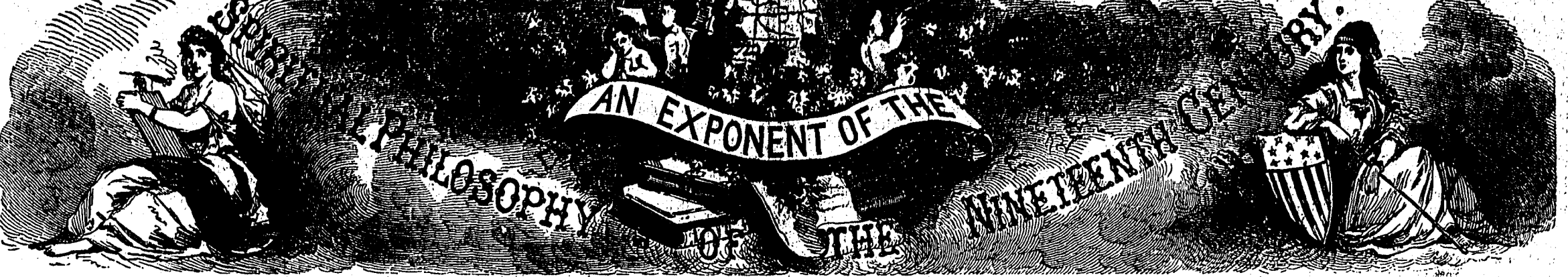


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# BANNER OF LIGHT.



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## ALL FOR THE CAUSE.

HEAR a word, a word in season, for the day is drawing nigh.  
When the Cause shall call upon us, some to live, and some to die!  
He that dies shall not die lonely, many a one hath gone before.  
He that lives shall bear no burden heavier than the life they bore.  
Nothing ancient is their story, e'en but yesterday they died.  
Youngest they of earth's beloved, last of all the valiant dead.  
E'en the tidings we are telling was the tale they had to tell.  
E'en the hope that our hearts cherish was the hope for which they fell.  
In the grave where tyrants thrust them lies their labor and their pain.  
But undying from their sorrow springeth up the hope again.  
Mourn not, therefore, nor lament it that the world outlives their life.  
Voice and vision yet they give us, making strong our hands for strife.  
Some had name, and fame, and honor, learn'd they were, and wise and strong.  
Some were nameless, poor, unlettered, weak in all but grief and wrong.  
Named and nameless all live in us; one and all they lead us yet.  
Every pain to count for nothing, every sorrow to forget.  
Hearken how they cry, "Oh! happy, happy ye that ye were born  
In the sad, slow night's departing, in the rising of the morn."  
Fair the crown the Cause hath for you, well to die or well to live.  
Through the battle, through the tangle, peace to gain or peace to give.  
Ah! it may be. Oft meseemeth, in the days that yet shall be.  
When no slave of gold abideth 'twixt the breadth of sea to sea.  
Oft when men and maid are merry, ere the sunlight leaves the earth,  
And they bless the day beloved, all too short for all their mirth,  
Some shall pause awhile, and ponder on the bitter days of old.  
Ere the toll of strife and battle overthrew the curse of gold;  
Then 'twixt lips of loved and lover solemn thoughts of us shall rise;  
We who once were fools and dreamers, then shall be the brave and wise.  
There amidst the world new-builded shall our earthly deeds abide,  
Though our names be all forgotten, and the tale of how we died.  
Life or death, then, who shall heed it, what we gain or what we lose?  
Fair lies life amid the struggle, and the Cause for each shall choose.  
Hear a word, a word in season, for the day is drawing nigh.  
When the Cause shall call upon us, some to live and some to die!  
— William Morris, in *The New Nation*.

## The Spiritual Rostrum.

### The Truth Shall Make You Free!

Delivered Inspirationally in the Sherman Opera House, Newark, N. Y., by  
**MRS. NELLIE J. T. BRIGHAM.**

(Reported by Mr. C. F. Earle, of Syracuse.)

#### INVOCATION.

To the Infinite Source of all Good, the Fountain of all Truth, we lift our thoughts in prayer, seeking for that instruction which shall give light through all the shadows of doubt and the darkness of death, reaching upward to that God of all ages and all nations, who is a spirit, and whose blessings are given unto spirits. Oh! thou, who art eternal, we thank thee for the glory and blessing of existence; we thank thee that it is progressive; we thank thee that it is immortal. Though mortals may stumble, amid the darkness of ignorance along the pathway of doubt and fear, yet we find truth which delivers us, truth which takes from us the bondage of fear, and doubt, and superstition. Though we may stand in the valley and shadow of death, yet the light of truth will shine upon us there. And we have learned that death, as it is called, is only an incident, only one link in a long continuous chain, only an event over which the sky of thy love and light arches as perfectly as over any place that can be given to us.

Oh! God of truth! we ask for truth from thee. Let the light shine in upon us to strengthen, and educate, and deliver us. Let thy love enfold us until we realize that thy goodness is perfect and unchangeable, and that thou art the same yesterday, to-day and for ever; and so may we trust in thee, love thee, and be guided by thee now and forever. Amen.

#### THE ADDRESS.

"Ye shall know the truth, and the truth shall make you free."

HERE is no more hopeful or beautiful teaching in life than that. Nothing comes from the lips of the past—nothing speaks with the voice of the person with a grander or deeper significance than that.

"Ye shall know the truth, and the truth shall make you free." Free from what? What is the greatest bondage that a human being may know? Is it when he occupies a position of servitude? When he knows an earthly master? When he is bound by the chain and the will of a tyrant? No. The worst master in all the world lies in the ignorance of the individual.

There was once a teacher who was a slave. His very name, and all the name that comes down to us from his history in the past, simply speaks of his condition, Epictetus. It means one who was bought, one who was sold, one who was owned. It is simply that which expresses his condition. But who is there to-day who ever thinks again the golden thoughts of this deep thinker, who remembers anything of him but the glory of his understanding, the

liberty wherewith the truth had set him in the light? Then, if ignorance forms part of the heaviest chain that we can bear, that which we ask for to deliver us is truth. So to-night we ask you to light the torches of your understanding by the flame divine, and to let its light so shine over your spirits that the darkness of fear and of ignorance, the bondage of superstition, shall depart, and forever.

You may wonder in what special direction we would have this light shine. I answer, it is not in the path of politics, it is not in any pathway that the feet of our every-day thought have been wandering and stumbling in, but in that direction in which we turn when we are seeking for spiritual understanding. What have men known about the Spirit? What have they known about the other world? What have been their sources of inspiration, and where the strength and the sublimity of the arguments that have been used? Men can describe the earth. They have maps, they have globes. Men can describe various conditions of climates, and they can describe the human body: The anatomist understands it; the physiologist can explain to you its functions; but who has taken the scalpel and has laid bare the secrets of the soul? Who is there who has dissected the spirit of man? Who is there who can make a map of these? Who can point out to us the picture of the future and tell us what it means? And yet, friends, is there any subject you can think of that is more vital and more important than that? Touching upon a subject so fruitful, so significant as this, we feel and appreciate the limitations of time and circumstance, and only wish that you were as ready to follow as we to guide in any direction whereof we know the way; then we could bring to you that food which hungry human nature demands.

In the first place, what is man? You may say he is a being who can be measured, who can be weighed, who can be photographed, who can be described—That is man. A being that must eat and drink; a being that must walk and sleep; that is necessitated to toil; but a being who rests whenever it is possible for him to do so. Then they can describe to you certain other conditions that mark our personality and identity, and imagine that the question is answered. That definition goes no deeper than the mere surface. Those who give you such an answer as that are no more competent to deal with the question than the English sparrow that balances lightly on the telegraph wire can read to you the message that thrills under his tiny feet, or can tell you the story that men are telling on those electrical ways.

But what is man? we ask; and we answer, man is a Trinity, three in one. First, the external, the body, that can be described, that can be defined, that can be photographed. Second, within this material body an entity that endures when the body is dust, and that is the spiritual body. You may say you do not understand or you do not accept this. St. Paul did. He says: "There is a natural body and [he does not say] there will be after death" a spiritual body. Looking at you seated quietly here to-night, friends, we can say you are spirits to-night as much as you will be a hundred years from to-night. Clothed upon with mortality, covered with this material yet crumbling body, the spiritual body has its time of waiting and experience, and then it is delivered from it; and that which you call death ought to be called birth, for it is the birth of the spirit.

In the olden days the primitive Christians (who were the primitive Spiritualists, by the way), hiding from the light of day and from the most terrible persecution, under the streets of Rome had their dwelling place and their places of burial; and in the labyrinth of the catacombs to-day you may read their history of pain and struggle; and you may find this: that where their bodies were deposited in the little excavation in the rocks and the opening sealed over, an inscription was placed there, and again and again you will find this repeated: First the sign of the cross; then the name of the man who died; under that the date of his birth, and under that you will read, "Born again into the higher life," and there is the date of his death, as you call it. Now when we teach you that death is birth, that is, to be born again into a grander and broader existence, we are bringing from the shadows of the past a truth, we are bringing from the sepulchre of time where it has lain so long thoughts of that early Christianity and primitive Spiritualism, and bringing it to your attention.

Now, within this spiritual body of which I speak there is an innermost, a holy of holies, and that is the soul. It is within that we have the judgment-seat and the mercy-seat. It is within that that the voice of God speaks to us, the still, small voice. It is in that that conscience holds her communings with the soul. Therefore you find man has these strivings to understand, and all through this life there are suggestions and indications of a spiritual life. We have only time to glance for a moment at these things, and italicize them for your memory as far as possible.

In the first place, we want you to realize this, that there has always been in tradition and belief a kind of shadowy understanding of the spirit. For instance, in the far-away past, before man had gained the light which shines on the world to-day, when all men were savages, there was a time when they felt the stir of this spiritual nature within them, and when some loved one died they went grieving and mourning. The loved one could not die, although the loved one had vanished. And by a natural process of reasoning we might ask, if

there is an end to existence ought there not to be an end to love? And if there is an end to love, why, that is annihilation. That is simply the blotting out of personal identity. Those savages in olden days noticed this: A man might lie down upon his couch of the skins of the beasts that he had slain—might lie upon a couch of dried leaves and mosses that he had gathered together—and right away when his eyes were closed and his breathing had become regular, he drifted into a world of dreams. He saw mountains and valleys and rivers. He saw friends. He floated out upon the waters. He was in pursuit of game. And when at last he awakened, he saw that he had not stirred from the place whereon his body was laid. And so he said: "What is this which I have seen? I have seen a distant mountain, I have seen a distant friend, and yet they say I have not moved. What is this?" They could not unravel the mystery of a dream.

Then, again, thinking of these strange mysteries, they said: "A man may be drowned or nearly so, he may lose his consciousness in the water; he is rescued from the water, friends use their efforts to restore him; and when at last he is restored and regains his consciousness, where has he been? What is it that has come back to him?" And so they said that it must be in that time of unconsciousness, as he would call it, his spirit had drifted out into this realm of shadows and of dreams, and it simply came back again to the body.

Walking in the bright light they noticed a something that followed them and kept even step with them, sometimes elongated at their side, and sometimes behind them; and they said: "What is this? If we reach out our left hand this reaches out its left hand. If we reach out the right hand it does the same. What is it?" They didn't understand that it was a shadow, as we would call it. They said: "It seems that we are double, then. There are two of us wherever we go. Then that which goes out into the realm of dreams is the shadow, that which goes out after death is the shadow; and there is another world, a world of shadows, a world where we shall find hills and valleys and streams and homes and our friends once more." And so out of love and out of watching nature as its glory appeared among them, they formed the rudiments, as one might say, of the spirit and of the spirit-world.

But you may say: "Why talk to us of these things that lie so far back?" Why, friends, you make remarks often that belong to these very thoughts that we have uttered. Suppose here in this place some one were suddenly to faint. You would take this friend, you would do everything you could to restore the person; and when at last the eyelids begin to flutter and the breath begins to come and the heart wakes up and beats, you would say: "He is coming to himself." "He is coming to," you would probably say. Do you not use that expression when a person has fainted? Do you not use that expression when a person has been almost drowned and is restored? "He is coming to." Coming to what? That is an incomplete sentence, but it is a most common one in such cases. What do you mean? Why, just what the savage meant when in the olden days he said: "He is coming to himself. His spirit is coming back from the world of shadows into his body again."

Now, friends, in the olden days they called spirits shadows, and they called the other world the shadowy world. Shades and the realm of shades, that was the old expression. Looking back there we find, as we might say, the first buds that ever grew upon this wonderful bush of faith and knowledge, whose flowers are sweet with you to-night. What meant these growing thoughts and questions and longings, looking at the grave where it was believed that the body was laid for a little time until the spirit came back from this land of shadows, back into it again when there should be the light and glory of the resurrection? From these olden days we pass forward to the time when manifestations began to be given from the unseen world.

We speak of Modern Spiritualism: Here in this place, so near the Mecca, as one might say, of those who do not say: "We believe that spirits live; we believe that under favorable circumstances they can demonstrate their existence," but who say: "We know these things, for we have had positive assurance, we have had certain evidence of it;" so near, I say, to this place we take up Modern Spiritualism, and realize that as from a luminous center it has gone out from your region. There is not an island in the desolate sea that this light has not touched. There is not a land under the wide spread of heaven that this truth has not been given to.

"Modern Spiritualism!" The very prefix, "modern," presupposes something. What? Why, the modern always presupposes the ancient. If there were no ancient we should not have the prefix. We should simply say *Spiritualism*, seeing it had no precedent. It has been given to us fresh from the mind of the Divine. What does the word suggest? It leads us back into the past: Away from the paths with which your feet are most familiar let us turn, and we find that Confucius taught his followers that there was a life after death; that the spirits of the ancestors of the people could be reached by their sympathy, that they could witness their deeds on this earth, and that after death there was a reunion in a world of shades or a world of spirits. The thoughts of Plato reached out in this same direction. But, among the ancient teachers who is there who stands so grandly prominent as Socrates? He said that by his side walked ever his attendant spirit. It was the old Greek word,

daemon, which did not mean evil spirit, but simply spirit, without any regard to its qualities or its possessions. And this spirit which ever attended him did not command him to do certain things, but simply went with him, guiding him, guarding him; and when he was about to make a mistake or to do a wrong, this guardian angel then interfered, and stood between him and the wrong. Strange, was it not, that in Athens men who held to ideas that they believed to be true, said: "Here is an innovator. Here is a man who is daring to teach new doctrines, a man who is leading the youth of Athens away from the worship of the Gods." And so they said: "This man must die." In those days it was not their custom to execute men as criminals are executed now, but a command was sent to the person, and he must open the door of the future for himself; and so for Socrates the hemlock was made ready. Was there ever such a funeral sermon preached as that preached by Socrates himself before he went out from the shadows of the world to the light of the world beyond? He spoke to them of the future; he spoke to them of the certainty of the spirit's existence; and when adherents met there mourning, and one said: "Oh! Socrates, it is hard that you should have to die, and you so innocent," he turned to them and said: "Would you have me grieve?" when the time was very near, Crito, who dearly loved him, said to Socrates: "Where would you like to be buried?" And the grand philosopher turned to him with wonder and rebuke, and said: "Oh! have I then spoken to you so long, and you do not understand that the Socrates who speaks to you cannot die, cannot be buried? It does not matter for my body. Bury me anywhere, provided you can catch me," and then assured him of the certainty of life after the change that men call death.

