophy or truth upon the globe. They are advancing in the accomplishment of good works, perhaps, as rapidly as we have a right to expect, inasmuch as Spiritualists are mostly those who have come out from every form and denomination of belief that the world has known, and they have many old ideas to throw aside, many old habits to conquer, many lessons to learn before they can accomplish the widest results through their efforts. Spiritualism has performed a great work during the last forty years, and Spiritualists have been agents in extending this truth to mankind and expressing it to the world. That they might have accomplished more, there is no need to say; so might we all, in every department of life. That Spiritualists might be urged to use their influence and extend their usefulness in giving a knowledge of immortality to mankind, is no doubt true. We do urge every lover of truth who possesses the knowledge of immortality to give it to his friends if those friends can accept it. There are thousands upon the earth to-day who are not prepared to accept Spiritualism and its revealments. They do not understand it, nor will any amount of talking to them give them comprehension, because they have not grown up to its acceptance; they are satisfied with what is theirs in other directions, and do not feel their blindness nor realize their condition. By-and-bye they will awaken to this, and will wish to learn. In that time no doubt there will be Spiritualists and Liberalists to assist them in their search for knowledge, and to enlighten them upon such matters as can be given. There will be returning spirits to aid them also; yet we hope no Spiritualist, no lover of human freedom, of truth and knowledge, will allow an opportunity to teach a lesson or expound a truth or give practical demonstration of the immortality of the soul to pass unheedingly by. Not only avail yourselves of such opportunities as come to you, but seek them, and a blessing will follow your labors.

Q.—[By D. R.] *Does the Controlling Intelligence personally know any spirit who, having suffered from remorse of conscience because of ill deeds done in the mortal body, is now advanced to a condition of happiness?*

A.—Yes; we have met with many spirits who have suffered the pangs of remorse in the other world because of misdeeds committed on earth. We have known many who have been tortured by the remorse consequent upon wrong-doing, and also because of times when they omitted to do right when the opportunity occurred to them. These spirits of which we particularly speak have paid the penalty; they have truly repented, and have thoroughly suffered because of the wrong done; and out of the sorrow and pain and anguish which have come to them through these very conditions, they have grown in spirit, have unfolded in character, have put forth higher aspirations, and have sought helpful instruction from wise and loving souls. Help has never been denied the true penitent, and elevation has come. How? Not by any spirit doing the work that the wrong-doer should do for himself. No; it is impossible for one intelligence to unfold, to grow, or to rise for another; each one must do this work for himself; he must not only see and feel that he repents having done wrong, but he must exhibit the desire to do better, to help those he has wronged, or, if he cannot reach them, to do some practical good unto other lives. He must be willing to go down into the depths of misery and sorrow and degradation, and work unceasingly to help those who are there to rise to a brighter condition. While he is doing this the pain and sorrow of his own life, of his own past, will roll away in the pain and sorrow which comes to him in viewing others' wrong and unhappy lives; but this other pain or sorrow is awakened only through sympathy, through pity, through the desire to bless and to be of use; and it brings a divine light with it, one that helps the worker to perform some lasting good, and one that shows him how to rise out of his own unhappy state to a higher path of progress, a haven of peace and of happiness. We have seen many spirits who have thus arisen through the might of their own efforts from a plane of unhappiness, of unrest and remorse, to one of peace, of tranquility and usefulness in the spirit-world.

Q.—*Does not animal food entail grossness to the spirit, tending to make it earth-bound after death?*

A.—Animal food, if partaken of largely, will, of course, add certain elements of materiality to the environments of the spirit, and these must be outgrown in the higher life before the spirit or the diviner intelligence will actually reach a spiritualized condition; but we are by no means prepared to state that a moderate consumption of animal food in any way degrades the spirit or binds it down to earth. We are not advocates of animal food, except where it may be absolutely necessary to the physical system of an individual. There are extremists upon this subject, as there are upon every other subject that claims man's attention. We do not propose to become an extremist upon this, nor do we desire to upon any other question that may arise. We believe, upon medical authority and the study of the physiological elements pertaining to the mortal form, that a certain amount of animal food is necessary in the diet of certain individuals. There are those on earth who can live comfortably, healthfully and happily, without ever partaking of the slightest morsel of animal food, and they are to be congratulated. Some of these do not appear to be any further spiritualized, or indeed more intellectual, than are those that partake somewhat largely of animal food. We cannot apply the same standard to every individual life. There are certain systems that require the elements provided by the higher forms of animal life in order to gain sustenance and vitality; there are certain very frail, delicate women on the earth to-day who are obliged to partake of a certain amount of animal food—perhaps not daily, but at times a small portion—or else they are completely prostrated in the nervous system, as well as exhausted in the vital fluid. We know this to be a physiological fact, and we do know also there are natures of this kind who abstain from the use of animal food, but to their own detriment, and also to the detriment of those with whom they associate, since, being obliged to receive certain relays of magnetic vitality, they become absorbents of other lives, and draw from others that vitality which they might receive from the proper assimilation of just the right degree and kind of food which their natures require.

We believe the time is coming when animal food will not be partaken of in the smallest degree by the inhabitants of earth, but not in this or the next generation. The planet itself will then have become more etherealized, more highly developed than it is at the present day. You come from a long ancestry of carnivorous people, of meat-eaters, and you have inherited certain habits and appetites, certain qualities and demands which must be supplied in this way to a certain extent; but you are constantly growing, educating yourselves upon these questions, and learning to dispense with more and more of those things which formerly seemed to have been essential, so that posterity will require them less than you do to-day. By-and-bye the races that are to come will demand them not at all, for they will be born with such systems and with such appetites as to require only the higher forms of food which are produced by the earth, through its soil, sunlight and atmosphere, and the planet itself will supply those conditions to mortal life or to humanity which will enable it to live and thrive and be happy and healthful without the aid of this grosser food which so many rely upon at the present time.

Q.—*In what form was the first serpent?*

A.—Undoubtedly in the form of the ophidian reptile, as it is to-day. We do not know that the form of the serpent has changed through the ages past, and so far as we do know anything about it, we understand that the reptile of ancient times called "the serpent" was similar to that which is known by the same name to-day. The serpent has always been considered the symbol of wisdom, of subtlety, and therefore it has been used by the ancients as a symbol by which to convey a hidden meaning to the human mind. You may see the form of the serpent traced upon ancient sculpture and architecture, always conveying this thought of wisdom and of subtlety to the mind. We are told in allegory that the tempter appeared to the woman in the form of a serpent, giving her advice and tempting her by artifice, by cunning and flattery, all of which have been attributed to the serpent in past times; but this is only an allegory, only a tale of symbolic meaning which thinking minds have reasoned out for themselves.

## SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

**Mrs. M. T. Shelhamer-Longley.**

*Report of Public Séance held Oct. 3d*, 1890.

### Henry Moore.

I call this a blessed privilege to be able to come to your circle and say a few words to the friends who are plodding along with the experiences of earth-life, and who have their burdens to bear. I enjoy the influence that is here, and your music and singing; it is all very beautiful to me; and I assure you, Mr. Chairman, I am thankful for this opportunity. There seems to be a strong power here to day; so many mediums are in your room, I feel as if the very dead could come from their graves and speak with one voice of power and of convincing truth; and I hope that we who do come from the other life, who make use of your medium, will be able to carry conviction to friends on earth, that they may know we live, and that as we live so do all human beings who pass through the change of death.

I come to-day to send my greeting, and that of William, also that of Libbie and Jane, and a host of us from the spirit-world, to tell our dear friends on this side that we never forget them, and although we may not often have an opportunity of manifesting our remembrance and our interest for them, yet these live, warm and sure, and will not die. I can speak for myself and for our kindred that are active on the spirit-side. Why! I never felt so strong and full of power in the mortal as I do now as a spirit. I never felt that I could use my energies to half the advantage that I can to-day; and I want to tell John and all the rest of them, when they come over to the spirit-side they will find a deal to do; they need not fear rusting out for want of action.

I am very happy to come. I thought that it might carry a stream of sunlight to the lives of some of my friends if I could send them a word of encouragement and good cheer from your Circle Room. I want the folks to feel encouraged. There is a little brightness just ahead that will shine upon them before long. My home was in Artemisia, Ontario, Canada. Henry Moore.

### C. Frank Rand.

[To the Chairman:] How do you do, Tony? I have been waiting before I tried to come and manifest at the Banner Circle, until I could get sufficiently freed from the physical exhaustions that encroached upon me before I left the body; not to be psychologically affected by them in my return to the atmosphere of a medium. I knew something of these laws, sufficient to feel averse to bringing any unpleasant condition upon a sensitive, and I have been trying to study the control of a medium from the spirit side, so as to know how to avoid unpleasant things for the instrument and for myself, as well as to know how to take the best possession of such a medium.

I am thankful for Spiritualism; I am thankful, friends, to come back from the spirit-world to give my testimony to the truth of our glorious philosophy. It was not a belief to me; it was a practical knowledge. I had received the proofs of spirit communication through medial instruments, and I had received the evidence, through my own personal experience and organization, that Spiritualism was a truth, and it was one that I prized above all others, for to me it was the great and glorious light streaming downward from beyond into the hearts of humanity to chase away the shadows of error and of ignorance, and to bring forth the beautiful blossoms of hope, of cheer and of spiritual unfoldment to the heart of man.

I know my family have wondered why I have not come, and that my old friend and associate has wished I would give him a word. I have experimented with mediums in private places more than once, and have succeeded in manifesting a little, more for my own satisfaction than that of any one who has known me on earth, and I shall continue to do that until I express myself in different places and through various agencies.

I want my friends to know it is well with me. I have no pain, no sorrow, no shadows now to throw aside, but I have a great deal of work to do. As the spirit who preceded me said, there is plenty of room for action on the spiritual side, and there is a loud call, too, for every intelligent human being to be up and doing, to take hold of the practical things of life, and make some good use of himself and of his powers.

I want the boys to feel that I can sometimes come to them and watch over their lives, and I want them to do the very best they can to make their lives good and practical, full of usefulness and power. I want them to make the world better because they have lived in it, every one of them, and I hope they will remember their father's words and say to themselves, "I will try and do just what I think father would like me to do, that is good and in the right direction, for the upbuilding of a noble life." I don't expect them to do any great deed, or to make any great spread, nor do I think that is always the thing to be desired. I do expect they will try to do their duty, and to live as near right as they know how, and I will not ask anything more of them. I am glad Frankie has made a change, and got out, for I know it will be good for him, physically and materially. I hope he will go out into the world, and will try to get new magnetic forces, because I want him to overcome some of the physical ailments that have assailed him, and to live a good while on earth, for useful ends.

I bring my love to all friends, and to my family. Tell Emma I will give her a word that she needs by-and-bye, when I find the way open and the right moment has come. I expected to say a great deal more, but perhaps this is enough for the present.

It is a great satisfaction to me to be on the Banner platform, and to speak my word through this medium. I thought so much of this place and of the work that the BANNER OF LIGHT has been doing all these years, before I passed out, that it is like coming to a Mecca to me, and I would gladly take up a longer pilgrimage than I have for the pleasure of being here.

I suppose you know who I am, Tony—C. Frank Rand.

I would like to say a word in behalf of the Lyceum work. I don't like to see that work falling by the wayside. I don't like to see it suspended here in our good city of Boston. I do hope there are practical Spiritualists enough in this city to take hold of that work and carry it on to a successful result. I hope they will do it in a good, common-sense sort of way—bring the children of Spiritualists together, teach them of the higher life, let them know something of the responsibilities they are to meet as men and women, prepare them by wise instruction and by surrounding them with proper magnetic forces and spiritual influences to unfold the higher nature within them, and to strengthen their moral force and character, so that when they do go out into the world they will be ready to cope with its evils, and to overcome error and ignorance with the sword of knowledge and truth.

### Emma Carr.

My name is Emma Carr. My friends live in Providence, R. I. I have been looking forward to speaking from this place for a long time. This is not the first day I have tried to come; I have been here from time to time a good many times and tried to say just a word, but without avail. Now I send my love to my dear friends, and tell them I was only too glad to find myself a spirit in the immortal life, strong and free from the conditions of earth, so happy to lay aside my body with its wearing pains and weakness, and to find a new one, stronger and more fitted to bear the experiences of life than the one I had laid aside.

I would like to have my friends try and get into communication with the loved ones whom they mourn as dead. They do not realize how we can come back, and sometimes speak to them, and tell them of the new life which is of so much interest to us. They do not believe in spirit-return, and when one whom they love passes from earth, they mourn very deeply, hardly realizing the fact that there may be a future life; hardly believing that they may sometimes meet and recognize their friends in another world. Now, if they can learn of this communication, and get a knowledge of these things concerning the spirit-world, I am sure these shadows will be lifted from their homes; I am satisfied that they will be happier and more contented, and will have something pleasanter to look forward to after the changes of earth-life.

I can tell my friends that I know the years are bringing burdens and new cares to them; I know that they are growing old, and that things which once were easy to bear now are irksome; but if they can come into a knowledge of the higher life I am certain they will find something to give them strength, and make them feel that there is really something to look forward to and hope for, and that life on earth, after all, is worth the living.

### Harry M. S. Holmes.

I felt all right before I came so near the material condition, but now I feel a little confused and strange, and as if I had been going through a struggle; but a bright spirit who stands here tells me it is only because I am making this effort to speak, and because it is such a little while since I went out of the body. A month ago I had a strange experience. Well, it is strange, and must be, to any one to go through the change of death; and only four weeks ago yesterday I went through that. I feel strong and well in the spirit, but coming here my head affects me a little, and, as I said, it seems somewhat confused; but I wanted to bring my love to my folks, and tell them I am well and strong, and I am happy. I see so much that is strange but interesting on this spirit-side, as it is called, that I am full of wonder, and eager to take up some study of these things, and come into some condition through which I may work. The bright friends who are with me, and are so kind, promise that I will speedily have that opportunity and power, and I am looking forward to many things that will be helpful to me in the other life.

I feel as if I had met with a great change. I tell you it is a big thing to pass through death and find yourself so natural on the other side, and every one and all things that you see so real and homelike and natural. Why! I can hardly express it. I hope I will have the privilege of coming to my friends privately and letting them know about it; that is, when I get a little more used to things, and to coming back into contact with mortal life. I do come. I am with my friends. I have seen some of my comrades and my friends here, and have wished they could know I was with them, and could take an interest in their pleasures and their pursuits. I have been with mother a good deal.

[To the Chairman:] I am afraid, sir, I will not be able to say all I wished, but I am happy for just speaking these few words; and I ask those who cared most for me to give me a frequent opportunity, if they can, to come back and communicate with them. I am not yet eighteen, but will be before long. My father is Samuel T. Holmes of Jamaica Plain. Harry M. S. Holmes.

### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

*Oct. 3* [(Continued).—Marla Hersey; Dwight A. Graves; Lydia Davis; Stephen Fuller; Sarah H. French; Violet, to William H. Smith.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY) *As per dates will appear in due course.*

*Oct. 24.* Judge Amasa J. Parker; Nora Andrews; Samuel Knox Head; Teena Israel; Sarah Coleman; Maggie Bernon; Controlling Spirit, for Sarah E. Carter, Mrs. G. P. DeForrest, John Preston, Will Spear, Capt. Walker, John and Jonathan.

## IN MEMORIAM.

October 10th, FRANK A. ELY, one of the stanchest Spiritualists of central New York, passed suddenly to spirit-life.

On the morning of the 10th he drove from his home to the village of Deansville, as was his custom, to procure his mail; he appeared to be in his usual happy flow of spirits. After spending an hour chatting with friends, he started for home; on his arrival he cared for his horse; on entering his home he said to his daughter: "Belle, I feel half dead!" He sat down, and in a few moments, without a struggle, crossed the river and joined those who had preceded him to spirit-life.

So sudden a departure sent a thrill through the whole community where he was born, and where he had lived for sixty-two years. There are many of the older Spiritualists hereabout who will remember the wonderful spirit manifestations which took place about the same time of the Rochester Rappings; Frank was the last of the family whose members were so much talked about at that time. The evidence thus obtained took a firm hold upon his convictions, and was often referred to by him as the reason why he stood upon the outer walls and declared the truth of Spiritualism regardless of fame or favor.

Despite his outspoken manner he was a popular man among his neighbors, and his friends were many. Strictly honest in all his dealings among men, he bore an enviable reputation. The poor and unfortunate were never sent away from his door empty-handed. He was a Spiritualist, and lived up to its most sublime teachings. An only daughter survives.

Funeral services were conducted by Mrs. N. J. T. Brigham, of Colerain, Mass. The mortal remains of this noble and consistent Spiritualist were laid to rest beside his wife, who twenty-three years ago entered spirit-life; and though the separation has been a long one, they are again reunited, thus making the chain of life complete. D. JONES.

*Utica, N. Y., Oct. 18th*, 1890.

Another correspondent, "A. B. E.," writes:

"Mr. Frank A. Ely has passed suddenly to spirit-life from his home, near Deansville, N. Y., at the age of 62 years. He was, from his early manhood, a sincere believer in Spiritualism, as was also his father before him. They were converted from Methodism to the truths of Spiritualism by evidence which happened in *their own* home through the mediumship of a little girl. THE BANNER has always been a welcome weekly visitor through all these long years. He had no fears about the change of worlds, but looked forward to the step as to the greeting of his companion who had preceded him some twenty-three years, and also to the meeting of other dear relatives and true and tried friends.

Mrs. Nellie J. T. Brigham, of Colerain, Mass., conducted the funeral services at his home Oct. 14th. He leaves one daughter on the old homestead to mourn the earthly companionship of a kind and loving father.

*Deansville, N. Y., Oct. 21st*, 1890."



### Vermont State Spiritualist Association.

The Annual Convention will be held at Hyde Park, Vt., Nov. 14th, 15th and 16th, 1890, commencing at 2 o'clock P. M., the 14th, in American House Hall, C. F. Randall, proprietor.

All State Speakers and Magnetic Healers are invited and expected. In addition to the above talent we have engaged F. A. Wiggin of Salem, Mass., a fine lecturer and platform test medium, and as this is his first appearance at our Conventions it is to be hoped that the people will come and hear him.

Board at the American House $1.00 per day.

Good music will be furnished.

All members of our Association are especially urged to be with us, as officers are to be elected for the ensuing year, and other business of importance will come before the Convention.

All railroads leading to Hyde Park have granted special rates.

Every one is cordially invited to be present. Those having dues can remit to the Treasurer, Janus Crossett, Esq., Waterbury, Vt. Per order. L. C. WEEKS, *Sec'y.*

*Proctorsville, Vt., Oct. 17th*, 1890.

His hungry void he could not fill.
Nor e'en on horse cars ride;
He had a twenty-dollar bill,
And not a cent beside.

[Continued from first page.]

gressed to higher planes, and we are mediums for mortal and spirit, so that we must at all times use our reason, and look to higher sources for divine help. I have had, in common with most young mediums, some very painful experiences of this kind. I have been too easily led, I have accepted too fully what *every* spirit said, and forgotten the exhortation to try the spirits. I have suffered much in this way, until I have been sorely tempted to abandon Spiritualism; but the beautiful Alcestis has always assisted me, and calmed my fears.

On one occasion in Sydney I was particularly tried in this way. I had passed through some severe mental strain, and felt nervous, depressed and troubled. I began to doubt, and question the wisdom of my guides; like a wayward child, I almost rebelled against discipline, and failed in my accustomed faith in their direction.

For one whole week they retired—I do not think they left me; a mortal would indeed be wretched if forsaken by the angels; but they stood apart. I never heard a word from one dear spirit friend. I sat for them to write, my hand never moved; I tried to receive intuitions, silence reigned. I was indeed miserable, more so than if every earthly friend had abandoned me.