But one says, this that you are leading us to now is profane history. You are running back to the shadows and paganism. Well, then we will lead you in another direction. Take up your bible. How do you happen to have that book, this most remarkable compilation; where did it come from or to? How did it come? It was written by inspiration. Men were inspired to write it. The word "inspiration" is from the word *inspiro*, which signifies to breathe in. Then it was something spiritual. It was a spiritual outpouring, and it was the force of the spirit which had been given that enabled the men of old to write the book which you call your bible. It was by a spiritual gift that that book was given; and if you take the book and read it carefully, you will find this, that it is, as one might say, most largely construed, a book of Spiritualism. If you were to exclude every text and every passage that has any relation to the Spiritualism that we can appreciate and teach, you will have the smallest of all books left in your possession, and a book that will not be extremely valuable, for the spiritual part of it is the grandest and the brightest of it all. You will read that angels came to Abraham at his tent door; that angels came to Jacob; that wandering in a vision at night there was given to him a wonderful picture of spiritual law: a ladder reaching from earth to heaven, and the angels of God ascending and descending upon it. Suppose to-day that we were to make this statement, and then to follow the silent objections that run through the minds of some. Friends, we want to speak to you in your criticism, and in your objection. You believe that those whose pure and saintly lives fit them for heaven become angels when they die, do you not? Yes. You believe in the ascending angels. Unless you believe that they can return to you, that they do return to you, you take just one-half of this vision of Jacob, and ignore the other half. "With the angels of God ascending and descending upon it." So, friends, now, as in those olden days, we want you to know that that ladder stands in its place. It was not made of perishable material. It has never been drawn up into the skies because angels saw that mortals did not need it any more. It stands in its old-time place, every round ready, and as of old the angels ascending and descending upon it. You are told that Jacob wrestled with an angel through the shadows of the night, and that as the day approached the angel gave the blessing he had so long withheld, and vanished into the brightness. You are told that angels came to warn Lot to flee from the city of doom. You are told that angels guarded Daniel, cast into the den of lions. The angels came and shut the den's mouths. I have not time to-night to take you through this long, long, winding pathway of the Old Testament; but you may know that spirits and angels have always been friends of mortals. When you come to the New Testament remember that which is dearest to the heart of Christianity belongs to antique Spiritualism. There is the story that the angels foretold the coming of the Nazarene, and that they came in visions and dreams; and that there was a certain time when shepherds were watching their flocks by night, when suddenly a great light and glory filled all the place above and about them, and they were sore afraid; and out of this glorious light that shone around them there came the voices of angels—voices blending, "Be not afraid; for behold we bring you good tidings of great joy, which shall be for all the nations, for all the people!" Then those voices took up the chorus, and they sang, "Glory to God in the highest, and on earth peace, good will toward men." Now that was a spirit communication. That belonged to the ancient Spiritualism that was to prepare the way for what was to be.

We are told that about the pathway of Jesus angels kept their watch and guard, and that in his time of anguish, when earthly friends found

faith and hope faint and feeble, the angels came and ministered unto him in his time of trial when he had overcome temptation; they came to the sepulchre and rolled away the stone, and spoke to those who came grieving and mourning, teaching the blessed truth, "He whom thou lovest is not here; he is risen."

Among the teachings of ancient Spiritualism we find none that shine brighter and fairer than those of St. Paul. He was converted to Christianity by spiritual manifestations, lights and a voice; and he was guided in the pathway of the right through the power of the most remarkable mediumship. He writes to a certain church and says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Some have the gift of healing by the laying on of hands, some the gift of discerning spirits. We call that clairvoyance. Some have the gift of speaking divers tongues, and some of interpretation, and some have the gift of prophecy. He speaks of all those gifts and says to the people, "I would not have you ignorant." He wants them to understand, and he teaches them to add to their faith, knowledge. But, friends, lest you grow weary of these thoughts and keep, like an undercurrent, another thought in your mind, we want to refer to that specially now. One says, "You have been talking about angels. Now angels and spirits are not the same." We ask you how do you know that they are not the same? You cannot prove it. No one could who made such an assertion as this. If you require another word, we can bring to you from the scriptures the testimony that spirits have returned to mortals.

If you go back to the Old Testament you will find that Saul, seeking for communications which were denied him from the most familiar source, sought out, disguised, the woman of Endor, and there appeared in his presence Samuel, clearly described. Now the bible says that Saul perceived that it was Samuel. He did not guess so or think so, but he perceived that it was. There stands the record. A spirit had returned.

But this is not all. We read, "He maketh his angels ministering spirits, sent to minister unto those who shall be heirs of salvation." Then, again, we find that at a certain time Peter was entranced on the housetop and had a vision which was to prepare him to become more free and earnest, less bound by prejudice. You find that the communicating intelligence went from Peter to Cornelius. Peter was moved by the spirit influence to go forth and preach the gospel.

Cornelius was told that one was coming who would bring the gospel to them. He was to notify friends and neighbors at a given time, and the preacher would be sent to them. Each one obeyed the spirit command implicitly, and the result was that when Peter arrived at the house of Cornelius he found his audience already assembled, and he was filled with the Holy Ghost and spoke as the Spirit gave him utterance. Now, friends, notice this, that in that story three words are used that apply to the same object. We are told that it was a spirit, that it was an angel and that it was a man that went back and forth between Peter and Cornelius. There is no mistake in this. It was a spirit; that spirit was an angel or a messenger, for that is what it means; and that messenger was the spirit of the man. So the words are correctly used.

John, the revelator, on the isle of Patmos, saw an angel, and it was a very bright and very beautiful angel, so bright that John thought it could be no other than Deity himself, and he was about to fall down at its feet and worship it when the angel said to him: "See thou do it not, for I am a fellow-servant of thine, of thy brethren, the prophets, and of them that keep the sayings of this book. Worship God." Now, friends, do you see the Spiritualism of the bible?

We have only gone into a sweet, beautiful garden, free to all that are willing to gather. We have found there these few immortals, these few fadeless asphodels, these roses of memory and affection, to show you that in the olden days there were ascending and descending angels, and that the new and the old are no further apart than the banks of a river.

Have you a river near you, or a stream that flows on its free way, with its old-time musical undertone? Now, there is a shore; here are the waters flowing; there is another shore; and if you could wade, if in the dry season the water were sufficiently shallow you could do this easily, you would find that under the water there is no break in the land all the way across. So, between ancient Spiritualism and Modern Spiritualism flows the tide of years, muddy it may be with human superstition and made bitter and salt with human tears; but it has been flowing, and there have been stepping-stones across all the way, and the Spiritualism of to-day is only the thither shore of this stream of which we speak.

But, you may say, when the bible was written Spiritualism stopped. Oh! no, it did not. It continued in the Christian Church for about three hundred years. It was common in those days. If you read the history of primitive Christianity you will find this is true. If you have any doubt of it take up the history of the Church of Rome, and you will find that they have always taught the guardianship of angels; they have taught that there were patron saints; that angels hovered over little children, and kept and guarded them all the way; they have had their All Saints day and their All Souls day. They have had their other different beliefs, all pointing in this same direction, because Spiritualism was with the Church of Christ, till, at last, growing proud and powerful, it forgot its early spiritual teachings, or only kept them as we keep flow-



are pressed in a bible. Go to the Protestant Church. What is the creed? You know the words of that creed that are repeated, and so devoutly. We ask you who repeat it, what do you mean when you say, "I believe in the communion of saints?" What do you mean by that? "Well," most people will say, "I do not know exactly (that I know) what it means." Well, the saints commune in heaven, probably. That goes without saying. I need not assert that. No one would doubt it. You do not suppose that heaven is a place of silence and close confinement, do you, under any circumstances? That is not what it means. When that sentence was crystallized and took its place in the Apostles' creed it meant just this: "I believe in the communion of spirits." "I believe in the communion of saints." It means precisely the same thing. When we listen to those words spoken to-day, it often reminds us, when we compare it with the past, of this: we take our grandmother's bible, it may be, and we open it, and there in its place we find a rose. We take it up; it is pressed flat. It was a red rose, and its leaves about it clustering were bright and fresh and green once. There it is. There is a little faint odor of the dead and gone years about it still. This rose blossomed years and years ago. But, friends, it is June, and there are roses here, sweet, full roses, red and white, roses that crown the most beautiful month of all the year. Suppose some one said: "Don't talk to me about that rose. Don't speak to me about a white rose or a red rose. I don't believe in them. I simply hold in my hand, and insist that this is the only rose worth holding in my hand, the pressed rose from my grandmother's bible." Ah! friend, it is dear to us; but at the same time we believe that God's roses bloom right along day after day, year after year. Sweet are the old and sweet are the new, but God is our God, your God, and forever kind and true.

"Now, if we believe these things," you may say, "where do you find any communicating links between the past and the present?" We will leave you to find those. We will only make the briefest possible reference to them. If you read the story of Constantine, the first Christian emperor, you will read the story of one whose experience in spiritual manifestations has been of the greatest possible value. He saw in the air a radiant cross. He saw a motto, "By this conquer." It was a spiritual manifestation. It is recorded in history. We tell you it is valuable because of the truth of spiritual things toward which it points, and to which it belongs.

Read the story of the Maid of Orleans, and you will find there one of the most remarkable accounts of modern history. A young woman, brave and earnest, and full of the enthusiasm of her faith and of her knowledge, listening to the voices of angels, guided by them until she led victorious armies onward. And when at last the tide turned against her, and superstition arose and engulfed her, she who had been loved and followed was burned as a witch. Well, friends, but the tide turned again, and those who had scorned and hated took up the memory of that white, sweet, maidenly life, and to day the name of the Maid of Orleans is honored and respected, and her statue stands in the old place of anguish and yet of liberty. We say this woman was only a medium, not understood.

The life of Swedenborg furnishes us one of the grandest of all illustrations, and shows how a man rose into the unclouded light of the knowledge of which we speak. The man was a clairvoyant, and the spirit and the influence of that man lie vast, as Emerson says, abroad upon the ages. He says a man like that requires to be viewed from a more distant focal point than his own age. And so we behold the grandness of this most wonderful mediumistic life.

When you read the diary of Wesley (now we don't mean the later editions, for the spiritualistic part has been expunged from the recent editions, but the original diary of Wesley as it was first published) you will find an extended and minute account of the "disturbances," as they were called, that occurred in the house of Wesley. You will find that these covered over some weeks and months, and then died out as suddenly as they came. There were raps, there were sounds of footfalls, there was a sound as of silken robes, and there were movements of various substances; and in fact it seems that the manifestations in the house of Wesley were only like the shadow of that which was coming in our land and in your own immediate vicinity.

But some would say, "Well, suppose all this is true that you say was in the diary of Wesley, what good would it do?" That is the old and common question that is often repeated, "What good did it do?" And I readily answer to that, it may seem to you that nothing came of this. If you read carefully the letters that are still extant, and that original diary, you will find this, that there was a woman in this house, a daughter of a Wesley, a sister of the preacher, of the Wesleys, and in a letter that she wrote long after to her brother she assures her brother of this strange thing, as they sometimes called it, which they hardly knew how to express. They called it Jeffries, because that was the name of a man who had died in that house previous to their occupancy. She says, "This strange thing that we call Jeffries still follows us." She says, "It always comes to me before any danger or before any trouble. It always comes to warn me." Then she says, "One thing it has done for me: whereas I have had doubts before, it has convinced me that a something that we cannot see is capable of being pleased or displeased by what we say, that it understands our conversation."

Now, if you doubt of the existence of a disembodied spirit, if anything could prove to those doubting minds that a spirit could live, that there could be intelligence, that there could be consciousness after death, don't you think that was a point worthy of attainment? Do you think there is no use, no good, no value in that?

There is the early history of the Friends, or the Quakers, as they are called. It is a history of Spiritualism. The early history of the Shakers, as they are called, is also a history of Spiritualism to a certain extent. Inspired and influenced as modern mediums are, they went forth upon their own special mission, doing and teaching what seemed to them to be right.

But we come down to a time that is near to our hearts to-night. It seems that the world was waiting for something. Miller had been disturbing the people with his alarms, and most careful mathematical calculations, and his peculiar historical combinations. Miller assured them that something was coming. He believed it was the end of the world. People watched and waited, and made their preparations. The sun rose and set, the moon gave out its silvery flood, just as of old, and the world stood, and Miller was mistaken. People said in derision,

"He has made the greatest, the widest possible mistake." But we think he saw something coming, and he divined it in his own particular way; and he was not altogether mistaken, for events were ripening that were shaping for, as one might say, a new dispensation. Just about that time in the Christian churches all over the land there was a stir of excited feeling. There was earnest conversation, and talk, and heartfelt prayers, for they said, "What shall we do? The drift of the times is toward materialism. What can we do to fill our churches? What can we do to attract the people, and make them realize the glory and the truth of Christianity? They doubt immortality. They do not believe that there is another world." They prayed long and earnestly for some ground or argument with which to answer the atheist, the materialist, the infidel. And it was coming, coming just as the morn is coming when the weary watcher looks eastward, and says, "I would that it were day." The day is coming to him even while he is waiting and watching for it. You know the story, do you not? or at least you know a part of it? You may have stood by this great sea of human effort and angel effort, and gathered some of its sounding shells like children. You may think you know all the depths of the sea, all its sounds and all the story of the deep. What do you know of this movement that is called Modern Spiritualism? You are told that it was supposed that a certain house near to you was haunted, that sounds had been heard there; and after a time it was discovered that questions could be asked, and answered; and then from this nucleus, as one might say, or from this minute center went out streams that influenced or reached over lands until, as we have said, you cannot measure the immensity, the vastness of this most wonderful ocean of Modern Spiritualism.

But you may say, "Did it have such a little beginning?" Friends, there was a time when Jesus of Nazareth lay in a manger and slept. There was a time when the grandest event that ever ripened on this earth lay in seed or bud, and the grandest day that ever brought glory to the world has had its fresh gray of morning twilight. And we are talking of this morn of our Modern Spiritualism now. You know where the little house stands. You perhaps know that one family after another had occupied it and had been disturbed by strange sounds of footfalls, sounds of muffled robes or of louder tones. And as they could not account for them and the disturbance continued, one after another of these families moved out, and they told the same story. At last, as you know, while a house was being prepared for a certain family of your acquaintance, just for a little time they occupied this little house where these disturbances had been, and it seems that immediately after this occupancy when the night came these sounds came; raps, footfalls and various other sounds. Now, friends, they didn't jump to a conclusion and say at once, "It is spirits." They didn't say at once, "These are the inhabitants of another world." They tried in every possible way to account for it, taking every possible early hypothesis, and working it through and finding that it would not apply, that it was not sufficient. And the sounds increased until, you know the story, at last one who is near to us to-night asked the first question or put a question that could be answered intelligently by these spirits, and the alphabet was called and the name was spelled out. Think of a communication given in this way. Something invisible responding to questions. Now what does it mean?" One might say, "Well, it is some occult force. It is electricity." But there is no force in this world that is intelligent and reasoning that does not belong to a man or a spirit. Electricity never understood a question. Electricity never answered a question any more than heat does, or cold or any mode of motion. There must be something back of the force to comprehend the question and answer it. How do you think these manifestations were received? With joy? With eager, vivid curiosity? No, but with grief. They were looked upon as a visitation. They were looked upon as the greatest affliction that could come to them. The fame of these friends spread abroad. They were misrepresented, vilified and in every way persecuted. We look back to those olden days when the multitudes came from far and near, eager curiosity-hunters with no respect for manhood or womanhood, but simply with a desire to gratify their curiosity, taking down fences, tramping over the cultivated ground, through the grain fields, having not the slightest regard where they went. Those were the days when these firm defenders of our faith stood earnestly and bravely, and yet scarcely knew the rock on which they stood. They were days of darkness and days of anguish. To a sister present here, who was at that time in a city not far from you, the news came. It was brought to her suddenly and accidentally, and she said, reading the account, "That is my brother; if he says so it is true." And trusting in what he said, she came hastily, with all love and sympathy, to see what all this meant. She found her friends in grief, not understanding these manifestations that were occurring in their presence, that were persecuting and following them night and day. As the sounds seemed most to follow little children, this sister said, "I will separate them. Perhaps then it will die out." This was believed to be the best way, and so she started with her own and one of these sisters; and when on the boat on her journey what was her surprise to find the sounds still following them there! When she reached her own home they were there increasing in violence, until it was found that these things insisted on a hearing. They would not be silenced, they would not be put off. Again and again the message would come as they began to explain their purposes. "You have a work to do. Be brave, go forward and do that work." Ah! friends, they did not seek for notoriety, but they shrunk from it. They did not long for all the clamorous voices of approval or of condemnation. They only asked that their old-time way might be left in quiet and undisturbed. But this could not be.

So time passed on, and the news of this spread abroad, and far and wide from distant villages and far-off cities people came to investigate it. Do you want to know who were interested? You will find there the names of law-makers, of statesmen, of physicians, of doctors of divinity among those who came to investigate, and who received and believed this truth. Then it was found that mediumship began to be developed in other families, it began to spread in distant places, it began to vary its phases of manifestations. Now it is in all lands. In every town you will find these truths or these teachings are proclaimed, that there is a communication between the two worlds; that death is not the end of life,

but that it is the opening of a door through which our friends pass to reach a grander and a brighter state of existence. But you say, what is the object of it? Why did you commence these remarks with that saying: "Ye shall know the truth, and the truth shall make you free"? Do you not know, friends, that if Spiritualism is true it gives to the world the ONLY UNANSWERED AND UNANSWERABLE ARGUMENT IN FAVOR OF LIFE AFTER DEATH? Everything else that is given is from hearsay, it is from hypothesis, it is from some matter of faith or belief; but if Spiritualism is true, that alone of all things can prove to the questioner that there is consciousness, that there is life, that there is a world that we shall see when our bodies are in the dust. Isn't that something? To know that we shall live to be able to answer the old unanswered question, If a man die, shall he live again? Spiritualism has a peculiar way of answering that. It simply says: "No, man shall not live again; he lives once, and that once is forever."