Then there came to me a spirit, dark and tempting. He was an orator, and poured forth such floods of eloquence that I was fascinated to listen to him. Night and day he followed me, sometimes threatening, sometimes persuading, promising me success and fame if I would only take the materialistic platform and accept him as my control. Large audiences should listen to him, he would turn the tide of public opinion for me, and insure prosperity for myself and children. He told me my guides had all left me, and pointed out all the rough places I had to heed, promising to be my trusty guide.

How I learned to pity poor tried mediums in that hour. Any who had once stood upon our platforms, and then turned to Materialism, won my sympathy then as I listened to the poetical influences of the tempter. I was quite ill, weary and worn. I threw myself on my knees, and prayed the Father to send me help. And then, like a flood of light, Sebastian came. In stern words he bade the tempting spirit leave me; and Alcestis folded me in her arms, even as a mother comforteth. Never have I been forsaken, no, never; always helped, forgiven and sustained. There followed a season of such sweet communion as I had never known before. Heaven seemed so near, the angel friends so close. Little Denty was sent to twine his infant arms around me, and I was divinely comforted. Another beautiful guide came to me then; Christopher is the token he gives; and often have you listened to his addresses from this platform.

Never again, God helping me, will I doubt the power of spiritual truth, or grieve the angels by want of trust. Right into one's everyday life, affecting and influencing every thought, word and deed, comes the ministry of spirit-friends, until one realizes as never before the truth of these words, "He giveth His angels charge concerning thee."

Dear friends, that is my simple experience; nothing wonderful; nothing beyond the common every-day life. But when I look upon the troubled faces one meets in the streets of this great city, I often wish and pray that unto every tried and suffering soul may come the like realization, the sweet consciousness of angel guidance, to sweeten life's bitter things, to lighten earth's cross, and give them the sure and certain evidence that man is immortal, the soul continually progressive, and that it is possible for our dear ones to return and help us heavenward. The knowledge of Spiritualism has taken out of my life all fear of death, hell, or an angry God; it has filled my soul with a tender consciousness of the nearness of God in all things, from the flower to the immortal soul, and given me deep draughts of beauty and inspiration, worth far more than earth can give. Oh! blessed Spiritualism! evangel of light to darkened souls, angel of comfort to the mourner, may thy light speedily spread over all the world, and all men learn to love the Father!—*Harbinger of Light, Melbourne.*

For the Banner of Light.

### WORK ON.

BY E. H. HASTINGS.

Work on, oh! army of earnest ones!
Proclaim the spirit in stirring tones;
Ring out the anthem of heaven's truth;
Sing loud the song of immortal youth!
Your cause is noble; its altar fires
Are lit by the torch of love's desires:
That infinite Love, e'er falling down
Like gentle rain on the true seed sown.

Go whisper the word, the blessed word—
The sweetest that sad heart ever heard;
The aspiration of tender souls,
The golden gate to the spirit's goals.
Ay! break the shackles of form and creed
With truths eternal for mankind's need,
Whose consummation of highest good
Wrought out in fraternal brotherhood,

Shall guide the nations, and set men free,
Till error's darkness like night shall flee,
And shining visions of joy serene,
Like the morning light of the soul be seen;
And sweet communion with loved ones lost
Bedew the heart with its pentecost;
While wise instruction and aid divine
And powers of healing shall lend their sign.

Go preach the message of spirit-birth
Abroad to the weary souls of earth.
Stand firm in the face of taunt and scorn;
Look up, and the spirits shall lead you on.
More signs shall follow if thou art true—
A mighty power shall be given you!
The inspiration of higher thought,
And gifts of insight as Jesus taught:

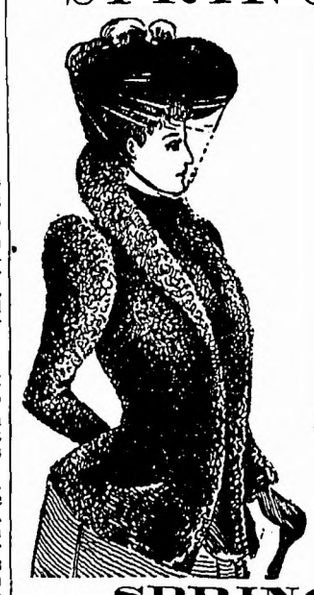
Till men believe you, and bless your speech,
And feel conviction come home to each;
Science and beauty united stand;
Progression shineth with purpose grand;
While Love and Justice clasp hands and say
'T is the ages' truth that you speak to-day,
Progression's law is the law of love—
The Omnipotent on earth, above.

Take courage, then; in the future bright
Your name shall gleam in the brilliant light
Of truths well proven, of deeds well done;
Transcendent blessings for every one.
Then clasp your hands in the strength of love,
Whose aspirations shall potent prove.
The mighty peace of the Over-Soul
Shall bless your faith, and shall make you whole.

*Oct.*, 1890.

### Music in our Home.

Many families are without organs, and as there is no one thing that does more to promote social feeling and amity than a good organ, we would specially recommend those of the Needham Organs made for such purposes, containing as they do perfection of power and sweetness. Persons desiring full particulars can address THE NEEDHAM P. O. CO., 202 Broadway, New York.



# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 1, 1890.

## Meetings in Boston.

**Spiritual Meetings are held at the Banner of Light Hall, 9 Bosworth Street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.**

**First Spiritual Temple, corner Newbury and Exeter Streets.**—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lecture at 2½ P. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 7½ P. M. Wednesday, Sociable at 7½ P. M. E. A. C. Sanger, Secretary.

**The Boston Spiritual Temple Society, Berkeley Hall.**—Services at 10½ A. M. and 7 P. M. Seats free; public cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

**First Spiritualist Ladies' Aid Society.**—Organized 1857; incorporated 1882. Parlors 1031 Washington street. Business meetings Fridays at 4 P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7½ P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

**Dwight Hall, 514 Tremont Street, opposite Berkeley.**—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

**Ladies' Industrial Society** will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and evening. Circle at 4, Supper at 6, Entertainment at 7½. Ida P. A. Whitlock, President.