Bishop Newman, of the Methodist Church, said, in the city of Brooklyn, not very long ago at the funeral of a Mrs. Dr. Crowell, that Spiritualism was the original property of the Christian Church, but the Church grew away from it. It grew into external things; it grew into a certain pride and power, and forgot this; and now it comes to its own and its own reveleth it not. Ah! friends, that is the truth. He who had investigated it spoke from his knowledge. It was not from a mere shadowy supposition that had sprung up in his mind. If, then, we know to a certainty that there is another life, what is the value of that knowledge? You know our dear poet, Whittier, says:

"Alas for him who never sees  
The stars shine through his cypress-trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day,  
Across the mournful marbles play!  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That life is ever lord of death,  
And love can never lose its own."

Now this is what Spiritualism teaches. When the suffering mourner comes to investigate Spiritualism, the question may be asked: "Will I ever in the other world know and recognize my lost child, my dead child?" Spiritualism answers: "Your child is living, and not dead; not lost, only lost to your earthly vision; just waiting for you a little time." Oh! how beautiful it is to feel that we can say: "Those who were dead are alive again; those who were lost are found."

There are those who say that the tendency of the teachings of Spiritualism is immoral. Now how can that be, friends? In the first place to know that there is another life, and then to take these teachings that come to you that the consequences of your earthly deeds reach over into that other life. We repeat and we emphasize this olden saying: "Be not deceived, God is not mocked. Whatsoever a man sows, that shall he also reap;" and following that out to its extreme conclusion, we learn this, that to those whose minds reach after truth will come the truth; to those whose minds reach after knowledge will come wisdom; to those whose ends are selfish will come the shadows of selfishness. Seek for good and the good will answer you, and from the world you do not see will come those whose influence to strengthen and to bless will be about you continually.

There are those who would say: "Do you not know, have you not heard, and would you keep this thought from your listeners to-night, that there are deceivers—that there is falsehood intermingled with these teachings of Modern Spiritualism?"

We know these things as you know them. Was there ever a summer that did not bring to us unsightly insects, bringing to our summer nights those that sing and sting? Was there ever a summer that brought us only blossoms and no weeds? Was there ever an orchard that only had mellow, rich, ripe fruit, and none decayed at heart, worm-eaten, and unworthy to be gathered? These things came. When Jesus was among men he chose twelve followers, and of the twelve was Judas Iscariot; and it is said that this man sold his Lord for thirty pieces of silver. We have always been glad to remember that Judas repented; that he went back and threw down the thirty pieces of silver, and would have none of them. Ah! friends, where is the Christian church that has not its Judases multiplied? Where is the society that does not have those gathered under its banner who would sell their Lord for less than thirty pieces of silver, and who, we are sorry to say, do not always repent? It is said in the bible that it must be that offense cometh, but woe unto that man through whom offense cometh. It is because of the delusions and deceptions and falsehoods that we are necessitated to think, to examine. Why, friends, suppose in this world we were taught to be credulous and accept everything. A man might as well say to us: "God made oysters; you ought to accept all his gifts. Therefore, you ought to try to cultivate a taste for oyster shells as well as oysters." We ask for truth, and we would separate it from these errors and mistakes and delusions, and only accept the good and truthful, and be nourished and strengthened by it.

But wait a moment. In the New Testament we read these words: "Beloved, believe not every spirit, but try the spirits, whether they are of God." Now that was said long ago. There are people so much opposed to this teaching that if they were to rewrite the New Testament, they would not put in those words just as they are there. They would say: "Beloved, believe not any spirit, and, above all things, don't try to. Don't have anything to do with them, for every one of them comes straight from the devil." But, friends, that is not scripture. We keep the original text, and say to you that we are to seek and we shall find, ask and we shall receive, to knock and it shall be opened unto us, to prove all things, and hold fast to that which is good, to try the spirits and see whether they are of God, not to be ignorant concerning spiritual gifts, but to remember, seeking for truth and light and understanding, this: "Ye shall know the truth, and the truth shall make you free."

Over the shadows of the darkest night the day is coming. Over graves that have been as fixed as the stationary slabs along roads to guard the way of travel, are blossoming flowers of hope and knowledge. Dim eyes that could not see through the gathering mists of death, are lighted by sunbeams from on high, and tears are becoming radiant prisms, in which gleam and shine a thousand rainbows of deathless hope!

These truths we leave with you. We are thankful that although the green fields in the olden days in the early history of the Fox Fam-

ly and of Modern Spiritualism were trodden into the mire, that footfalls rested where the green blades had risen, there are golden fields for you yet, friends, a time when slowly out of the shadows of ignorance there is coming the light of recognition and appreciation. It is not every one who has been a martyr in his or her day who finds the glory of a late recognition and appreciation on earth. But here we are in a progressive age. The night that came so darkly over your home and your family is like a summer night, melting into the day where the birds are singing, and smiling faces shine about you with their love, and say welcome. And so again we remember these words that are adapted to us all, "Ye shall know the truth, and the truth shall make you free."

#### POEM.

##### THE OLD HOUSE AT HYDESVILLE.

From a little brown place in the garden low  
There comes in the airs of springtime gay,  
Climbing up in the sunbeam's glow,  
That down on the earth have held their sway,  
There comes a flower, all pure and white,  
A lily fair for your eyes to see;  
It unfolds and blooms in golden light,  
And it brings a message to you and me.  
From the little place and house so small,  
Where just for a time our friends did stay,  
There came the growth of a blossom tall,  
A flower of truth that blooms this day,  
With splendid leaves and petals bright,  
Of truth and sweetness through storm and strife,  
And tells a story of cloudless light;  
It tells the story of endless life.  
Out from that house, so small and old,  
There came a light of a living truth,  
To shine as shine the sunbeams of gold,  
To brighten the faces of age and youth.  
Let the house crumble, and let it go,  
As the years go by, until the spot  
May bear some monument, fair and high,  
Of a truth sublime which is never forgot.  
The house at Hydeville! It little shows  
Of glory or brightness to you or me,  
And yet a lily from out it grows,  
The truth of life that death sets free.  
Immortal life and reunion there,  
Where the frosts of death can never come,  
Where the fields and gardens are fresh and fair,  
And dear friends unite in that home, sweet home!

#### "Whatever Is, Is Best."

ON Sunday, Nov. 10th, Mrs. Cella M. Nickerson lectured on this theme, in the First Spiritual Temple, (Back Bay) Boston. A few thoughts from this discourse are here given:

He who understands the meaning of the words of the poem [by Ella Wheeler Wilcox, which she had read as a prelude] must of necessity have known physical life, and have grappled with it. It is for this condition that we labor. We come into line with the great body of workers, for the uplifting of the race. In order to do this we must reach you, and inspire you to know more of the life of which you form a part. In the grand purposes of life we have not been known—we have not known ourselves.

In the past we have been told by a few that we should live forever, and by others that we should be annihilated. And yet we have outstripped this knowledge. To-day we stand facing the one fact, that we live. This is the first age in which the people were capable of recognizing that life was a plan. You and I recognize the fact that no thought of a finite being can change the eternal laws of the infinite.

We have now to recognize our relationship one to the other, and the purposes of physical conditions. We are obliged, as a thinking class of people, to face the realities of life and its purposes. The purpose of life is growth and unfoldment. We learn to pray aright, and to reach out to higher things. The individual being in its first impulse is reaching out for happiness. We are obliged to recognize the fact that there is no error in the great spiritual plan. We need the objective life that we may better understand this. You feel that to be better understood you should meet upon equal grounds, according to the law of reciprocity. Apply this, if you please, to the spiritual side of life. Soul life is not physical life. It is not a part of the spirit-world as a world.

We look over the masses in mundane life. We see the forces seldom turned toward the sunlight. All are struggling for happiness, some through the avenue of wealth, others of fame; and in their haste they leave the sunny spots in their life, and mingle with the throng, to be carried away from their desired goal or object. But what of the great hungry heart of humanity that is ever clamoring, trying to be satisfied? How, you ask, can this be done? By seeking to live the upright, the true life.

We need to study to know what is for the good of the whole; for all things work together for the final goal of man. This physical existence is to help the soul to grow and to become individualized. If we are ushered out without having recognized the purpose of this existence, we are just as sure to come back into it again as we came into it this time.

We are to develop a soul-force that is to carry you beyond this life. You must seek and learn. No one can learn the great lesson of life for you. How many stand upon their own will force, to conquer all physical conditions? Through the understanding of the higher will of the spirit we receive the highest satisfaction that the soul can know. And it becomes easier to say that "Whatever is, is best," and to understand what is the infinite will and principle.

E. B.

#### "Happiness: Who Wins?" "The Democracy of Death."

Synopsis of Two Discourses by Willard J. Hull.

AT Berkeley Hall, Boston, on the morning of Nov. 20th, Mr. Hull, after the usual preliminary exercises, announced as the subject of his remarks, "Happiness: Who Wins?" and proceeded, saying: "Happiness is a state of the mind, eligible to all; many reach it, others fail. What an anomaly is this phantom men call happiness. Too many want a segment of the earth before they can be happy, and they never attain it. Wherever man has been above the animal he has striven to better his condition, and in that better condition he hopes to be happy. You sometimes see men in the most wretched condition, but yet very happy; while a millionaire, with all his money, is terribly unhappy. Go into a revival meeting and hear a converted sinner tell of his hopes of heaven, and he is happy, while he may not think of his wife or children's needs for years. So anything that brings contentment carries with it happiness. The thief is happy in the pursuit of his calling so long as he avoids detection.

The question comes very naturally, What shall we do to be happy? I have said whatever conduces to happiness is right. The term right must be related to the better condition of society. We are parts only of a chain which is complete; the physical is one part, and the full existence of spirit is to come in the hereafter. I once saw in the country a hotel, before which were hundreds of flowers; within was wretchedness. And so man in his worst conditions is surrounded with beauty of life and character. Man will seek happiness along the lines where there is the least resistance. The quality of happiness is quite another thing, and to secure it upon a line that shall redound to the eternal happiness of the individual should be the aim. Goodness is the true road to happiness, and devotion to duty by trying to do all the good we can will bring true happiness. The truly wise man is 'thou art happy one'; but what is wisdom? The labor of men upon scientific research have added very much to the happiness of the world, especially in the grand field of electrical research, which is the most wonderful of all the scientific improvements of the age. Voltaire brought down upon his head the trowns of all Christian Europe, but amid all his writings he was

happy. The more we see of this life, however, the more we wonder at the quackery that exists all around us. The minister and the physician are happy, one administering to the physical, the other to the spiritual, until the poor patient dies, and awakes in spirit life to find that both were quacks of the most deplorable kind. There is no royal road to eternal happiness. How much is there in the uncertainty of humanity, where all the affections and beauties of life may end in eternal despair? Ignorance has educated, and wisdom debased, but here and there compensation is declared to be the result. I never knew a thorough-going Spiritualist who was not happy. Why? Because he knows that death is only an event, and that thousands have come back and acknowledged that they were wrong while living, and that the life beyond is real and true, and whatever may be his condition here, the great law of compensation shall open to his spiritual vision a life of grandeur and beauty in the beyond. Happiness comes by effort, and culture governs it. The performance of duty will ever bring happiness, and it lies with each individual."

The subject of the evening lecture was, "The Democracy of Death," upon which Mr. Hull spoke substantially as follows:

"It is generally understood that the understanding of astronomy involves that of geometry and logarithms, but the astronomer must speak upon a plane without resort to mathematics. Spiritualism without metaphysics is the design of the present lecture. We say that Spiritualism is sufficient to answer all the desires of the heart. Death is the most prodigious problem that ever vexed the heart of man, and we wish to look into its dark recesses, and break down the barriers which stand before it.

To know something about death is very important. The eye of faith has become dim, and it was left for Spiritualism to answer the problem. The serpent of doubt creeps into every church in the land where is preached 'I am the resurrection and the life.' I consider death a magnate that levels the beggar and the millionaire alike. The money king has to submit to the decree, and lies side by side with the beggar. Why should death be considered with so much dread? I answer: First, because man is ignorant, and second, because he is priest-ridden. The fear of death was the foundation of priestcraft. Fear has made us slaves, and man's extremity has been the priest's opportunity. Men have been able to grasp the whole system of astronomy, yet have been slaves to the priesthood. Death should have been regarded as a gateway rather than a cell. There is one way only to answer the inquirer after the future life, and that is through the affirmations of those who have passed through this gateway of death, and come to us as real as when in life. The manifestation of human intelligence involves human existence. There are abundant proofs of immortality, but science is not willing to investigate them. Science has never been able to explain spiritual things; they must be spiritually discerned.

In view of the testimony of the dead departed there is every evidence of a life after death. Spiritual phenomena alone can demonstrate it. If a natural future life cannot be proven, then nothing can be known. There is no such thing as a theoretical Spiritualist. On the flower-bedecked fields of the spirit land all nations dwell. Apollo tunes his lyre to the music of the spheres, and every one has his place in that great eternal world. The poet, the statesman, the orator are there. Webster still speaks with eloquence. Washington watches closely the freedom of his country. Humboldt guides explorers to greater discoveries, and all are actively engaged in the affairs of this life. How do I know this, you ask? My mother lives and comes to me and tells me, and I know that if she lives all the so-called dead are alive, and death has opened to them an immortality beyond all the natural laws known on earth.

The democracy of death is found in the fact that all are reduced to one grand level; before the bar of eternal law all men are equal, and may advance through an eternal progression. The spiritual kingdom reaches down and tries to raise us to the attitudes of the grand life beyond, enabling us to see our friends as we knew them. The apex of faith only extends to the grave, and reflects only the lost beauty of the flower which has been removed by death. Spiritualism and spirit-communion will remove the barrier, and death will be reconstructed. We should just put forth our united strength, and we may become angels of light in the glorious life beyond."

#### EVOLUTION.

Abstract Report of Views Given by W. J. Colville.

AT Grand Rapids, Mich., Sundays, Nov. 13th and 20th, Mr. Colville lectured upon "Evolution, Moral, Mental and Physical, Here and Hereafter."

He began by vividly contrasting the biblical accounts of creation with scientific views of evolution, and declared that they were utterly irreconcilable except it be according to Swedenborg's doctrine of correspondence, which carries with it an interior meaning. Objection to the idea of an inner sense are not necessarily scientific, as we find on the oldest and most remarkable monuments and papyri of Egypt, Assyria, and other far famed ancient lands, innumerable animal and vegetable forms, all of which distinctly point to a secret cipher, the meaning of which is now being gradually discovered as the result of profound and prolonged archaeological research. Donnelly's theory of a cryptogram is a modern revival of very ancient methods of writing, and of architectural design. As anthropology is more important than geology, though all sciences sympathize, we must pay more attention to the human structure than to the building of the planet on which we dwell, if we would attain to higher states of existence than we have yet reached; but the world and its inhabitants are so closely knit in sympathetic fellowship, that the better we are acquainted with the one, the more fully we understand the other.

As there can be no beginning or ending of time in eternity, it is useless to inquire whether God occupies six days or six ages in building a world; we may, however, trace the history of our earth through some of its leading periods of evolution, though any sketch must of necessity be very imperfect.

In the beginning of a planet's career only the smallest nucleus of a world exists; the sun is the parent of all the orbs which circle round it. When Neptune, Uranus, Saturn and Jupiter were brought forth, old Sol was in the prime of life, and therefore with great vigor threw the nuclei of planets to an immense distance from the centre; but when the earth was produced the solar force was waning, and it has been steadily decreasing till the planet bearing abilities of the sun are practically exhausted. Moons or satellites, of which from one to eight have been discovered circling round the same planet, are formed from the planets, as planets are formed from suns.

If the true meaning of ancient cosmogonies were given, and the cipher interpreted in which it is concealed, the ridiculous assumptions of blind theology would receive no credence at the hands of anybody. The two great lights, the greater of which rules the day, while the lesser governs the night, are truly sunlight and moonlight; the difference between the two being that the one is original, and the other borrowed. All worlds are inhabited at some period in their career; it is folly to suppose that all the stars are barren wastes, and this the only peopled orb; such presumption may well accord with the geocentric solism of the Middle Ages, but can never harmonize with the heliocentric science of the present hour, as it never received endorsement from the truly learned in any period or country.