**America Hall, 724 Washington Street.**—Echo Spiritualists' Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

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

**Eagle Hall, 616 Washington Street.**—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

**Chelsea, Mass.**—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

**First Spiritual Temple, Corner Exeter and Newbury Streets.**—Last Sunday afternoon, Oct. 26th, the subject of the discourse through the entranced organism of Mrs. H. S. Lake was, "Radicalism and Conservatism." She said:

"Much passes for radicalism which is only rant. Correct thinking is conducive to well-being, since the thought precedes the action. A true radical must be real, because he is compelled to get in harmony with principles before he can elucidate them. There are but few radicals, for, to go to the root of things, and to even approximately apprehend causes, is not an easy task. Perhaps one of the most illustrious of modern radicals, whose name is familiar to you, was Thomas Paine, who possessed the capacity of mind to distinguish between common-sense and custom, man-made laws and inherent rights. The territory over which his mind traveled was extensive; for, not content with questioning and denying the 'divine right of kings,' he interrogated ecclesiastical authority with an independence and insight which gave it a blow from which it has never recovered.

Authority is a monster barring the way to future progress. Be not frightened; it is only the creation of man's mind.

Those who seek to understand causes have no time or strength to waste in violent vituperation. Eager to reveal the better possibilities of the race, they press on with persistent yet consistent affirmation and demonstration. That which is good may be made better, and that which is ill may be overcome. Those who hold to the opinions and the established usages of the past, resisting innovations, are the centripetal force binding the radical to a plane of action practical and human, otherwise he might rise into his native element of the spirit. To retain the good which has been evolved and proven is well, but to reject the later discovery because it is beyond the experience of the many is neither safe nor wise.

That phase of thought is healthful which conduces to draw from you all that is best within; but it must be patent that views which are not really the product of your own intellectual effort and cherished opinions, which are the result of mere custom, do not tend to this end.

The restless and resolute inquiry of this century is a happy prophecy of the progress of Radicalism. It is not unbecoming for all to make as careful inquiry into the reasons for existing institutions as possible, for as truth is infinite, and man limited, there is certain to be a vast 'undiscovered country,' in which you may preëmpt a claim for originality. William Lloyd Garrison, glorified in a city where great violence threatened his life, is an indication of the power of radical thought to reconstruct and redeem. Anything less sweeping than the well-known declaration of this zealous devotee of human rights, 'I will not equivocate, but I will be heard,' would not have probed the ulcer of slavery, nor have brought that light into its blackness which revealed to us later an unshackled race.

If I were to name still another one whose work (not yet ended), begun under great disadvantages and prosecuted with zeal, shows an intelligent appreciation of the necessity of scrutinizing causes, which marks the character of a true radical, I might direct your attention to Lucy Stone. The ease which attends a conservative career has not been hers; but the will which brooks not defeat, and the insight to discover laws involving woman's degradation, are patent and potent in her work.

If you are unwilling to accept creeds, and to observe custom, having an intelligent conception of the reason for this mental attitude, you are likely, sooner or later, to find yourself among the ranks which form the vanguard of progress.

Spiritualism is preëminently radical in its nature, though there are conservatives who are among its adherents. It is determined to know *why* the hope of immortality is cherished, and to demonstrate decisively the duties and destiny of the divine man."

Next Sunday the subject will be, "Magnetism, Mesmerism, Mind-Reading, Clairvoyance, Clairaudience, Psychometry and Kindred Themes."

School for children each Sunday at 11 A. M.

Next Tuesday evening, meeting of "The Industrial Union"; Wednesday evening, Song Service and Social; Friday afternoon, Meeting for Women. ****

**Berkeley Hall Meetings.**—The meetings held at this place last Sunday were of unusual interest. In the morning a large audience listened to the discourse by the guides of Mrs. Lillie, which was given in answer to questions from the audience. One question read thus: "The writer wishes to know if he can conscientiously be an Episcopalian and at the same time a Spiritualist?" The points in the Apostles' Creed which one must subscribe to, and the fundamental doctrines as taught by spirits, were contrasted by the speaker, and, in summing up, the intelligence said: "Seek the *truth*, accepting it wherever you find it. *Always* reject error. If the church feeds you spiritually and intellectually, go there; if *not*, come to Spiritualism. If the experiences which will be yours, if you seek earnestly, satisfy you, fill your cup, and occupy your brain until there is no room for any others. If not, seek elsewhere. The realm of truth is wide. We believe Spiritualism opens the doors to an inexhaustible supply."

In the afternoon an audience gathered to hear a newcomer in the mediumistic field, Mrs. Hill of Greenwich, N. Y., who sings under spirit control, showing a remarkable power of spirit and range of voice. The entertainment was very interesting, and the lady gained the good will and hearty appreciation of those present.

The subject of the evening discourse was: "Theosophy and Spiritualism," the speaker claiming to give only a few thoughts in regard to this theme—it being one which would require many discourses to exhaust.

Mrs. Lillie will speak next Sunday at the usual hours, 10:30 A. M. and 7 P. M.

**Dwight Hall, 514 Tremont Street.**—A developing circle was held at 11 A. M. The afternoon service opened with a song by Mrs. I. H. Frost, who furnished excellent music throughout the day, and an invocation from Mrs. Heath, who followed with an address upon the power of association in order to a development of spiritual gifts. Byron I. Haskell of Everett remarked that new developments are taking place every day, and the world is made the better as we come more and more under their influence. Mrs. Lizzie Kelley gave psychometric readings, including descriptions of spirits, and Mrs. Dr. Bell tests and communications. Dr. A. D. Haynes presented an earnest plea for better living in order to receive the full benefit of communion with the great and good who have passed on. Miss C. W. Knox gave the names of spirits desiring recognition, among them Charles Mason. Mrs. Wheeler said we are all workers in the vineyard of the Lord, and our mission should be to do all the good we can. Mrs. Peak of New York gave descriptions of spirits present, all of whom were identified. Mrs. M. W. Leslie said Spiritualism contradicts the theories of the past respecting a personal God and a heaven and a hell, returning spirits declaring the non-existence of these. Mrs. S. E. Buck gave the closing tests and the benediction.

*Evening.*—After music and an invocation, Mrs. Heath spoke upon mediumship as the "diversity of gifts" spoken of by the Apostle Paul, and the necessity of cultivating these gifts, and extending the knowledge of spiritual truth. Dr. Smith spoke upon the power of psychometry, and gave several practical illustrations. Miss Besse gave excellent tests. Dr. Haynes remarked upon our duties to each other as Spiritualists, which, if followed, would make our condition better here and hereafter. Mrs. Dr. Dearborn spoke and gave tests of spirit presence. The meeting closed by all joining in singing. HEATH.

**America Hall, 724 Washington Street.**—Last Sunday large audiences were in attendance. The morning service opened with an invocation and remarks by the Chairman, Dr. W. A. Hale. Remarks were made by Mrs. A. Smith, Dr. Eames and Dr. Thomas; tests of a very convincing nature by Mrs. C. W. Knox, Mrs. Smith and Dr. Hale.

*Afternoon.*—Invocation. Remarks by Dr. Hale, Mrs. A. Wilkins, Mrs. J. E. Logan and Sara E. Hervey, M.D., which were listened to appreciatively by the large audience present. Tests were given by Mrs. Wilkins, Mr. P. McKenzie, Mr. Charles W. Capell of Bridgewater (who also answered correctly mental questions), Mrs. Dr. Bell, and the Chairman.

*Evening.*—Remarks upon "The Law of Control," by Dr. Hale. Remarks were also made by Mrs. I. E. Downing, Mrs. Mary E. Pierce of Lynn, and Dr. Wilder; and tests by Mrs. Downing, Mrs. Pierce, Mrs. Chandler-Bailey, and the Chairman. Excellent music interspersed the services of the day.

The speakers at the Thursday afternoon meeting were Dr. Hale, Mrs. J. E. Wilson, Miss Nettie M. Holt, and Byron A. Haskell. Mrs. Wilson, Miss Holt, Mrs. Nellie Thomas, and Dr. Hale gave tests.

Hereafter, beginning with next Sunday, the morning service will be omitted to give place to the Children's Progressive Lyceum at 10:30; the regular services will be at 2:30 and 7:30 P. M. every Sunday, and Thursday at 3 P. M. M. M. HOLT, *Sec'y.*

A RECEPTION.—A large number of the many friends of Dr. James McGeary tendered him a wedding reception at 12 James street, Boston, Tuesday evening, Oct. 21st. The Doctor, who is well known in his profession as a Magnetic Healer in both England and America, was a short time since united in marriage with a lady of high social standing in London, and is now making a bridal tour of America, stopping for a few weeks in this city. Congratulatory remarks were made by several, which were feelingly responded to by the Doctor in behalf of his wife. A bountiful repast, provided by the host and hostess, followed, which was enjoyed by all. VIDEAUX.

**First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.**—Notwithstanding the rain poured in torrents on Friday afternoon, Oct. 24th, a well-attended meeting was held by this society. The time was devoted to making arrangements for two classes of circles, the one for members and the public, the other for *members only*. The first public séance is to be held Friday afternoon, Oct. 31st, at three o'clock, at which time Mrs. Dowd, Mrs. O'Hare, Mrs. Laffinier, Mrs. Chase, Mrs. Holt, Mrs. Shackley, Mrs. Hall and others are expected to participate in the exercises. All mediums and the public are especially invited to attend, and thus aid the Association in its work.

A delegation from Lynn, Mass., was present, and several of Lynn's best mediums will be at the meeting Friday (Oct. 31st) afternoon.

The evening exercises consisted of good speeches from Mrs. Alice Waterhouse, Dr. A. H. Richardson and Dr. Smith. Dr. Wyman and wife of Brooklyn, N. Y., were the guests of the society on this occasion. Mrs. Barnes, President, in well chosen words presented him to the company, and he entertained all with a pleasing address. Mr. and Mrs. Hanson contributed some fine music. A. L. W.

**Twilight Hall, 789 Washington Street.**—The hall was well filled on Sunday last by earnest seekers for spirit truth. The services were opened by Eben Cobb, who, after an invocation, gave an instructive discourse on the "Evolution of the Organ Acquisitiveness." Dr. H. B. Storer, with deep logic, followed the same line of reasoning in other channels of thought. Mr. Chappell of Philadelphia delivered a brief but interesting address. Remarks and spirit-communications were given by Mrs. M. A. Chandler; Mrs. A. E. King's control discoursed upon the subject of "Tariff Reform" in an able manner; Mrs. H. R. Brown gave well worded thoughts upon "Soul Growth"; Mrs. A. Forrester spoke and gave excellent readings; Miss A. Peabody gave many undeniable proofs of spirit presence. The following named mediums did great credit by their varied ministrations: Mrs. M. Stelting, Mrs. A. S. Woodman, Mrs. A. L. Ordway, Mrs. W. Brown, and Mrs. L. Kelly. Father Locke, as usual, was warmly received and applauded by his hearers. Fine music was rendered by Prof. Weston, Mrs. Eudora Case, and Mrs. Annie Edwards. VINDEX.

**The Ladies' Industrial Society** met on the afternoon of Oct. 22d at Twilight Hall at the usual hour. The business meeting was followed by a large circle; supper was had at six o'clock. In the evening some fine remarks were made by our President; Dr. Smith presented some remarks, followed by tests, as also did Mrs. Butler; Mrs. Hill gave some fine music on the piano under control. All are invited to meet with us every Wednesday afternoon and evening.

MRS. H. W. CUSHMAN, *Sec'y.*

To avoid a cold and lameness from wetting, rub the chest with Johnson's Anodyne Liniment

**Providence, R. I.**—The closing Sundays of Mr. J. W. Fletcher's lectures found Slade Hall—especially in the evening—crowded to repletion, many being unable to gain admittance. The subject, "The Bright and Dark Side of Spiritualism," resulted in a lecture that was followed with closest attention, interrupted only by frequent applause. At its close many tests were presented—the persons in the audience being designated as the descriptions were given. Fine music by Mr. and Mrs. Spinney added much to the interest of the occasion. Mr. H. H. Warner will be the speaker for next Sunday. * * *

*The Spiritualist Ladies' Aid Society* met in its room Thursday, Oct. 23d, as usual, for charitable work. Supper at 6 P. M.; evening meeting at 8 P. M., opening with a song; invocation by Mrs. Goodrich; speaking by the controls of Miss Florie Salmon and Mrs. Goodrich; remarks by the President, Mrs. M. A. Waterman, Vice-President Mrs. Osborn, and others; reading and poem by Mr. J. Carroll.

S. D. C. AMES, *Sec'y.*

**Fall River, Mass.**—Mrs. Ann Hibbert (7 West Warren street) writes Oct. 27th: "The last two Sundays Mr. Joseph D. Stiles of Weymouth, Mass., has been here. Afternoons we have had good audiences; and evenings packed houses. His discourses were given in a masterly manner, and were much appreciated by his hearers. Last evening his test séance was especially wonderful in its results; his tests were all recognized, and his poems were grand.

Next Sunday we shall have with us the distinguished speaker, Mrs. Isabella Beecher-Hooker. The following Sunday that earnest worker, Mrs. Carrie F. Loring of Braintree, will officiate for us."

**Haverhill and Bradford, Mass.**—Mrs. K. R. Stiles was the speaker last Sunday before the Union Fraternity in Brittan Hall—in the afternoon purporting to voice a spirit who had recently passed to higher life, giving some of his experiences in the spirit, and contrasting it with his recollections of life on the earthly plane. In the evening she considered questions from the audience upon a variety of practical subjects.

After each lecture many excellent descriptions were given of spirit presence, most of which were recognized. Fine audiences were in attendance both afternoon and evening.