The innumerable hieroglyphics of Egypt and Assyria are clearly pointing out to the tireless and unprejudiced student the law of planetary evolution, and its counterpart in human experience, as known to the inspired sages of olden time. The history of a world and that of a man exactly correspond; evolution will be thoroughly understood when every motion of the human embryo and fetus is clairvoyantly perceived, and scientifically recorded. If people did not jump at conclusions, but would patiently observe facts, and content themselves with publishing what they have discovered, there would be no difficulty in proving the evolution of man, and the evolution of effects. All the kingdoms of nature below man are slowly but surely advancing to man's estate; every living crea-



ture exists in the *foros world* after its disappearance from the material state, until it has reached perfection as a type. It then loses its typical identity, and merges with other elements to produce a higher typical combination of attributes. When the human stage is attained there is no dispersion, for there is no higher type than man, though the possibilities of man's angelic and archangelic attainments are unspendable. German materialists may laugh if they will at the eminent Spiritualist, Wallace, but though banter may assail, argument cannot disprove the bold, truthful statement of the great English naturalist in his work on Darwinism, that a distinctly spiritual origin must be found for life itself, and that typical differentiations must be ultimately accounted for on the score of differing degrees of spiritual influx."

While the lecture of Nov. 13th dealt principally with the theories briefly and imperfectly hinted at above, both discourses on Sunday, Nov. 20th, entered far more fully into the development of the human spirit, and with the destiny of the earth as a planetary abode of spirits as well as mortals. A glowing picture of the future was splendidly portrayed in striking harmony with many of the predictions made through psychometry as recorded in Wm. Denton's "Soul of Things."

## Original Essay.

### VICTOR HUGO--WAS HE A SPIRITUALIST?

"The White Lady"; "Strange Sounds"; "The Illuminated Salon"; "Ghosts are Punctual"; "Believed in the Souls of Animals."

We often hear assertions in regard to distinguished liberal-minded individuals that they are Spiritualists. When we encounter doubt, we sometimes find it difficult to give proofs of the assertions. To be sure, many writers utter sentiments that so accord with the spiritual philosophy that we feel how universal is the acceptance of the vital truths of our faith by earnest men and women, and yet we know that these persons when questioned definitely would not affirm their faith in the possibility of a direct communication with an individual called dead. In the writings of our great poets, novelists and essayists, we can read between the lines the truths so dear to the true Spiritualist, but we are not justified in pronouncing them Spiritualists, only philosophers with spiritual proclivities.

Within the last year the literary world has been accosted by the fact that some remarkable records of the conversation of Victor Hugo and his friends during the period of the exile of the former have been acquired. From these unpublished papers found at Guernsey, a writer in *Scribner's Magazine* of November gives extracts which are of much interest, but we were particularly impressed by those that relate to bisides of the possible manifestation of spirits.

The "Journal of Exile," as it is called, gives its history from 1852 to 1856, and the manuscript is in the writing of Francois Victor, son of Victor Hugo; but traversing the lines, and on the margins, are corrections in the handwriting of Victor Hugo himself, which "put a sort of official seal upon all the conversations recorded." The following extract is of the famed White Lady:

"For some time it has been pretended--skeptics may laugh--that an apparition has haunted the Strand, and particularly the approaches to Marine Terrace (a little dwelling at St. Clement, where the exile and his family found a home). This apparition, which assumed a luminous form, was named 'The White Lady.' Throughout all the island The White Lady was reputed to be the familiar genius of Marine Terrace. Victor Hugo had at first smiled a little about this apparition, then, when he heard it said that several persons had seen and re-seen the spectre, he thought of Shakespeare, and remembered Hamlet, and the shade of Banquo. Jersey, for that matter, is an island filled with legends. There is not a rock, not an old ruin that does not pass as haunted by apparitions. Some pretend even that the devil has appeared there. Marine Terrace itself had its legends and its spectre. To conjure or to mollify the shade which every night had wandered upon the Terrace, it had been thought *à propos* to draw a big, black cross upon the wall which separated the Terrace from the sea.

"Credulous minds believe blindly all mysteries; skeptical minds deny them all; great minds are serious in the presence of the unknown. They do not say absolutely, yes; they do not absolutely say, no. Great minds do not affirm as the credulous do, but they do not deny as do the skeptics.

"Victor Hugo used to hear in his chamber strange sounds. Sometimes papers would move all by themselves when there was no wind; sometimes he heard blows struck upon the wall; Charles Hugo and Francois Hugo, in the neighboring chamber, heard the same sound. One evening Mme. Hugo had gone to sleep, having forgotten to blow out her candle. Mme. Hugo awoke in darkness; who could have blown out her candle?

"In the night of the 22d of February Victor Hugo by chance entered the *salon*, the two windows of which looked out upon the street. He saw neither fire in the chimney nor light upon the table; the servants were sleeping; Victor Hugo goes up to his chamber and goes to bed. At two o'clock in the morning, Charles and Francois Hugo return. They see the windows of the *salon* illuminated, not only as if there were a great fire, but lighted candleabra. The two young men enter astonished, so astonished that, to clear up the thing--so luminous and so obscure at once--they try to open the door of the *salon*. It is locked. Francois Hugo goes to bed. Charles asks for the key from his mother and his sister, who do not know where it is. He hunts for it and finally finds it. Then he feels himself seized with such a terror that he flees without daring to enter the *salon*."

At this passage in the journal de l'Exile the table-tipping appears. Charles Hugo is surprised by these unaccounted facts, and interrogates the table. The spirit present in that piece of furniture declares that her name is the White Lady, and she cannot say any more unless in the street at three o'clock in the morning. Victor Hugo, to whom the thing was told, was not very brave; he found the hour and the place badly chosen. He preferred to remain at the house, and everybody else did the same. During the night, as often happened, Victor Hugo was still working when the bell rang violently. The poet instantly thought of the White Lady. He looked at his watch; it was just three o'clock in the morning. "Ghosts are punctual," he said.

Why could not our hero of ideas have been a little more the hero of phenomena, and encountered this apparition, and given to us the state of that wandering spirit?

To show how surely Victor Hugo attributed to many events the direct influence of supermundane minds, we quote what he says in September, 1854: "If I were writing the his-

tory of the French Revolution, I would tell all the crimes of the revolutionists, only I would tell who are really guilty of those crimes. It is not the revolutionists; it is the royalists. Above the tribunal of the convention which judges and which condemns Louis XVI, there is the throne of France, where were seated Pharamond and his successors. And it is not from the tribunal of the convention that the condemnation of Louis XVI issues: it is from above, from that invisible throne of the kings of France. Starting from that, I should be very tender with the royal victims. I should pity Marie Antoinette; I should pity Louis XVII, and I should add: Do you know who tortured Louis XVII? It was not Simon, it was Louis XIV. Behind Simon there was Louis XIV urging his hand."

Some will urge that Victor Hugo only meant the influence of the past in creating conditions that controlled the events of the Revolution. But it would seem as if he recognized the direct power of individuals in inciting the minds of men to actions that brought their terrible consequences. Again he says: "In this century I am the first who has spoken not only of the souls of animals, but also of the soul of things. All my life I have constantly said, when I saw a tree-branch broken or a leaf torn off: 'Leave that branch; leave that leaf. Do not disturb the harmony of nature.' As for animals, I have not only never denied their souls, but I have always believed in them.

"Lamartine also had this prescience. But to return to what I was saying a moment ago. I believe in the souls of animals. But let us understand each other about this word soul. When I say the soul of inorganic matter, I believe that the soul, less enclosed and less buried than in the inorganic matter, is still three-quarters passive, and allows instinct alone to pass. The soul of the beast assists, then, in a confused manner, at the acts of the beast. Nevertheless, I believe that in perfect strictness it is permitted to the instinct of the beast to arrive at so perfect a state that it can guide the beast to a sublime action. We have an example of it in the lion of Androcles, and in the lion of Florence. Then, the beast, recompensed for his sublime effort, passes from the animal state to that of the archangel. Man himself is only half responsible. He has but a relative will. The condition of animals is a hundred times more painful than our own. Their soul is in the horrible position that a Paganini would be in, enclosed in a tower, immured, blind, deaf, with no instrument but a stick. What, then, would be the genius of Paganini? It would perform remain unknown to us."

These little glimpses into the inner faith of Victor Hugo leave little doubt that he was in full accord with our philosophy.

MRS. LOVE M. WILLIS.

### The World's Pioneers of the New Spiritual Reformation;

Or Biographical Sketches of Celebrated Spiritualists.

THE PROPOSED NEW WORK BY EMMA HARDINGE BRITTEN.

Mrs. Emma H. Britten having been earnestly solicited for many months past to give to the world a complete autobiographical sketch of her wide and wonderful spiritual experiences, has consented to do so, on the sole condition of combining with her own biographies of so many of the brave and devoted Pioneers of the Mighty Spiritual Movement of every land--as can be found on record.

With these extended biographies, Mrs. Britten desires to publish such brief, but comprehensive, notices of the PRESENT-DAY WORKERS as will take the trouble to write out short sketches and send them on at once to Mrs. Britten for insertion in her grand Encyclopedic work.

Whatever the future may bring, it must be obvious to every intelligent observer that the first phases of the great and unprecedented "outpouring of the spirit" are rapidly and surely passing away. Also, that our literature is scattered, fragmentary, and deals with phenomenal facts and philosophy rather than with the SOLDIERS of the Grand Army by whose determined efforts and self-sacrificing lives the battles of this tremendous spiritual conflict of the ages--though organized in the land of the Hereafter--has still remained to be fought and won here, upon the earth.

Shall the names of the noble Standard Bearers of the GREAT SPIRITUAL REFORMATION perish from off the earth, and be lost in obscurity? or shall they be preserved as watchwords in the hearts and on the lips of that posterity to whom they have bequeathed the results of their untiring labors?

SPIRITUALISTS of the nineteenth century, it is for you to answer these questions, and that you must do, by either suffering this appeal to pass by unheeded, or to help forward its immediate and successful affirmative by responding to the following propositions:

1st--Place this paper before every worthy Spiritualist of your acquaintance.

2d--Send on without delay a concise account of your work and standing, past and present, "in the Cause," to be subject to editorial preparation.

3d--Pledge yourselves to take one or more copies of the completed volume--the price of which will depend on the amount of matter submitted, but which, in any case, will be published at the lowest possible cost consistent with its value, and in view of its wide distribution, as a MEMORIAL TRIBUTE TO THE WORLD'S SPIRITUAL REFORMERS for the ages to come.

4th--Those who are desirous to add their portraits to their sketches can do so by sending on a good plate (prepared at their own expense) to print from.

5th--Immediate and prompt responses are required, and such alone can be available. Life is short and uncertain; time flies irrevocably; and THE PRESENT is the appointed hour for the completion of a work which must be effected now or never.

EMMA HARDINGE BRITTEN,  
The Lindens, Humphrey street, Chesham Hill,  
Manchester, England.  
To whom and where all communications must be addressed.

**New Publication.**  
WOMAN, AND HER RELATIONS TO HUMANITY. Gleams of Celestial Light on the Genesis and Development of the Body, Soul and Spirit, and Consequent Moralization of the Human Family. 12mo, cloth, pp. 180, with portraits. Boston: Colby & Rich.

A work designed for all thoughtful, studious readers, but more especially for women, as its teachings are for the most part concerning nature's laws relating to maternity, and their great aim to better generations that are yet to possess the earth; a purpose more to be commended it were impossible to imagine, or one more imperatively needed, taking mankind as a unit.

Its origin is stated by its compiler: At a private séance in Chicago, five years ago, the Indian control of the medium, addressing him, said: "Specter you'll have to make a book." He inquired, "On what subject?" and the reply was, "How to bring papoosees into the world, and educate them so that their minds won't be tied."

Thinking some mistake had been made, he gave no further thought to the matter until two years later, when at a séance in Louisville, after some twenty-five pages of the contents of this volume had been communicated, he was reminded of the prophecy. Other interesting incidents are related as having preceded placing the MSS. in the hands of the publishers, including many connected with the private sittings with Mrs. Annie C. Cawlin, through whose mediumship the communications were received, and of whom

a portrait faces the title-page, a portrait of the dictator of most of them, an angelic spirit, being also given in the body of the work, from a painting by Wells Anderson.

## Banner Correspondence.

### Massachusetts.

BOSTON.--R. A. Burnham writes: "Within the past few weeks the privilege has been given me of watching the development of a spirit-painting from the first brief outline to the finished portrait. The picture is that of a beautiful Indian girl, and is a portrait of Waulea, the control of Miss Grant, a business medium whose room is in the BANNER OF LIGHT building. It is a most beautiful picture, and Miss Grant claims that it is a perfect likeness of 'Waulea,' as she sees her clairvoyantly. Others who have seen the spirit agree with her that the likeness is perfect.

The painting was done by Miss A. J. Webster, also a business medium, whose rooms are on the same floor of the same building as those of Miss Grant. The work was done partially by clairvoyant sight and partially by impression. Miss Webster has been doing this work more or less for several years, and has always given perfect satisfaction to all for whom she has exercised her gifts."

### New York.

ALBANY.--J. D. Chism, Jr., writes: "Mrs. H. S. Lake's lectures, during this her fourth engagement, have been the finest that have been delivered from our platform since she was here three years ago. The attention of the audience was held from beginning to close, and that the efforts were appreciated and satisfactory was manifested by frequent ripples of applause. There is some talk of engaging her for another month next spring.

In the issue of THE BANNER of Nov. 5th appeared in the MESSAGE Department a communication from ESTELLE G. SCATTERGOOD to her husband, A. H. Scattergood. Mr. Scattergood is an intimate friend of the writer. His attention was called to the message, and he pronounced it as being from his wife, several points in the message indicating her individuality. He immediately arranged for a sitting with Mrs. Scattergood, and was well pleased with the result. He is deeply affected by the entire circumstance, and has become interested in the beautiful philosophy of Spiritualism."

### District of Columbia.

WASHINGTON.--Goff A. Hall, Secretary, writes, Nov. 20th: "The First National Association of Spiritualists of Washington, D. C., opened the season in October last with Edgar W. Emerson of Manchester, N. H., who came to us for the first time. The society had a most delightful month. Mr. Emerson gave great satisfaction in both his lectures and in his wonderful tests. So well pleased were our people, our Board of Management secured Mr. Emerson's services for next season, April 1894 being the earliest time he could give to us. Mr. Emerson needs no special eulogy at my hands, the action of our Board showing our appreciation of his merits. We moved into our beautiful hall the first Sunday this month, on which occasion the hall was appropriately dedicated."

### Maine.

LEWISTON.--"M." writes, Nov. 14th: "The interest in our Cause here is increasing each week. We had with us Sunday last Mr. and Mrs. Berry of Portland. Good audiences greeted them both afternoon and evening. Mrs. Berry spoke finely, and her little control pleased all. Mr. Berry is a good mesmerist, and will soon give an exhibition in our hall.

I wish, if there be any good test mediums who could come here on a Sunday and help along our Cause, by giving all their expenses paid and be well entertained, such would communicate with me. I hope some good medium will give us one Sunday. I will do all I can for such a one."

### Colorado.

ASPEN.--A correspondent, "Miner," writes: "Mr. and Mrs. G. W. Kates continue to interest our people. Nearly all the residents of this place want forcible phenomena, and are not much inclined to hear lectures--yet our meetings show that the growing tendency is for mental culture. When our people grasp the value of spiritual culture we may be able to appreciate a society conducive to our higher utilities. A 'Pakir,' advertising heavily as a medium, attracts the Opera House full of gullible humanity, to see the marvelous--but mediumship of a mental and spiritual calibre is supported by only a few precious souls. When will people arise to the appreciation of the good, beautiful and true?"

### College of Magnetism.

Dr. E. D. Babbitt, after years of unremitting study and experimental investigation, has enlisted the subtle forces as curative agents, and apparently with remarkable success. He is Dean of the New York College of Magnetism, an Institute of Reflected Therapeutics, at 4 West 4th street, New York, which is fast becoming of world wide fame, and attracting students from many countries. It builds on exact science, and includes the Magnetic, Electric, Chemical, Solar and Spiritual forces which underlie everything in the world. Its course can be taken at home, and a diploma conferring the title of D. M., Doctor of Magnetism, granted. Dr. Babbitt is author of several valuable books upon the subject. While the institution affords facilities for the demonstration and application of the light treatment, many will find it inconvenient to attend. Such will find the study of the Doctor's methods at home both pleasant and profitable. The Doctor has entered the vestibule of the real forces which move the world of inorganic and organic life. It would be saying of him far more than he claims, namely, that he has the truth in its entirety; but he has advanced beyond all others, and opened the way to, and given directions for, discovering the magnitude of which are unthought of.

Hudson Tuttle, Berlin Heights, O.

## STORY OF TWO WOMEN.

### What The Trouble Was and How It Resulted.

### What Each Has to Say About This Most Interesting Matter.

### Something Never Before Equalled In Our Experience.

The story of each is brief, but both are eloquent with true feeling and gratitude, given in their own words. The first, Mrs. E. S. Bogart, of the Baptist Home, 68th street, New York City, is as follows:

"For eight years I have been constantly under the care of doctors, but found no relief, nor, from what the doctors told me, did I expect to get any better. I was convinced that they did not understand my case, so I thought I would try Dr. Greene's Nervura blood and nerve remedy, and the result has been truly wonderful. I now feel in better health than for the last 20 years.



MRS. E. S. BOGART.

"During all this time I had been suffering with malaria, heart disease, kidney and liver complaints, nervous prostration and sleeplessness. For the three months before taking this wonderful remedy I had been confined to my room, and most of the time to the bed. I felt, with the blessing of God, Dr. Greene's Nervura blood and nerve remedy has given me a new lease of life and health, and that I am cured of all my troubles. I have a great desire that others may be benefited as I have been, and take every opportunity to recommend it to the sick."

Mrs. Oliver Wilson, Northboro', Mass., tells the second of these two interesting stories:

"I was suffering from nervousness," she says, "caused by female weakness and nervous prostration. I was so nervous and weak I could not go up a



MRS. OLIVER WILSON.

common pair of stairs without stopping to rest, and was troubled to sleep at night. I took Dr. Greene's Nervura blood and nerve remedy, and have obtained my old elastic step around the house to the surprise of my friends. After creeping round for two years, hardly able to do anything, it has proved a boon to me truly. I know of many others whom it has cured, and who speak most highly in praise of it."

How anybody who suffers from disease can read these two marvelous cures and not be influenced to use this truly great remedy immediately, is beyond our understanding. Druggists keep it for \$1, and it is a vegetable medicine and perfectly harmless. It must not be confounded with what are known as patent medicines, for it is a physician's prescription, the discovery of the great specialist in nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass., who can be consulted by all free of charge, personally or by letter.

His wonderful remedy will cure you if you will use it.

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PIANOS

Oct. 22, 1892.



**To Correspondents.**

MISS A. E. J., WELLS, ME.—Our Spirit President say your questions are too personal for our circle-room. spirits who communicate at that place are not solicited to do so, but all who can control our medium and of themselves intelligently are made welcome. No dou experiences you are passing through are trying, but can do is to counsel you to have patience, and to look fully to the dawn of brighter times, which we think surely come.







## Message Department.

ON TUESDAYS AND FRIDAYS  
Of each week Spiritual Meetings are held at  
the Hall, corner of Light and  
Main, from 8 o'clock P.M. to 10 o'clock P.M., J. A. Shel-  
hamer, Chairman.

At these Spiritual Meetings 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 action. Questions forwarded to this office by mail or handed to the Chairman, will be presented to the presiding spirit for consideration. Besides, excommunicated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits speak with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence, and that the reader to receive the doctrine put forth by spirits in these columns that do 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 receive the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our angel visitors, therefore we solicit the floral offerings of 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

Questions Answered and Spirit Messages  
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF  
Mrs. M. T. Longley.

Report of Public Séance held Oct. 14th, 1892.  
Spirit Invocation.

Infinite Spirit, thou most high and most beautiful, the wonders of the universe are thine; the glories of life are drawn from thee; all things are a part of thy great, boundless existence, and we behold thee in every manifestation of Nature's works spread out before us. In the beauty of the sunlight thou art seen; in the waving of the forest trees and in the rolling of the ocean waves thy spirit expresses its grandeur and power; the distant tones of such tones as low and reverent words in space speak of thy handiwork and skill, for thou art omnipotent and eternal.

We praise thee with joy unceasing for this quickening, boundless life which is ours, for the power of breathing, and of feeling ourselves a part of this great, active universe. We praise thee that we are placed here as sentient beings to fill our place and do our work in the great activities of the world, knowing that in the present century there is much of progress and power. We are thankful that as living human beings we have thought and intellect and the power of expression. We are grateful that we are endowed with affectional nature, and with the delicate sense of touch and feeling that bind us with the ties of love, golden and delightful, and that make the family associations sweet to our souls. We praise thee for home and its endearments, for the family circle and all that it typifies in the life of man. And oh! thou Supreme Spirit, we rejoice that we are immortal souls, and that this brotherhood of love and friendship continues unbroken in other worlds, that associations are renewed and loving links still bind us together in one golden chain, where angels vie with angels in serving thee in good works for humanity.

For all these things we praise thee, and ask that the gifts of the spirit may be imparted in our lives, that pure and peace and a sense of justice may sway our hearts and minds until we put forth constantly into external expression these beauties of soul-life which shall link us still closer in harmony with our kind.

QUESTIONS AND ANSWERS.  
CONTROLLING SPIRIT.—Your queries are now in order, Mr. Chairman.

Ques.—[By "Inquirer."] How mediums are moved by mercenary psychic waves we know, but how the law operates to control them? Will the Spirit Intelligence please explain?

Ans.—A medium for any purpose of manifesting spirit power or power of any kind, is susceptible to external forces and influences, and easily acted upon by the varying conditions and atmospheres with which he or she comes in contact, else such person could not reflect the thought or the power impinging upon him or her by other minds in the body or out of it. Consequently, a sensitive, or medium, may be affected by whatever wave or current of magnetism he or she happens to meet. Now, if a sensitive happens to live in a mercenary atmosphere, in association with mercenary people, or is surrounded by those who are largely on the material plane, reaching out for the things of this world, then that sensitive will, undoubtedly, be actuated by such motives in his or her dealings with mankind on earth, and with the spirit-world, as express a mercenary spirit.

Sometimes we find mediums unjustly charged with being actuated by money considerations. Possibly the whole circumstance of their environment, and their conditions of life, are unknown by the accuser. It may be that one displays what seems to be a mercenary spirit because he is anxious to earn the dollar which he feels it is necessary for him to earn in order to gain a livelihood, and he may expend many dollars in relieving the distress of others, or in extending to those in need that substantial help which enables them to rise above their unpleasant conditions.

We speak, thus, Mr. Chairman, for we have known many cases of mediums in our ranks are charged by the world with being mercenary because they ask a price for their medical services, and yet we have known some of those mediums to give their last dollar to individuals more unfortunate and needy than themselves. We know of no class that is more generous with their means than the mediums who are so despised by many in this world, and you will find very few in public or private who succeed in amassing a competency. You will discover, if you search closely, that most of them, even those who have a large practice, whose time is wholly employed, and who seem to be well paid for their services, toward the end of their career have but a small amount of means to provide for their last days. Many of them come to want. Is it because they have squandered their money in extravagant ways? Not always, by any means; but it is largely because they are so sensitive and negative that they are easily acted upon; they become sympathetic, as they may be, to the needs of mediums, and they part with a large portion of that which is theirs in order to assist or bless some other life.

A medium will be affected psychologically by the magnetic power with which he or she is surrounded, whether that magnetism emanates from mortals or spirits; and if the wave of magnetic force is uplifting, spiritualizing and strengthening in character, the medium will be strengthened and elevated accordingly, and attract to himself spiritual forces of a high nature, but give them forth, and vice versa. The very best sensitives that we know anything of are extremely negative or susceptible upon one side of their nature, and yet they possess a positive element of character which helps to balance, to an extent, the varying forces playing around them. However, with all this, the psychological powers coming from the spirit and the mortal worlds will more or less affect the susceptible one, because he or she is susceptible as we have before said, which constitutes the mediumship, and allows the individual to reflect the action and the thought of the influence or intelligence which seeks to operate and express itself through that organism.

We would add that because one is a medium it does not follow that he is personally a man of strong character and principle. He may be, or he may not; the mediumship does not determine that; but unless he of himself is a man of moral goodness and principle, he will attract to himself spirits of a low order.

Q.—[By J. F. H., in the audience.] How do spirits look upon the theory of reincarnation as advocated by some people?

A.—We have frequently considered the subject of reincarnation from our platform, and have stated that there is a difference of opinion upon this, as upon other matters connected with human life, in the spirit-world.

There are many spirits, intelligent, clear-sighted and far-seeing in thought, who believe in reincarnation, and some of them say they have reason to know that individual souls have been reborn more than once upon this planet, as they will be upon other planets in the far-off ages to come. There are other spirits, equally clear-sighted and intelligent, who scout the idea of reincarnation, believing

that it is not necessary for any human soul to undergo such an experience, since if a human entity cannot receive the discipline here, on this planet, through its mortal body, that is needed for its education and unfoldment, it may be able to receive it in the spirit-world; it may have the power given it to come back into contact with mortals, and through their agency reap the experience it desires. The believers in reincarnation affirm that this is not so; that it would be unjust to the individual upon whom such a spirit would impose in mortal life, or oblige; for in order to reap the entire experience necessary to round out the soul, that spirit would constantly have to impinge upon the mortal, and thus drain it of the elements necessary for its own sustenance and experience. This would, in fact, deprive that mortal sensitive of that discipline which belongs to it alone, and consequently the spirit has no right and no power to do this for a term of years in succession.

There you have it. We give you the ideas of both classes, refraining from expressing an opinion of our own. It is a matter that cannot be proven to your satisfaction while you are sojourning upon this plane of life, and therefore it would be useless for us to undertake to give you any evidence in regard to it.

Q.—[From the audience.] Can a mediumistic person develop by himself, or is a stronger medium necessary? What would be the difference, and which is the better way? If a medium is sitting for development, and has a developed medium in the circle, what control, if any, has the developed medium's hand over the cabinet spirits, or undeveloped medium's hand?

A.—In regard to the development of mediumship, one line of action will not govern every case.

It is wise for one who desires development to sit at stated intervals, at a regular hour, for a certain length of time—say from one to two hours upon a Tuesday or Sunday evening, at seven or eight o'clock, as the case may be. Have the habits of meeting and sitting correct, just as you would in meeting appointments with friends on earth. It may be best to sit alone, or it may not; that depends upon the state of affairs. If one, after sitting alone for a series of weeks, say for two or three months, finds that he is not making any progress, it would be well to invite three or four friends to sit with him—friends who are congenial and harmonious and sincere in their desire to obtain the truth. Form a circle with a lady and gentleman alternating, if possible, and come with minds free from anxiety or worry of any kind. Partake of no food for at least two hours before sitting in the circle, and have your room well ventilated, but comfortable. You are an advantage to each other, for they vibrate the spirits and are pleasing to them. Music and singing are also conducive to harmony, if they can be had, but they are not essential to the success of development.

It is not necessary to have a developed medium present, although sometimes that is an aid, as the spirits, through his organism, may either be able to give directions concerning the best mode of procedure, or to send forth a magnetic influence which will help to charge the circle with power. The development may take place more readily and rapidly if a harmonious, well-developed medium is present; and the manifestations may occur more slowly if one is not present, but it is not necessary to have such a one.

The power of the band of spirits attending the developed medium who is present over the band who desire to develop mediums will not be exercised or felt in any way. It will only be added as an assistant to the forces of the band which desire to accomplish the work; because if a medium was present whose guides desired to use authority and to wield power over the other spirits who happen to come, in harmony would be created, perhaps, invisible or unknown to the mortals, but known in the spiritual realm, which would be detrimental to the object and success of the circle. But if the medium is in harmony with the sitters, the guides will also be in harmony, and no dominant power will be set up or exercised.

Only by experiment can one on this side tell whether he is a medium or not, or how it is best to develop his powers; and only by experiment can the spirit guides and attendants who come to individuals here tell whether they can develop mediumship and make it useful to the world. Therefore you had better sit perseveringly, and wait patiently for that which may come to you.

INDIVIDUAL MESSAGES.

Dr. A. S. Hayward.

[To the Chairman:] Well, Doctor, good afternoon. [Good afternoon.] I step right in first to-day because I came on Tuesday, hoping to express a word to my friends, for you know it was very close to the anniversary of my mortal going out, or my birth into the spirit-world. I was fully aware of the fact that on Wednesday two years ago I rounded out my life, but I went into the higher life, and I am just as busy to-day as I have never from that moment regretted that I did pass away—not but what I would have liked to stay here longer, for I had many things to do, oh! dear, yes! My mind was full of plans and ideas that I intended to work out. I felt that I was needed here to push along those matters—you know, Doctor—connected with the legislation of our State in regard to the doctors' bills, but I have done my part of the work in spirit-life, and I rejoice with you that so far we hold the fort.

I just come to-day to give greeting to my friends. Tell Mrs. Hayward that I was close by, and that Arabella was close by, and made everything beautiful for me on the anniversary, because it was like a birthday, and she wanted to celebrate. We are all happy in the spirit-world, and doing our part to make our loved ones happy here. I know they are happy when they are full of good works, and that is pretty much of the time, so I feel that I am each in our own place, just where we ought to be.

Tell Mr. Colby that I come to him with congratulations and good feeling. I think it is wonderful how he has stayed here, and that I was taken out on his birthday, but it is all right. He is doing his work, and I am doing mine, and I think there is nothing to complain about.

To all my friends, the Colonels, and all the rest, I bring you love and greeting, and want them to know that I am just as busy to-day as I was in the past. If they want to have a bit of work done, all they have to do is to call upon me in spirit, and I will be with them. A. S. Hayward.

Margaret O. Nutter.

[To the Chairman:] I was an old lady, sir. I do not feel aged in the spirit-world, but as I come here I seem to be just as I was when I lived here. That good man who has just been speaking is a good, strong-looking man, and he has helped me to come, because he seemed to think I should be the one to follow him and say my say. I was here, too, at your last meeting, and I wanted to speak, but I could not get out quite so fast as some of the younger folks, and I got shut out. So I thought I'd be here bright and early this day and try to say a word, and the good man here just helped me to come.

[To the Chairman:] You see, my boy, when you live to be eighty-three years of age, you feel as if the world had had all it could do with you that it wanted, and as if you were about ready to slip out to some other world; and when you come back to it and find that it is just moving along in the same old way, you take a sort of interest in it and want to have something to say. That's just like me. I want to say that I've got into a good place. I've been living among the flowers and helping to grow them, and I've been growing myself, not old, but young again, and like the flowers, fresh and full of bright thoughts.

I want to bring my love to the friends on this side, and tell them that death is nothing to fear. It is a beautiful word, but you go into quite as fast as some of the younger folks, and I got shut out. So I thought I'd be here bright and early this day and try to say a word, and the good man here just helped me to come. That is my opinion, for those I meet seem to shed a light that helps to brighten up the places and spots everywhere around and makes everything beautiful in coloring.

I don't suppose my friends will know much

about this, but it may give them a new thought, and I said to myself I would go and speak of things as I found them.

I met Isaac on the spirit-side—my companion—and he had been growing and learning many things. I met other good souls that were ready to show me the way and the truth, and I have been helped wonderfully to get light on these deep subjects that belong to the eternity of human beings.

Well, friend, I see others standing around, and I know I'll be there. They want to come in, just as I did the other day, and I'll not keep them out any longer.

I came from East Bridgewater, Mass., and you may call me Margaret O. Nutter. I thank you very much, and I think your flowers are beautiful.

Catherine Sullivan.

[To the Chairman:] I was not as old as that lady was, but I lived quite a good while in the body to see my family grow up, and to take on the pains that came to the old form.

It is going on about three years since I went away. I found myself slipping out of the body, and when I looked about me and saw how light it all was, how free I felt, and how I could get about, as I could not do with the old form, I was pleased. I wanted Jeremiah to know it, and I wanted the children to realize that I was free, and able to get about, and go from place to place; because, sir, in a good many ways I was just the same woman that I was here, only a little different, but I can't tell just how.

I wanted my people to know about this spirit life of the world we live after this; but I don't want to come to you because of prayers and masses and all sorts of supplications in a religious sense. Leastwise, I think it don't; but it comes to us because we have been working for it, reaching out to it, and earning it. I have seen a good many that have been down in purgatory, down in the darkness and mire, struggling along and crying out to get away from it; but I have never seen one there who has tried to do his duty, who has tried to do the best he could, and that cared more for others than he did for himself—I have not seen one of them, but what got out of the shadows very quickly, just as soon as he put off the earthly conditions. Those who have stayed there, floundering about, with a weight on their souls that no one could pray off for them, have been those who did not perform their duties, who worked alone for material gain without giving a thought to the growth of the spirit. By good works, repentance, and reaching out for help from those who can do them good, they make their way little by little into pleasant places.

So I would like to have my people know about the spirit-world, and what we have to do when we get into it.

It is very pleasant where I am. We have sunshine and birds and sweet flowers and sweet airs and music and little children playing about and singing their songs, and it is just comforting and sweet. We all have plenty to do to keep our minds busy, and so the time goes on. Then we come back here to look after our affairs, and try to help them over the stony places.