Next Sunday Mr. F. A. Wiggin of Salem will be the speaker. E. P. H.

**Somersville, Conn.**—The fall lecture course opened the first Sunday of September with Mrs. Sarah A. Brynes as lecturer, speaking two Sundays, and giving excellent satisfaction, as she always does with her solid and logical discourses. The next two Sundays Mrs. B. W. Banks was with us, and our people were treated to some fine lectures given in her enthusiastic and inspiring manner. Prof. W. F. Peck closed the course with the last two Sundays of October, his last address being listened to by the largest audience of the season, and creating widespread interest.

GEO. BURLINGAME.

**New Bedford, Mass.**—Mr. J. P. Thorndyke of Onset, Mass., was the speaker for the First Spiritual Society last Sunday—the subject for the afternoon being, "Ye Shall be Born Again." The speaker characterized in a clear and forcible manner the tendency of the times as toward selfishness and corruption, and referred cogently to the corrective powers now at work for the moral and political regeneration of the race. His address was well received. The evening discourse was somewhat in the same line.

Next Sunday Prof. J. W. Kenyon and wife occupy our platform. SEC'Y.

## Meetings in New York.

**Adelphi Hall, corner of 52d Street and 7th Avenue.**—The First Society of Spiritualists holds meetings every Sunday at 10½ A. M. and 7½ P. M. Meeting for manifestations and general conference at 2½ P. M.

**The People's Spiritual Meeting** every Sunday evening at 8 o'clock at Mrs. Morrell's parlors, 310 West 48th street, just west of 8th Avenue. Mary C. Morrell, Conductor.—An Experience and Mediums' Meeting is held every Tuesday evening, conducted by Mrs. Morrell.

**The Psychical Society** meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 26 Broadway.

**Unity Hall.**—On Sunday last, Oct. 26th, W. J. Colville addressed two audiences in this hall, 574 Fifth Avenue, which completely filled every seat. The afternoon topic was, "The Coming Commonwealth," and the ideas expressed were largely in the line of much that has been recently published in the BANNER OF LIGHT.

In the evening, "The True Meaning of Regeneration and Conversion" afforded ample scope for the speaker's most effective eloquence. The subject was treated from the standpoint of evolution almost entirely, the main argument being that all nature testifies to the development of hidden potencies when we may least be looking for such expression. "Nature's methods are twofold, regular and paroxysmal. The latter method, which is governed by immutable law, has given rise to belief in the miraculous and in special providences. These superstitious ways of accounting for spiritual phenomena are now being displaced by further discoveries, but the central facts remain entirely undisturbed.

Regeneration or new birth is the bursting forth in man, sometimes gradually but often suddenly, of latent spiritual powers, undreamed of even by their possessor until they startle him by a frequently spontaneous outburst. Sometimes the steps leading toward a culmination may be clearly traced; at other times no outward warnings are given. The child is physical in his demands at first; as he grows, intellectual, artistic, moral and spiritual germs make their appearance in demands for bread which is not earthly. So do we continually rise as on the ruins of our former selves to nobler modes of living, and these 'dead selves' are but the stepping stones to higher life. In this experience of man all nature coincides; the sublime twin sciences, astronomy and geology, bear ample testimony to the constant obliteration of an ancient or earlier order which forms the basis for the sustenance of the type which has succeeded it.

Regeneration is literally the birth of the spirit into fuller expression, the waking up of the external man to a realization of his immortal being. Conversion is the act of turning round, and is a change of front consequent upon interior illumination. Galvanic effects produced at revival meetings are not enduring; thus are they detected from a genuine new birth."

The poems at the close of the lectures were much appreciated, as well as the charming music rendered by Mrs. G. Morris and Wm. Baldwin.

Mr. Colville's classes at the same place are being largely attended. On Tuesday and Thursday, at 3 and 8 P. M., he is lecturing in Kingston Hall, Kingston and Atlantic Avenues, Brooklyn; on Mondays and Wednesdays, at 3 and 8 P. M.; and in Philadelphia, at Corinthian Hall, 1524 Arch street, on Fridays and Saturdays.

Next Sunday, Nov. 2d, he will lecture in Philadelphia, in the above-named hall, at 10:30 A. M., on "The Ethics and Economics of Spiritual Science"; at 7:30 P. M. on "Man's Relation to Deity." All seats free. Collection at each service.

Mr. Colville's week-day services in Philadelphia for six weeks, commencing Friday, Oct. 31st, comprise afternoon lessons on Spiritual Science, Fridays and Saturdays, at 1524 Arch street, at 2:30. Evening lectures at the same place, Fridays and Saturdays, at 7:45.

Mr. Colville's address is 574 Fifth Avenue, New York.

**Winsted, Conn.**—The Spiritualists of this place have had a very interesting series of meetings, beginning on Sunday afternoon, Oct. 19th, and continuing three evenings. Mr. W. R. Colby of Boston addressed the people on each occasion, speaking on a great variety of subjects, all selected by persons in the audience, and sent to the desk in the form of written questions. He is a fluent and forceful speaker, and made his discourse interesting on every topic. He held his hearers in close attention from first to last, and spoke to constantly increasing houses, giving excellent satisfaction generally. His habit of interlarding his discourse with messages from the other side of the "dead line," keeps everybody in a condition of lively anticipation, and as he gives the full name of the communicating spirit in every instance with as prompt and positive pronunciation as if he were reading it from a book, there is never any doubt in the identification.

Slate-writing is also an important phase of this gentleman's mediumship, if that can be called "writing" which is stamped upon the slate by some process as expeditious as photography. Messages covering the whole side of a slate, written in four different colors, and in a neat and well governed hand, with a spray of buds and blossoms drawn with considerable skill and colored with precision, were obtained between closed slates in a space of time not exceeding one minute—the sitter sometimes, but not always, holding one corner of the slates, and the daylight being unobstructed in the room. One of these slates, so inscribed, and belonging to Mrs. Aaron Keyes, of Norfolk, was exhibited in the hall at one of the lectures. It was obtained by Mrs. Keyes at a sitting with Mr. Colby at Onset Bay camp meeting last Summer. Similar writing was obtained here by other persons, some of whom have since taken pains to cover their slates with glass to preserve the miraculous inscriptions thereon.

At the close of his last lecture, Mr. Colby made some earnest and appreciative remarks about the Ladies' Aid Society, the only organization of Spiritualists in the town or county, urging the people to sustain and encourage the little band of faithful women in their praiseworthy work in the cause of spiritual enlightenment. For this recognition of its merits the society is grateful, and it is hoped that the good words thus publicly spoken will be the means of increasing the membership of this industrious organization.

Mrs. H. S. Lake, of Boston, speaks for the society early in November, and other lecturers will be announced during the coming winter. A. B. P.

**Detroit, Mich.**—A correspondent writes: "The People's Progressive Spiritual Society still holds out in this city. We have had a full share of obstacles to tax our endurance, and also many kind words and good deeds to cheer our way; the little band of earnest souls who first organized our Society has never wavered; and we are backed in our undertaking by a true, powerful and honest spirit band, fully determined that no effort shall 'fall through'; so that to-day our future is both grand and encouraging.

We are pleased to report a steady, solid growth in attendance at our meetings, in membership, and in general interest in our neighborhood. When did any earnest band, 'however small and poor it might be,' struggle for truth and light, but that it has been bountifully blessed by our loved and trusted ones 'just over the way'? The spirit-world will bring its workers through in safety at all times.

We are fortunate in having with us at present Mrs. Minnie Carpenter, of Gaylord, Mich., whose fine music and soulful inspirational songs delight our audiences. Mrs. Nellie S. Baade, of Capac, Mich., has been with us, and during November Bishop A. Beals will be our speaker. We are open to treat with good mediums and lecturers who may be coming this way. All such can correspond with Edgar Sutton, Secretary of the People's Progressive Spiritual Society, No. 31 Monroe Avenue, Detroit, Mich."

**Minneapolis, Minn.**—Abby A. Judson, (daughter of the famous missionary, Rev. Adoniram Judson,) whose accession to the Spiritualist belief was recently noted in THE BANNER, writes us Oct. 24th, concerning a series of meetings over which she is now presiding:

"We have formed a new 'Association of Spiritualists' in Minneapolis. We began our meetings Sept. 21st. We hold three sessions each Sunday: a Children's Progressive Lyceum, a fact or conference meeting, and an address in the evening. We are on a substantial pecuniary basis, as members of the Association pay from $1 to $10 each month—the amount being fixed upon when joining, for one year. We have no admission fees, and circulate no contribution boxes—a box at the door receiving all optional extra gifts. We meet our expenses, and are happy in the work.

Prof. Longley's beautiful 'Echoes' aid us greatly."

**Cambridgeport, Mass.**—Mrs. Julia E. Davis occupied the platform of the Cambridge Spiritual Society Sunday evening, Oct. 26th. Most of the time was taken up with psychometric readings, which were so finely given that the audience was *very* attentive to the close of quite a long service. Mrs. Davis is certainly one of the best psychometrists who has ever spoken from our platform. The singing of Messrs. Monroe and Pratt is a great attraction at our meetings.

Next Sunday we are to have as our speaker that faithful and fearless radical, C. Fannie Allyn.

H. D. SIMONS, *Sec'y.*

**Newburyport, Mass.**—Sunday, Oct. 26th, we had the pleasure of once more greeting Hon. Sidney Dean—a goodly audience being in attendance. Bro. Dean was truly inspired. The lecture was grand and good; and all who heard it could not help feeling that Spiritualism, as taught by him, is beautiful and holy. He is a splendid speaker and an able expounder of the truths of the modern dispensation.

Next Sunday we have with us Mrs. Carrie E. S. Twing, who will stop here four Sundays in November. She will, beside speaking, hold some circles.

F. H. F.

**If the Baby is Cutting Teeth,**

Be sure and use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.

### An Honest M. D.

To the Editor of the Banner of Light:

The New York State Medical Society met recently in annual session in the City of New York. In its account of the meeting, the *Tribune* said:

"The most interesting feature of the session last night was a paper on 'Hypnotism,' read by Dr. H. Ernest Schmidt. He defended and upheld hypnotism as a remedial agent of the greatest value to the physician, though in a limited sphere. To fortify his position Dr. Schmidt related three cases from his own practice, in which he attributed an absolute cure to hypnotic influences. The first case was that of a sixteen-year-old girl, who suffered with nervous diseases, for which she had been treated by twenty-three physicians without success. Seven applications of hypnotic treatment effected a cure. In a second case neuralgia was cured, and in a third chronic rheumatism yielded to the mysterious influence. Dr. Schmidt attempted no explanation of hypnotic phenomena. His paper excited great interest among the attending physicians."

Thus it is that gradually the truth as to the value and efficacy of "hypnotism" is coming to be acknowledged. The very fact that the term was used to overshadow the old designation, "mesmerism," is of itself evidence that the mesmeric process is a valuable auxiliary in the treatment of sundry ills that flesh is heir to. The M. D.'s became fearful that if the public recognized mesmerism it would detract from their prestige, inasmuch as they had ridiculed and denounced it for a hundred years. So, as a "blind," they used the term hypnotism, hoping thereby to direct public attention into another channel: induce a belief that hypnotism was something *new!* thus clearing themselves from the odium which inevitably would follow their change of base.

Events are constantly occurring which demonstrate that the "Old School," the Allopaths, see the handwriting on the wall, and feel that a drug drenched public will soon call them to judgment. "Doctors'-Plot Laws" are only an effort to resist public sentiment, and put off to an indefinite future needed medical reform. If they can secure statutes of pains and penalties to reach unorthodox practitioners, they hope to retain their monopoly, and to continue to drug as well as charge the public at will.

*Providence, R. I.* WILLIAM FOSTER, JR.

☞ I hope you are well, Mr. Editor, and happy, notwithstanding your many perplexities. They do not seem to weaken you. THE BANNER has indeed been, and still is, a success in your hands, and you must live to maintain its popularity a long time yet.

EMMA R. TUTTLE.

*Berlin Heights, O., Oct. 20th, 1890.*

**Salem, Mass.**—Sunday last, Oct. 26th, proved to be another red-letter day for the Spiritualists of Salem, and clearly showed how well J. Frank Baxter is liked in this city and suburbs. The large audiences paid close attention to the speaker's remarks.

Both afternoon and evening Mr. Baxter gave grand evidence of spirit control by the many and explicit delineations of spirits, portraying characteristics and mannerisms of identity, as well as offering a replete ness of detailed description by which recognition was easy, and so readily responded to by friends in the audience.

On Sunday next, Nov. 2d, Mr. Oscar Edgerly will occupy the platform, and on Sunday, Dec. 7th, Mr. Baxter again. ENDICOTT.

## Meetings in Philadelphia.

**The First Association** holds meetings every Sunday at 10½ A. M. and 7½ P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 457 North Ninth street; Harry Huber, Jr., Secretary.

**The Second Association** meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

**Keystone Spiritual Conference** every Sunday at 2½ P. M., southeast corner 10th and Spring Garden streets. William Rowbottom, Chairman.

## Meetings in Brooklyn.

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

**Spiritual Union,** Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street), Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

**Conservatory Hall, Bedford Avenue, corner of Fulton Street.**—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.