I give my love to all my friends in Springfield and Milneburg, where I come from. I'm Catherine Sullivan, sir, and I am much obliged to you.

Albert Warner.

How do you do? [Pretty well. How do you do?] I am very well, and I have been able to say that from the time that I passed from earth. I might be better, no doubt, in many ways, but I am always trying to get ahead a little way, how far I don't know, and to do better all the time.

This Spirituality is something very sweet to me. It was something elevating and educating to me when in the form, it is so to me now as a spirit, and, taking advantage of its laws, I come back sometimes into contact with my friends of earth, with my family, and those dear friends that were bound to me by social ties. I want them to know it is a truth that spirits can and do return with the love of their nature expressed for the ends, seeking to help their loved ones, to help them out of their paths. We cannot always do what we would like for our friends in removing material obstacles, but in one way and another we accomplish much, and so we keep along with our influence, looking forward to the time when those dear ones shall join us on the spirit-side.

You sing of the "Sweet By-and-By," and I hope you are working for it. It won't amount to much in the life of any one unless he is working for the enjoyment of it. It has its homes, its occupations, but those homes have to be earned, and those occupations have to be followed closely, and with a will, or there is little satisfaction to be found in the spiritual state. I think the old idea of the future being a heaven of continual rest and inactivity is dying rapidly out of the minds of the people, and it is a very good thing too, because it helps one to grow to feel that he has got to work and earn all that he has on the other side when he gets the opportunity and the power to do so.

I did think that I had a great amount of good to come here and just express my regards and love for those dear ones I left on earth. I thought it would make me feel a bigger man if I could send out rays of magnetic influence and sympathy to friends of the past, and have them feel that though I am, as far as the body goes, dead, yet I am alive to the world and its interests; I am alive to humanity and its welfare; I am alive to the spiritual things of life and aware of what take hold of my being, and around me that I feel the best energies of my nature. I was a busy man here, and had my thoughts and plans to work out, and my business to direct, and so I am a man of activity on the spirit-side. I could not lay things aside, and let others do all there is to be done. I enjoy taking part in the affairs of life, and I feel that I gain power through them.

I lived in Bristol, Ct. Albert Warner.

Clara Boutelle.

My name is Clara Boutelle, and I come because I have friends in Erie, Pa., that I would like to see.

Uncle John is with me here to-day, but cannot speak. He wants me to give his love to the friends, and tell them he is trying all he can to shape matters for their benefit. He knows he will be able to accomplish something in that line, only they must do their part, keep to work, be confident and not let the matters slip from their hold.

I do not know much about this, but think those for whom it is intended will comprehend it, at least Uncle John thinks it will be understood.

I come with a great deal of love for my friends. Tell them I am happy now. I was not happy for some time before I went away, not only because I felt the shadow of approaching change, but because of other matters that affected me, and so I was under a cloud in my mind. In the spirit-world the cloud is not seen, but I am satisfied and pleased that I went home as I did.

I would like very much to influence some of my friends so that I could give them something directly from the spirit-world. It seems to me that some of them must be mediumistic, and I wish they would form a circle and try to hear from the spirits, for I am sure there are many of their dear ones on the other side who would be only too glad to do what they could to make their presence felt, and to give something from the spirit-side which would be interesting and instructive.

A. D. Wesson.

[To the Chairman:] Well, sir, I am pleased to come here, though I hardly think any one is expecting me.

I passed out very suddenly and unexpectedly to myself through an accident. I did not intend to be drowned out, but I was, and I have been quite a while trying to come back in this way.

I have been to school since I went out of the body, and I begin to think that I needed to go very much; that I required a certain kind of training, which I did not get here, in order to understand a spiritual life.

I was connected somewhat with the railroad service at one time, and in other lines; but I do not care very much to refer to my earthly career. There were some shadows and some bright spots; but, take it as a whole, it was a

strange experience, cut off rather early. I had hoped to live to be an old man, and I wanted to be one who should have means and influence at his command; but we cannot tell what events will take place, and I was sent into the spirit-world wholly unprepared to meet its conditions. I am quite free to say, though, that I have been led on, and have learned considerable of the country in which I found myself, so that to-day I can speak through such an avenue as this with a little understanding of life on both sides.

I would like very much to meet some of my friends alone in some way, that I can talk to them and give them ideas of what I have learned, that they may be benefited by them. I think that would be about as good a work as I could undertake in connection with earth-life, and so I throw this out as a thought or hint.

I have friends in Rhode Island—in Providence especially. Some of them, I think, will hear my return, and I shall know what they think of it, for I don't believe they will be so far from me as I will do my part in reaching them.

Call me A. D. Wesson.

Lillie Bowen.

I have only a few words to say, and the gentleman in charge motions me to approach at this time.

My name is Lillie Bowen, and I come to friends in Wilmington, Del. I presume they know very little of Spirituality, and I feel that some of them will not believe that spirits can come back and manifest to their friends on earth, especially through a mortal. I hold that perhaps some of them will believe there is a truth in it, and will not wish altogether to deny my coming. So I am here with much love, and to assure them I have never for a moment forgotten them and their kindness to me.

Aunt Sallie is with me in the spirit-world. She told me if I succeeded in making myself known to day, to give her love with my own to the friends here, and say that she has a happy home. Indeed we have! And we are so joyful to feel that after life's troubles and trials on earth there comes a time of peace and harmony in the spiritual state.

I am trying to study my music and to develop the powers that I knew I had on earth, but which never came to anything but imperfect expression. In the spirit-world we have advantages not known here. There are masters of music and composition, as in other branches of study, who are only too happy to give to the earnest seeker for knowledge and instruction the assistance that he needs to develop his powers; and so I am privileged to receive all the assistance and instruction that I require in my beautiful home above.

Perhaps my friends will be interested in this, and that is why I come.

Report of Public Séance held Oct. 18th, 1892.

QUESTIONS AND ANSWERS.

Ques.—[By J. F. H., in the audience.] Was not Martin Luther, the great reformer, assisted by spirit power to a certain extent? also William Penn, and other great characters?

Ans.—It is our personal opinion that all great reformers in the history of human progress, and all leaders in any department of life looking toward the elevation of mankind or the training of human thought and character in ways that are spiritual, are sensitive acted upon by spiritual intelligences from the other side. Now, what with the progress of nature may lead in movements tending to bless humanity, or may themselves originate great thoughts, and send out a personal influence for good; but, in addition to all this possession of personal characteristics, we believe that these individuals are under the influence and guidance of strong spiritual intelligences who direct their minds and their trend of thought, and thus add to the power and usefulness of their personalities.

There is no doubt in our mind but that Martin Luther was a truly strong medium, and that he attracted to himself intelligences from the spirit-world strongly individualized, who acted upon the mental operations of his mind, and directed its trend of thought, quickening his perceptions, and assisting him to see the onward road of progress for himself and his kind in spiritual or religious matters. Indeed, we think that history itself gives a sufficiency of material evidence to the experience of Luther, which would assure thinking minds in the present day that he was so attended by intelligences from another life.

The Quaker philanthropist whom our questioner mentions, William Penn, was undoubtedly under the influence of spiritual guides, so that he received inspirations and ministrations from individual spirits, and was led onward in his career. He also had the opportunity and the power of exercising a strong, magnetic and sympathetic influence, which attracted mankind to himself, not only the members of his own race, but those who had been known as savages. All such minds are brought forward in just the time and at just the place where they are most needed, and all such minds and organisms we believe are prepared and sent forth into the world as evangelists of light, instructors in knowledge, kindly benefactors, or leaders of their kind.

Q.—[By Geo. W. Hatch of Kansas:] I would ask in behalf of those afflicted with disease-worm bodies, that are incurable and without hope, is it not better for such to destroy the body and free the spirit, even as the butterfly breaks its shell and soars to another sphere of joy and activity, than to linger in a body of pain, a burden to all?

A.—We would say to our distant friend that we would hardly counsel one to commit that act which is called suicidal in mortal life, even though the temptation were very great, even though the body might suffer great pain and the disease be of an incurable character; because it seems to me that it is a part of human discipline for the spirit to remain in contact with the body provided for it by nature and by the Supreme Power as long as possible, in order that it may gather up perhaps these very experiences which are so trying and hard to bear.

Your correspondent, Mr. Chairman, speaks of the butterfly burning its shell and flying forth into the sunshine; but the butterfly does not get out of its shell until the moment comes for the hatching of the new creature, the inner force and power of the indwelling creature. So, when the body of man has become sufficiently ripened or developed to readily yield to the internal force of the spirit which is within, there will be a natural separation, and the soul will soar aloft into the sunny air to find its freedom in the higher climes; but if the conscious intelligence commits that deed which separates the body from the spirit, perishes the life, and the body may not be ready to acceptance, or he may not be ready to understand and appropriate that spiritual life in its own condition. Therefore he will be like a creature suspended between earth and heaven, or between the spirit-world with its conditions and the mortal with its environments, and he will be in a restless state, dissatisfied with himself and all the world, wishing that he had been content to remain in contact with the mortal until it had naturally yielded up all that was to be given to the spiritual state.

Thus we cannot counsel one, however great the temptation, to commit that fatal deed; because, while it may be comparatively easy for one to separate his spirit from a mortal form, he cannot again take possession of the external and regain any experience he may have missed or lost, however much he may long to do so. Remember, friends, that although man may take life in the external state, he can never give that of which he has once deprived one.

INDIVIDUAL MESSAGES.

Paschal Strong.

[To the Chairman:] I come here to-day, my good sir, as a preacher, though I have filed that office—but as a student, as one who is willing to learn humbly, like a little child who is beginning to comprehend his ignorance and something of the great world lying about him, and who has a desire to gain information and instruction that will unfold his intelligence and stimulate his mental powers.

That is the condition in which I find myself in the spirit-world, and when I come in contact with the earth-life, for in looking back over the experiences and the training of the past, I find that they were limited, that my advantages for gaining spiritual enlightenment were narrow, and that whatever glimpses of a great, far-reaching life for man may have come to my interior consciousness, very feeble rays indeed were given forth to the outside world. That is as I feel now. I did not contemplate these things in that light when here. I felt that I was conscientiously teaching the Word and doing my Master's work as it appeared to me; to one of my friends, I feel that I owe it as a duty, my good sir, and especially to that portion of it that was familiar with my life, to return and say that, having passed out of the body, I was suddenly ushered into a great spiritual world, and I found myself a part of an active, pulsating humanity, full of impulses, filled with power, force, emotions and aspirations, all of which was somewhat different from what I had dreamed and thought the future would be when I was here.

Now I give greeting to those who are yet on earth. Assure them of my continued interest in their spiritual and material welfare. I exorcise my feeble influence as best I can, hoping that it will reach the lives of those who are here with some uplifting or stimulating power that may be of service in the hour of need, and if I can speak a thought or express a truth, not only to the followers of the Reformed Church, but anywhere in this universe to one of God's creatures, I shall be very glad to do that, because I feel that perhaps in some such humble way as this I may not only be of use to others, but retroact some of the steps which I unwittingly took into the by-ways of false conception and opinion concerning spiritual things. Some time in the future I trust the power will be given me to reach out more broadly in spiritual ways to those who are hungering and seeking after truth. I gather up their pearls as they fall before me from wise and inspired minds, and I would like to pass them on to others, that human souls may be freed from the bonds of error and lifted into the larger freedom of truth and spiritual light.

I am Paschal Strong, from Millstone, N. J.

Oliver D. Reed.

I was no preacher, and I did not know as I could come in after the good man that's been speaking; but they motioned me right along, and said it was all right for me to take my chance now, and I thought I would while I could get in. Perhaps a little light will shine from him on me, and I would like it. It isn't all day around me, but sometimes I get into the clouds, and I could see my way out of them; I don't verify, and I have to flounder about a bit.

I think if I had not been so foolish when here in the body I might have been alive now, and doing something that was worth doing and leaving an account of. I don't mean, exactly, that I'm not alive just now, because sometimes I think I'm too much so; I feel things too much for my own peace of mind; but I mean I might have been on earth now if I had not been quite so foolish in making a drink now and then and here and there, indulging in the strong liquor that is such an enemy to the brain and the pulse of man. Well, I suppose nobody does this but what knows it is all wrong and foolish, but somehow or other they don't seem to brace up enough to overcome the habit.

[To the Chairman:] I don't know, sir, as any of my people will be tickled that I've come back. Perhaps they won't like to hear me talk like this, but I don't come and say its sunshine and all flowers, and all home, on the spirit-side for me, because it isn't. I feel like coming, and not staying away any longer, and so I have to speak of things as I find them.

It's a very good world over there. There are ever so many to give you a helping hand, and I think I've got quite a good many steps since I went out. The clouds are not so heavy, the way is smoother than it was at first, and I'm quite well satisfied with the world as it is, only I'm not satisfied with myself; that's the trouble I have. If I was back here in the body, and could know what I know now, I'd be quite a different sort of a chap.

Well, I'll tell you that my name is Oliver D. Reed. Perhaps some of the Whitman folks will be interested in learning my story, and I don't think they'll turn their backs on me because I come from beyond the grave. I feel very kind to all, and I thought I'd like to let them know I'm going right on walking ahead, and not pulling back all the time. Some folks think there's no chance for any one after they get out of the body, no matter what kind of a row they had to have on this side.

Well, sir, I fell into Hobart Pond, and that's how I happened to go out. I'm all right now, even if I do feel that the clouds are very thick. I think you're very good to let me in, and I'm much obliged.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.  
Oct. 18 (Continued).—Mary Penn, Dr. Edward Malone; Henry Phelps; Genevieve Anderson; Samuel Kent.  
Oct. 23.—Henry F. Gardner; Samuel Heath; Amelia M. Slater; J. B. Howes; Grace Goodwin; James Walker; Guldre, for Lucy Hill and Olive.

Messages here noticed as having been given will appear in due course according to routine date.

Nov. 11.—Oliver P. Morton; Mary Walte; Horace A. Sprague; Leonard Appert; I. E. Haines; Mary Elizabeth Miller.

Nov. 1



## WASHINGTON NOTES.

BY GEORGE A. BACON.

To the Editors of the Banner of Light:

I was recently called upon to not the part of a scribe in behalf of the new Society here, the "Seekers After Spiritual Truth," to which I responded with pleasure. I am now requested to do a like service for the First Spiritual Association, compliance with which is equally agreeable.

With the first of the month this Society removed into Metzerott's Music Hall, a new, commodious and fitting home, which they have leased for several years. It is very centrally located on 12th street, between E and F streets, N. W. On the evening of its dedication it received the baptism of the world's great masters of harmony and melody, as interpreted by Prof. Sousa's new Marine Band, and since followed up by the famous Boston Symphony Concert Troupe. This was an appropriate prelude to the series of spiritualistically harmonious discourses which already have been and will continue to be delivered in this hall.

It happily devolved upon Moses Hull to be the first speaker in this new spiritual temple, and right well did he succeed in his work, if with other appropriate accessories, the most eager attention of an unusually large audience and a wonderfully-adapted discourse, replete with biblical instruction, which evoked the liveliest expressions of sympathy and appreciation, are any indications of a successful inauguration. The work so auspiciously begun has since increased with each Sunday's services.

The character of Bro. Hull's sermons is so unique, his familiarity with the bible is so complete, his exposition of its numberless texts so logically true and conformable to recognized spiritual laws, that the effect of his scriptural discourses is such as to challenge the attention, to command the consent and to capture the convictions of his hearers.

From the premises of the Christian, he irresistibly convicts the latter of flagrant inconsistency in accepting the marvels of mediumship and the spiritual manifestations of former times as recorded in the bible, while rejecting similar experiences occurring to-day, though supported by the unimpeachable testimony of thousands of living witnesses.

These biblical preachments of Bro. Hull are specially adapted to and evidently enjoyed by his Washington audiences, being sufficiently different from those of many other lecturers to give them a sense of novelty, while at the same time they are fraught with scriptural instruction.

Many years have passed since I first heard Moses Hull, yet time has dealt gently with him. True, his voice has somewhat mellowed, his head of dark, heavy hair has thinned considerably and changed its color, but his sturdy frame appears to be good for a score of years more. Receptions have been tendered to him by several of the leading members of the Society, and the regular Tuesday evening soirees at Wonn's Hall have been crowded every week during his stay.

The Sunday meetings, both day and evening, are proving to be among the most successful of their kind as to numbers and results that were ever held in this city. Mr. Hull's services have been secured for the future.

It is no little gratifying to see a large and beautiful hall twice filled every Sunday with an interested not to say an enthusiastic congregation, gathered in the name of Spiritualism, listening with unwonted concern to a critical exegesis of the scriptures from the standpoint of the New Dispensation. It is to be hoped that the spirit at present manifested may be kept zealously alive, even increase in power and extent, till all the people realize that a new baptism of spiritual light and life and grace is in their midst, evermore to bless and hallow human existence.

Mrs. A. M. Glading of Pennsylvania, an efficient worker, medium and speaker, who is no stranger here, having been regularly engaged by this Society for half-a-dozen years, occupies the desk next month. She is to be followed by Prof. Peck and Mrs. Brigham, respectively. Washington, D. C., Nov. 20th, 1892.

## CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

## Passed to Spirit-Life.

From his home, in Concord, N. H., Nov. 16th, Isaac N. Vesper, aged 64 years 3 months and 28 days.

He was a Protestant and a member of the Grand Army—having served in the Army as First Lieutenant of Co. E, 2d N. H. Vols. He had been a firm Spiritualist for many years, and had taken the BANNER OF LIGHT since its first issue.

He was mediumistic, and had good healing powers. His home and heart were always open for mediums, and he was always ready to assist in the work of the Spirit. He leaves a wife and two brothers, who will miss his material presence, but his wife, having the knowledge of spirit return can be comforted by his presence, for he will be added to the company of ministering angels who look after and care for those on the earth-plane.

Funeral at his late home in Concord, N. H., on Monday, Dec. 1st, at 10 o'clock. Services attended by EDGAR W. BURNBANK.

From her beautiful home in Dexter, Me., Nov. 15th, Mrs. Miranda M. Plummer, wife of Mr. Daniel Plummer, and mother of Col. Stuart Plummer, Postmaster of the United States Senate, in her 67th year.

She was a woman of fine mental and spiritual powers, a good wife, devoted mother and sympathetic friend. For thirty-five years she was a firm believer in the facts and philosophy of Spiritualism, and a regular reader of the BANNER OF LIGHT, and an earnest advocate of the cause to which it is devoted.

Ten years ago, with her husband, who survives her, she became a pioneer in the establishment of the beautiful Temple Heights camp-ground on Penobscot Bay. There, in a pleasant cottage which was built for her, she lived, and became a beacon-light to many souls. The bereft husband has the full consolation of spirit-life and return. He lovingly cherishes her memory as only one can who has been so long and so true a friend, and from whom he shall have messages. Services were given at the residence by Mrs. Bates, assisted by the Rev. Ralston, of the Presbyterian Church, and the writer. Interment at Dexter, Me.

From his home in Worcester Place, Boston, Mr. Spencer Russell, at the age of a venerable Spiritualist, who had read the BANNER OF LIGHT for many years. A good man and a faithful friend, he has gone to enjoy the company of the angels whom he loved.

## A TONIC

HORSFORD'S Acid Phosphate.

A preparation of the phosphates, that acts as a tonic and food to the exhausted system.

There is nothing like it; gives great satisfaction.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

## Florence Silk Mittens.

The engraving shows a late style of these goods. They are made of genuine Florence Knitting Silk. Whatever the design, all real Florence Silk Mittens are sold one pair in a box, bearing the brand Florence on one end. The pattern shown here is lined in back and wrist throughout with Ladiette. They are foot fitting, and in cold climates are far more durable, and quite as fashionable as the best of gloves. They will enterprising dealers, who can be supplied by the

NONOTUCK SILK CO.

18 SUMMIT ST., BOSTON, MASS.

A NEW Twilled Lace Thread

For Crocheting.

BEST in the world!

Send 10c. for sample spool.

Series of 24 Beautiful Illus. Tidy and Bed Spread Patterns from London and Paris.

5 cents each, or 60 cents a dozen including

GLASGOW LACE THREAD CO., Glasgow, Conn.

Sept. 10. 7c00w

A NEW Crocheting Book No. 3

50 Illustrated Patterns.

TEN CENTS.

Send 10c. for sample spool.

Series of 24 Beautiful Illus. Tidy and Bed Spread Patterns from London and Paris.

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TEN CENTS.

Send 10c. for sample spool.

## Mediums in Boston.

Opening Wednesday Evening, Nov. 16th.

Hattie C. Stafford-Stansbury,

80 West Concord Street, Boston.

Wednesday 8 P. M., Thursday and Saturday, 2:30 P. M.

H. Newton Stansbury,

State-Writing Daily, 10 to 4. Sealed States a Specialty. All engagements in advance. Oct. 29.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium, also Clairvoyant.

Sittings daily, from 9 A. M. to 5 P. M.

Magnetic treatment also given by Mr. and Mrs. Stiles.

Circle Sunday and Tuesday evenings at 7:30. Thursday afternoons at 2:30. 12 Summer street, Charlestown, Mass.

Dec. 3.

J. K. D. Conant,

Trance and Business Psychometrist.

Sittings daily from 10 A. M. to 4 P. M. Séances every

Sunday evening at 7:30, also Friday afternoons at 2:30.

No. 11 Union Park, Boston, Mass., between Shawmut Ave.

and Tremont street. Will hold Public or Private Séances.

Dec. 3.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Séances Sundays,

Thursdays and Saturdays, at 2:30 P. M.

GEORGE T. ALBRO, Manager.

Sept. 10.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily.

Circles Sunday, Thursday evenings, and Tuesday after-

noons at 3 o'clock. Six Developing Sittings for \$4.00.

104 West Washington street, opposite Davis street, Boston.

Dec. 3.

DR. JAMES R. COCKE,

24 Worcester Street, Boston, Mass.

Oct. 29.

Mrs. Chandler Bailey,

NATURAL Physician and Medium, 41 Falmouth st., near

Mechanics' building. Sittings daily. Circles Thursday

evening, and Friday at 2:30. Treatment and Sittings daily.

Dec. 3.

Mrs. Bickford,

SCIENTIFIC Massage and Magnetic Treatment. Gents

\$2.00. Ladies \$1.00. 102 West Springfield street, Boston.

Hours 10 A. M. to 9 P. M. Treatment given at home if

desired. 4w Dec. 10.

Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Mag-

netic Treatments. 3 Hanson street, Boston, Mass.

Dec. 10.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments, 451

Shawmut Avenue, Boston, near Newton st. Hours 9 to 6.

Nov. 18.

Mary C. Morrell,

OF New York, Business, Prophetic and Medical Medium,

and Seer, 84 Bosworth street, Room 6, Boston, Mass.

Nov. 2.

Addison D. Crabtree, M.D.,

TREMONT TEMPLE, Boston. Specialty: Diagnosis and

Cure of Diseases at a distance. Send stamp, age and sex.

Oct. 15.

Mrs. A. E. Cunningham,

THE well known Medical, Business and Test Medium, 247

Columbus Avenue, Suite 8, Boston. Will answer calls for

platform work. 4w Dec. 3.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M.

Circles Thursday and Sunday evenings, 8 o'clock. 14

Winter street, Room 6, Boston. Dec. 3.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium. Sittings

daily. Ladies 25c. and \$1. Gentlemen 50c. and \$1.

22 Winter street, Room 16, Boston. 4w Dec. 3.

Mrs. J. R. Pickering,

MATERIALIZING Medium, No. 8 Dwight street, Boston.

Séances Tuesday, Friday and Sunday evenings, at 8

o'clock. 4w Dec. 12.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic

and Electric Treatments, from 10 A. M. to 5 P. M. 181

Shawmut Avenue, one light, Boston. 4w Nov. 19.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 23 Tremont

street, corner of Eliot street, Boston. 1w Dec. 3.

Miss L. E. Smith,

MEDIUM, 236 Columbus Avenue, Suite 6, Boston. Private

Sittings daily. Untried flights, fruit. 1w Dec. 17.

Fred Crockett,

Magnetic Physician, Moody House, 1202 Washington street.

Dec. 3.

Dr. J. L. Wyman,

224 Tremont street, Boston.

Oct. 22.

Miss Grant,

TRANCE MEDIUM, 84 Bosworth street, Boston.

Dec. 3.

Miss Helen A. Sloan,

MAGNETIC PHYSICIAN. Vapor Baths. No. 178 Tremont

street, Boston. Oct. 29.

PSYCHOMETRIC and Business Reading, or

clairvoyant, 147 Washington street, Boston.

MARGARET BURTON, 147 Washington street, Boston.

Oct. 29.

MRS. K. E. FISHER, M. D.; also Massage

and Electric. Clairvoyant Examinations. 41 Winter

street, Room 6. 1w Dec. 3.

MISS KNOX, Medium. Sittings daily, except

Mondays and Saturdays. 129 W. Brookline st., Suite 1.

Dec. 3.

MRS. J. C. EWELL, Inspirational and Medi-

cal Physician, 342 Tremont street, cor. Hanson, Boston.

Dec. 3.

DR. A. H. RICHARDSON, 27 Adams street,

Charlestown District, Boston, Mass. 17 Nov. 25.

DR. JULIA M. CARPENTER, 303 Warren

street, Boston, Mass. Apr. 16.

Sealed Letters Answered.

ADDRESS MRS. ELIZA A. MARTIN, Lock Box 1077,

A Fitchburg, Mass. Terms \$1.00. Nov. 18.

YOU CAN HAVE GOOD EYEIGHT.

FOR ILLUSTRATED CIRCULAR, and how to be fitted by my New

Clairvoyant Method. Spectacles sent by mail. M. F.

FOOLE, Clinton, Iowa. 1w Sept. 17.

MRS. H. W. CUSHMAN, 403 Somerville Ave.

Somerville, Mass. Séances every Sunday and

Examinations from lock of hair or answers six questions for \$1.

Oct. 1.

MRS. B. F. SMITH, TRANCE MEDIUM,

holds sittings daily, Fridays, Saturdays and Sundays

excepted, at Vernon Cottage, Ocean Beach, Navesink, Mass.

Terms, \$1.00. Hours, from 9 A. M. to 5 P. M. 1w Oct. 11.

TWELFTH EDITION.

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of

Reason and Philosophy—in His unchangeable and glorious

attributes.

THE VOICE OF A PEOPLE delineates the individuality of

Matter and Mind, fraternal Charity and Love.

THE VOICE



# Banner of Light.

BOSTON, SATURDAY, DECEMBER 8, 1892.

## PHENOMENAL.

### Séances with Mrs. Williams.

To the Editors of the Banner of Light:

While sitting in the parlor of Mrs. Williams's residence, awaiting the coming of some members of the circle usually attending the séances, the conversation turned upon the various severe test conditions some materializing mediums were expected to undergo, the discussion becoming more and more animated by the presence of a gentleman of the Psychological Research Society. The conversation was no doubt overheard by members, or rather controls, of Mrs. Williams's cabinet, for hardly had the séance begun, and shortly after slugging the opening hymn, Mr. Cushman's voice was heard from the cabinet, saying that these brutal conditions of tying and binding mediums ought not to be tolerated, as he would prove to all present that the medium, though deeply entranced, was still in her chair, as she had entered the cabinet, not being transformed or transfigured, but still unable to stand alone or move about, simply because she was completely under the influence of the spirit band controlling the cabinet; yet he would bring her in front of the cabinet, so that every one could see for themselves. Drawing aside the curtains of the cabinet, he allowed the spirit Priscilla to lead Mrs. Williams by the hand out into the room, and face the audience, remaining there long enough to be recognized by every one, and being led back to the cabinet by Priscilla, the body of Mrs. Williams was caught from falling by an Indian Chief calling himself "Crow Foot." The other manifestations were of an equally astonishing order. Mr. Kiddie walked out unaided from the cabinet, greeted all very cordially, and conversed with several; Carrie Miller appeared at the side of the cabinet, calling on a Brooklyn lady, and leaning on the latter's arm walked all around the room, while Alice and Phoebe Cary came together, and dematerialized in the centre of the cabinet, yet assuring the Brooklyn lady, as also did Henry Ward Beecher, of their combined help and support, and their visit at her home the foregoing week.

Two forms differing in size, the one being much taller than the other, emerged from the cabinet together, wearing wreaths of phosphorescent flowers on their heads, coming to a gentleman seated in the centre of the circle. Mr. Holland appearing in the cabinet answered numerous questions in a very scientific and learned manner, directing our attention to a small white cloud, so transparent and luminous that one had to look sharp to observe its motion; but moving back and forth, it soon showed its intention to materialize by displaying a small speck of light, both light and cloud growing larger and larger till a tall female form stood in front of the sitters, the light having assumed the shape of a lamp, and its fair bearer giving the name of Maximiliana. This was a most wonderful manifestation, etherealized materialization only taking place from the waist up.

All honor and love to little "Bright Eyes," who, with her prattling remarks, intermingled with a good deal of common-sense at times, delights the audience. Brooklyn, N. Y. E. F. K.

### Independent State-Writing.

To the Editors of the Banner of Light:

In December last, 1891, the Cambridge (Mass.) Spiritual Society (of which I had the honor to be President) engaged Mrs. Maud Jones Gillette to occupy our platform, and hold one of her renowned séances in state-writing.

After the introductory opening, Mrs. G. requested the audience to name a committee of four skeptical persons to examine the slates and announce to the audience as to the slates being clean and free from any marks of whatsoever kind. Such committee was accordingly formed, and after making the examination proposed, affirmed that the slates were clean and free of all semblance of marks.

The slates were then, in the presence of the committee, and under full gas-light, banded together. In less than five minutes they were unbanded. Upon one of them was a picture of a man with a countenance eminently impressive, under which was written these words:

"I want my people to know that I still live."

HENRY A. FOSTER, Rome, N. Y.

Being desirous of testing the truthfulness of the picture as well as the writing, I wrote the next day to the post-master at Rome, N. Y., inquiring if such a person as Henry A. Foster ever lived in that place. By return mail the reply came, stating that Henry A. Foster, by profession a lawyer, had lived in Rome, N. Y., and died about two years ago.

Wishing further proof in the matter, I enclosed with the slates a letter stating the circumstances under which the picture came, and my desire to know more fully concerning it, and if the picture bore any resemblance to the above-named person. I directed the same to any near relative of the late Henry A. Foster. To this I received no answer, and had quite forgotten the circumstances attending it, until the present month, when it was recalled by receipt of a letter on Nov. 10th, explaining the matter, and which I herein inclose, omitting the signature, which I do not feel at liberty to give to the public without permission.

JOHN W. HAINES.

The letter referred to by our correspondent, and which he sends us, reads as follows:

"In regard to yours of Dec. 31st, 1891. To any near relative of the late Henry A. Foster of Rome, N. Y., I would say that the deceased was my grandfather. The slate-picture is a remarkable likeness, and the handwriting is either his or a very clever imitation. Lakewood, N. Y., Nov. 9th, 1892."

### Elle Moss in New York.

To the Editors of the Banner of Light:

On Monday evening, Nov. 14th, about twenty-five ladies and gentlemen met at the residence of Mr. L. O. Robertson, 228 West Fifty-fifth street, to witness demonstrations of spirit-presence through the mediumship of Mrs. Elle Moss. Prof. J. Jay Watson and his daughter Annie furnished the music. It is needless to say that their presence added much to the enjoyment of those present, for all who know these artists will only need their names mentioned to assure them that the séance was a musical treat as well as a phenomenal demonstration.

Among those in attendance were men and women of prominence, who would perhaps rather that their names were not made public; but there were also representative Spiritualists, who are ever willing to offer their testimony in behalf of the truths of Spiritualism—Mr. and Mrs. L. O. Robertson, Mr. and Mrs. Free, Prof. Watson, wife and daughter, Mrs. Le Forest and her niece, Mrs. Taynor, Mr. Good, Mr. Tucker and others.

The cabinet was an improvised one, formed by draping one corner of the dining-room. A lamp shaded with blue tissue-paper cast a subdued light over the room. At times the light was ordered turned higher by those cabinet spirits who were accustomed to manifest, while for those who manifested for the first time the light was very low.

Immediately upon Mrs. Moss entering the cabinet her little guide "Lillie" gave several remarkable tests, which were highly appreciated by those who received them; some of a nature that demonstrated beyond peradventure the presence of an intelligence possessed of transcendental insight.

The spirit Lillie B., known to friends in the circle, was recognized. Her form being so unlike the medium could not well be confounded with hers, even by the most skeptical. Two male figures were recognized by Prof. Watson and family. A deceased husband and little daughter were fully recognized by Mrs. Raynor. A little Indian girl contrasted marvelously in size with the corpulency of Mrs. Moss. The form of a young girl stood in the centre of the room, and all were amazed at her petite figure, and commented upon her unlikeness to the medium. "Grand ma Brooks" came with her bent figure, toothless mouth, withered face, wasted hands, and west of England accent. This form alone should convince doubters that they beheld phenomena which the sa-

vants of our times have no explanation of. They ignore them because they are ignorant of their existence. During the evening three distinct voices sang in the cabinet, accompanied by Prof. Watson and daughter.

Those knowing Mrs. Moss of old did not consider this séance the most successful; but considering that it took place in a private residence, an unmagetized cabinet, and in the presence of persons most of whom were entire strangers to Mrs. Moss, it must be conceded to have been a most remarkable demonstration of spirit manifestation. May such honest mediums as Mrs. Moss be sustained by the sympathetic and financial cooperation of all earnest Spiritualists.

### Cleveland (O.) Notes.

To the Editors of the Banner of Light:

The leisure afforded by Thanksgiving Day gives your correspondent a chance of which he gladly avails himself, to send a few items of interest to the stanch BANNER OF LIGHT, which spiritual paper of all others in this or any other country furnishes, and has done for thirty-six years past, the most complete reports of the spiritual movement all along the line. No other of our journals that I know of presumes to compete with THE BANNER in this special direction, representing, as it does weekly, the visible and the invisible, the seen and the unseen—spirits as well as mortals.

The BANNER OF LIGHT has done more to build up, strengthen and foster the various spiritual organizations throughout the country, than all other papers combined. By its copious reports, and FREE advertising of the different societies that possessed enterprise enough to forward reports of their doings to Boston street, it has literally nursed hundreds of very weak and sickly societies into strong and healthy organizations. At this writing, I often wonder what per cent of the members of the different spiritual organizations throughout the United States that the Editors and Business Manager of the BANNER OF LIGHT have been so generous with, take this paper regularly. In this connection I would ask even the officers of the one thousand and one organizations it has reported, whether they are all subscribers to this paper; if not, why not? On the principle that "one good turn deserves another," every active worker in the ranks of Spiritualism should subscribe for THE BANNER. I'll go a step further, and say it is impossible to keep abreast of the times if you do not; for a comprehensive understanding of the whole movement is only to be obtained through its news columns. Societies, authors, speakers, mediums, are all represented therein, from Maine to California, to say nothing of its philosophical articles, and the high order of literary ability that characterizes this weekly journal, now in its seventy-second volume. "Verbum sat sapientia."

All these gratuitous opinions and counsels may be considered somewhat of a digression by the readers, but I can stand that, and so can you, I think, Messrs. Editors, if I only incite one half of those whose delinquency in their duties to a sense of duty, and who have been in my mind for some time, and I feel I am but poorly performing a duty long neglected. Another New Organization.—The friends living in the 24th, 25th and 27th Wards, or as they are more commonly called, North, North-West and West, have gathered for the purpose of holding meetings, and the well-known platform test medium, Mr. Frank T. Ripley, will occupy the rostrum at Thomas's Hall, 2703 Broadway, Sunday afternoon, and evening, December 10th, 11th and 12th. Whether the new society is fully organized or not, the writer knows not, but I understand the movement was brought about by the ladies of that ward, prominent among whom are Messrs. Thomas, Schindler, and others. Messrs. Brown, Pearson, Lucas, Poole and Tuttle, all well known citizens and searchers after truth.

"Independent Sunday Evening Lecture Course."—The public as well as the manager, Mr. Gould, were sadly disappointed last night at the closing of the program, of Rev. Minot J. Savage, the distinguished Unitarian, and Solomon Schindler, the literary Jewish Rabbi. The former was prevented through illness from filling his date, and the latter failed to arrive in time Sunday night, through illness. Both gentlemen may possibly appear later in the course at Army and Navy Hall.

Mrs. A. E. Kibby of Cincinnati, the platform test medium, was successful last night at Lakewood, N. Y., spoke in lieu of Rabbi Schindler, answered questions from the audience, and closed with spirit descriptions. Dr. J. C. Street of Boston, who was lately here holding classes in spiritual science at the Hollenden during the month of October, has just returned to Cleveland, and concluded his ministrations in Cleveland by giving a public lecture on "Christian Theosophy" at Army and Navy Hall.

Herrn L. O. Keeler, the medium, is still in the city giving daily sittings for all kinds of ailments at Mrs. Henderson's, 59 Vienna street, and evening sittings wherever invited to do so.

W. Pope.—The numerous friends of this deserving popular gentleman will be pained to learn of a relapse of his former trouble, which he has never fully recovered. Mr. N. B. Dixon, an old Lyceum worker, has come to the rescue, and is now acting Conductor—in Mr. Pope's place—of the West Side Sunday School, with Mrs. Ellen R. Calkins as the efficient Guardian.

Passed to Spirit-Life.—Mrs. Sarah (Babeck) Gray, a well known local medium of this city, after a lingering illness, peacefully passed away. The funeral services were held at the home of the medium's sister, Mrs. Nellie M. Smith of Sumner street.

The Spiritual Pioneer Truth Society has resumed its Sunday evening meetings, free to all, in Blad and Heller's Hall, 374 Ontario street—Mrs. N. M. Smith as medium and test medium.

C. P. L. Maquerade.—The first Lyceum Ball Masque of the season took place Friday evening, (Oct. 15th) in Royal League Hall, and was a perfect jam—too much so to be pleasant for the merry dancers. These were mostly monthly socials for Lyceum use. The both sexes sterling pleasure and a source of profit to the treasury.

Christmas is Coming.—Preparations are already on foot for the purpose of giving the faithful Lyceum scholars a merry time on the night of the 25th of the evening, Dec. 25th, Christmas Day, at Royal League Hall, Case Building, Superior street.

The Fortcoming C. P. L. Election.—Nominations are on order for the election of 1893, prior to the election, the first Sunday in December. The candidates, the present Conductor, is not a candidate for reelection, but we think he will be elected just the same.

Mrs. F. Paine of Painesville, O., has just issued a neat little pamphlet of thirty-six pages, entitled "Easy Lessons in Spiritual Science," a fine brochure designed especially for the young; that the children of Spiritualists may be well informed on the philosophy of Spiritualism, and be able to give when asked, intelligent replies to the main questions pertaining thereto. Mrs. Paine is both a medium and a good speaker, and should be kept busy in and around Ohio. The questions and answers in the pamphlet referred to are well adapted for Lyceum use. The Board of Managers of our C. P. L. decided on ordering one hundred copies as a starter. Send for sample copy to Mrs. F. Paine, State street, Painesville, O. I have just incidentally learned that Mr. A. Mansfield, well known state writing medium, is in the city, the guest of Mr. E. C. Menough of Cedar Avenue.

Nov. 24th, 1892.

Another correspondent writes:

November 1st the Spiritual Pioneer Truth Society of this city, resumed its Sunday evening lectures after the summer vacation. The meetings are much appreciated by the Spiritualists of this city, also by investigators, judging from the increased attendance and the remarks many have addressed to the President at the close of every meeting.

The lecturer and platform test medium, Mrs. Nellie M. Smith—a fine medium, and an exemplary member of society—is the President of the society, and conducts the meetings in their entirety—which is from 7:30 to 10 p. m. The Vice President, William H. Smith, is her husband. The Secretary was Mr. Bowes, who has passed to the spirit-land since his election. The society came into existence three years ago. It is a noteworthy fact that the Spiritualists have started meetings with a good attendance thereat, and there is an increased interest in Spiritualism here. Many who aforesaid scoffed at Spiritualism are now earnest workers for it.

## TO EXPEL SCROFULA

from the system, take  
**AYER'S Sarsaparilla**  
the standard  
blood-purifier and  
tonic. It  
**Cures Others**  
will cure you.

# WE GIVE THIS

You can have this  
DESK or a beautiful  
PITTSBURGH ONYX  
BANQUET LAMP

FREE!

If you will buy one of our Combination Boxes of "Sweet Home" Soap and Toilet Articles, which we sell on trial too.

You MUST HAVE SOAP—it is an absolute necessity—the only question is where you shall buy it; we make it a decided object for you to buy it direct from factory to consumer, and save all middlemen's and dealers' profits.

Remember, "Sweet Home" Family Soap is an extra pure Soap, made from refined tallow and vegetable oils. On account of its fineness and purity each cake will do double the work of common cheap soaps.

OUR COMBINATION BOX contains a large supply of the best Soaps and finest Toilet Articles made, and will give satisfaction to the most fastidious person. We have been manufacturing Soaps for over 17 years, and operate one of the largest and best equipped plants in this country, having a capacity of fifteen million pounds a year.

The "Chautauqua Desk" is a "thing of beauty" and will be a "joy forever" to all who possess one. It is artistically designed, complete in appointments, a model piece of furniture, and a most convenient place for writing letters, studying, drawing, etc., etc., which will be used and appreciated by every member of the family.

It is made of SOLID OAK, varnished and hand-rubbed, finish, with brass trimmings. It stands five (5) feet high, is two and a half (2½) feet wide and ten and a half (10½) inches deep.

It is a perfect and complete desk, and also has three roomy book shelves, a top shelf for letter paper, ink, etc., and a place for your pen, pencils, and other writing materials, and is ornamented with the gifts of friends, it will become a centre of attraction, and you will be grateful to us for adding a new pleasure to your life.

ORDER TO-DAY

We do not ask you to remit in advance, or take any chances. We merely ask permission to send you a DESK or a beautiful Onyx Banquet Lamp after 30 days' trial you are fully convinced that the soap and toilet articles are all we claim, you can then pay the bill—\$10.00. But if you are not satisfied in any way, or do not care to take what you have used, we will take the box away at our own expense.

HOW CAN WE DO MORE?

Some people prefer to send cash with order—we do not ask it—but if readers of this paper remit in advance, we will place in the Box, in addition to the other extra named, a valuable present. Where boxes are paid for in advance, we ship same day order is received. All other orders are filled in their regular turn. Persons remitting in advance can have their money refunded without argument or delay if the BOX or LAMP does not prove all they expect. PRICE OF BOX COMPLETE, including the DESK or the LAMP, ONLY \$10.00.

We can refer you to thousands of people who have used Sweet Home Soap, and still order at regular intervals, also Bank of Buffalo, Bank of Commerce, Buffalo, Chicago, New York; Metropolitan National Bank, Chicago, or any other Bank in the United States. Also R. G. Dunn & Co. and the Broadway Co.

### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly sittings at the Brooklyn Music Hall, 107 Broadway, Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

Conservatory Hall, Bedford Avenue, corner of East 14th Street, Sunday, 11 A. M. and 7½ P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 401 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock.

Fraternity Rooms, corner Bedford Avenue and Second Street.—Services held under the auspices of "Heaven Light Ladies Aid." Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

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A very amusing incident occurred Sunday evening, Nov. 13th. A ballot was selected and approved of in the usual way by three raps, and given to a skeptic to hold and unopened. Mrs. Foye addressed the spirit by saying: "Will you give me the name on this ball?" Three raps were given, then three more. In fact, the spirit kept on with the raps for some little time.

Mrs. Foye still insisting that they give her the name on the ball, she said: "The medium is not controlled, and the name given was (I recollect it right) 'Jerome Klapp.' The ballot was opened, and the name written thereon was declared to be correct. At that moment a lady arose in the audience and said: 'I recognize the name of that my brother, who passed away in England.' The city press have treated her work with more than ordinary candor. WM. J. RAND, Sec'y.

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

### COLORADO.

Aspen.—Mr. and Mrs. G. W. Kates are doing a good work here, and we would like to retain them. Mrs. Kates lectured to ladies only, Monday, Nov. 21st. The meeting was largely attended, and the report is that it was of great utility. Sunday night, Nov. 20th, Mr. Kates lectured upon "The Relation of Matter, Spirit and Soul." It was a logical and interesting discussion of the subject. At the morning meeting, among the subjects given the control of Mrs. Kates was: "What is Truth?" [An abstract of her remarks will appear hereafter.]

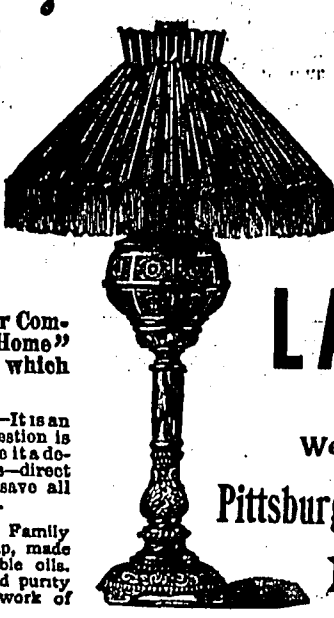
### RHODE ISLAND.

Providence.—The Spiritualist Association met Sunday, Nov. 27th. We were favored in having with us Mr. Edgar W. Emerson (Manchester, N. H.), who gave us two lectures. In the evening he took his subjects from the audience. His thoughts were well expressed and much appreciated by his hearers. Both lectures were followed by tests that were wonderfully clear and correct—giving names in full.—Sunday, Dec. 4th, Mrs. J. W. Crawford from West will be with us.

### Shiffmann's Asthma Cure.

Instantly relieves the most violent attack, facilitates free expiration, and induces refreshing sleep. It is a most reliable cure, as a single trial will prove. Send for a free trial package to Dr. R. Shiffmann, St. Paul, Minn., and ask your druggist first.

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One Box (1-4 Doz.) Creme Oatmeal Toilet Soap. .25

One English Jar Modjeska Cold Cream, Delightfully Pleasant, Soothing, Healing. Cures Chapped Hands and Lips. .25

One Bottle Modjeska Tooth Powder. .25

Preserves the teeth, hardens the gums, sweetens the breath.

One Packet Clove Pink Sachet Powder, Refined, Lasting. .25

One Stick Napoleon Shaving Soap. .80

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BUFFALO, N. Y.

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### NEW YORK.

Albany.—Mrs. H. S. Lake is arousing more enthusiasm here among the investigators of spiritual subjects than any speaker has done for years. Large and intelligent audiences attentively listened to the utterances of this brilliant woman. There is some talk among the prominent Spiritualists, both in and out of the Society, to endeavor to engage her as the regular speaker by the year. We believe that great good would be the result, and without doubt it would be but a question of time that we would have a hall of our own suitable to the needs of our Society.

As a Society we are well aware of all the opposition and obstacles that have been arrayed in her path in other places; we realize the deep significance of the events of the past few years, and recognize the fact that the development of all persons, and especially mediums, oftentimes leads in strange directions and experiences.

The subjects Nov. 27th were "Sleep, Dreams and Visions," and "Why I am a Nationalist"; they were handled in a most masterly and exhaustive manner, and commendatory remarks were unusually plentiful. Mrs. Lake made excellent responses to THE BANNER as an exponent of Spiritualism. J. D. CHISM, JR.

Buffalo.—Mrs. Adeline M. Glading—who has been lecturing for the Society in this place during October and November—had a pleasant reception Nov. 22d, (evening) [of which more anon.]

On Nov. 17th Mrs. G. lectured in East Aurora, N. Y., before a large audience. She repeated her service on the following evening. This was her second visit to East Aurora, and she has been the means of awakening an interest in Spiritualism, the outcome of which will be the building up of a spiritual society. Mrs. G. has the happy faculty of making many warm friends wherever she goes. She lectured at the residence of D. C. during December. CORRESPONDENT.

Quarterly Meeting. The Indiana Association of Spiritualists will hold its next Quarterly Meeting at Rochester, commencing Thursday, Dec. 16th, at 7 P. M., to continue over Sunday.

Mrs. Colby-Luther and other good speakers will be in attendance. Reduced hotel rates \$1.00 per day. Everybody cordially invited. J. W. WESTERHOLM, Pres. ANDREA HARDIN, Sec'y. FLORA HARDIN, Ind.

### PENNSYLVANIA.

Philadelphia.—We have had with us during November Mrs. Mary C. Lyman as speaker. Her tests before the public have been universally recognized. We hope she may meet with success wherever she may go. EDWIN C. MYERS.

The First Association of Spiritualists of Philadelphia will commence a series of lectures at Girard Assembly Hall, Ninth street and Girard Avenue (entrance at Hutchinson street), on Sunday, Dec. 4th, 1892. During that month Dr. George A. Fuller will lecture on Sundays at 10:30 A. M. and 7:30 P. M.; Mr. Willard J. Hull during January and February; Mr. A. E. Tisdale March, April and May. The Children's Progressive Lyceum will meet on Sunday afternoons at 2:30 o'clock.

The germs of scrofula are destroyed by Ayer's Sarsaparilla. Sold by all druggists.

AT BEDTIME I TAKE A PLEASANT HERB DRINK

THE NEXT MORNING I FEEL BRIGHT AND NEW AND MY COMPLEXION IS BETTER.

My doctor says it acts gently on the stomach