

BANNER OF LIGHT.

VOL. LIV.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 1, 1884.

{ \$3.00 Per Annum,
Postage Free. }

NO. 24.

CONTENTS.

FIRST PAGE.—The Spiritualist's Restroom: The Ethics of Spiritualism. *Spiritualism Abroad*: Review of our Foreign Spiritualist Exchanges.

SECOND PAGE.—Poetry: The Great Liberation. *Spiritual Phenomena*: A Balance at the Scales; Materializations on a Public Platform. Astronomical Revelations. A New Doctor's Plot. The Phenomena of Dreams as Related to Mediumship. Verifications of Spirit Messages. Late February Magazines, etc.

THIRD PAGE.—Poetry: The Day is Breaking! *Banner Correspondence*: Letters from Massachusetts, New York, New Hampshire, Connecticut, California, Maine, Missouri, Canada, and Indiana. New Publications. Correction. Brooklyn (E. D.) Spiritual Conference. A New Departure. Obituary Notices, etc.

FOURTH PAGE.—The Burden of Taxation, Materialization, and its Perplexities. "Life and Labor in the Spirit-World." Dark Stances, Stabbed on the Common, etc.

FIFTH PAGE.—All Sorts of Paragraphs, Spiritualist Meetings in Boston. Movements of Lecturers and Mediums. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelburne from Samuel Maxwell, Mrs. Juliette Manly, William H. Morrill, Eben Wright, Edward Hecking, Nellie Chapman, Lona Everett, Judge John Chaney, and Mrs. Leontine Tournoir.

SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Deaths of Col. Frederick G. Pope. *Spiritualist Meetings in New York*: Frohman Hall Meetings. Mrs. E. L. Watson—Her Work in San Francisco. *Spiritualist Meetings in Brooklyn*: Meetings in Brooklyn, N. Y. Hereditary Taints, etc.

The Spiritual Restroom.

The Ethics of Spiritualism.

Delivered before the American Spiritualist Alliance of New York City, Dec. 23d, 1883.
BY JUDGE NELSON CROSS.

(Reported for the Banner of Light.)

It has been repeatedly said of Spiritualism, viewed as a religion or in comparison with other religions, that as a denominational term it is too indefinite as well as too general in its significance to be of value as indicating even the ground-work of any particular system of supermundane philosophy as distinguished from those of various religious bodies, which, it is claimed, have withdrawn from the attention of scholarly investigators and the assaults of unbelievers; that in the catalogue of ecclesiastical nomenclature Spiritualism stands for the algebraical x , and signifies not only an unknown quantity, but an unknown quality also.

If by this it is meant that Spiritualists, as a class, have formulated no creed to which its adherents, without distinction, are required to yield a blind assent, have fashioned no mold to which all orders and degrees are made to conform, as a condition of fellowship, we not only admit the truth of the accusation, but claim it as being one of the excellencies of the New Dispensation.

But if, on the other hand, it is meant to be implied that the absence of a minute formulation of belief, embracing a system of complex theology, after the manner of the Thirty-Nine Articles of the Church of England (which to-day no person of culture and common intelligence really believes), affords room for unbridled license in this life, or the least shifting of individual accountability and consequent compensatory punishment in the life to come, we emphatically deny that it has any just application to those against whom it is leveled; for if Spiritualists are generous enough to accord to every individual the right of individual opinion in things spiritual and the utmost freedom of conduct consistent with the social well-being, especially regarding those matters in which the public have no concern, and can be in no wise injuriously affected, is it to be concluded that they are indifferent to any infraction of those well-understood precepts which so largely constitute the safeguards of well-ordered society? Indeed, no such sentiment will find support in a logical conclusion drawn from the evidences of spiritualistic theories and practices, as evinced either outwardly or inwardly, in the everyday life of this distinctive class of individuals, nor, to our mind, is there a belief so exalting in its tendencies and so conducive to a just and pure life as that of Spiritualism.

First and fundamentally, it has been charged against us, or at least a very considerable number of us, that we deny the existence of a Supreme Being, a Divine All-Father and All-Spirit, supreme over all mentalities and things visible and invisible.

But is this true? Are our traducers able to point to a single earnest well-informed Spiritualist who denies or even doubts the existence of a supreme overruling, all-pervading Intelligence, whose will is the sole creative and sustaining force in the material and spiritual universe, and whose goodness is everywhere seen and felt? We answer no, emphatically and unreservedly, no, for he who is not alive to this sublimity of all truths, is as incapable of absorbing and reflecting the spiritual light as is the opaque nugget of our coal-measures of reflecting the prismatic hues of the diamond.

But it by no means follows that the conception of the Deity among Spiritualists is in general the same or even similar to that of the ancient Hebrews, as depicted in the sacred chronicles of that remarkable people. On the contrary, we feel confident that we shall be sustained by far the greater number in presenting a quite opposite view. Jealousy, selfishness, hatred, wrath, cruelty, revenge and valingery are among the worst elements of our imperfect human nature, and when we find them depicted as attributes of a Supreme Being, they do not present to the civilized mind a picture worthy of love, much less of adoration. Such indeed is not the worshipful God of the Spiritualist. His God is a far higher and holier conception, whose perfect nature is without corruption, and whose boundless love endureth forever.

The primary lesson which the Spiritualist takes home to his heart is one of sympathy and compassion toward all, even the humblest and most degraded of his fellow creatures. He soon learns that the highest practical religion is to do good unto others, not selfishly and ostentatiously, nor in the expectation of worldly advantage. To console the afflicted, assist the needy, and lead the fallen with gentle hands out of sinful darkness into the light, which shineth from above, is to him the wearing of a mantle with threads of gold and silver, which will withstand the mutations of time, and shine with ever-increasing lustre along his upward way.

If the threshold is held dispute over the non-existence of the Deity, the creed, born of ignorance and superstition, is a spiritualist's property by a self-imposed and despising restriction, for if he passes not to in-

duge in idle speculation upon the unknown and incomprehensible, it is because his whole being is filled with the revealed truths of the New Dispensation, which make appeal not alone to his innermost sense, but to his outward senses also, and satisfy the utmost longings of his soul with uncontrovertible evidences of an individual consoling useful existence beyond the narrow boundaries of the present life, whose immediate condition is dependent upon the spiritual unfoldment of each translated entity, and whose possibilities in the ascending scale of being are almost unlimited, and draw him nearer and nearer to a oneness with the All-Father.

But I seem to hear said, Spiritualists reject the Bible; they deny that the Scriptures are divinely inspired, including the Old and New Testaments, and they refuse to be guided by their teachings.

Let us answer this accusation squarely, without the least dodging or equivocation, which, were we apostate theologians, would hardly be expected of us. We do reject the Bible as being in any exclusive sense divinely inspired, or, if you please, as a holy book. It is far from immaculate; far indeed from perfect in a moral or even secular aspect. Its history is largely legendary, and full of absurdities and contradictions; its chronology is erroneous, and for the most part unreliable, and its science on an exact level with the information of those primitive days when the earth was regarded as the chiefest of the heavenly bodies, and the sun, moon and stars, without exception, its inferior satellites.

Is it probable, nay, even possible, that such a work could have been inspired by the Creator, in whom dwelleth the perfection of wisdom, and whose knowledge compasseth all things?

Which should be regarded as the most devout and worshipful: those who assign to God the infusion of false ideas to be accepted and spread abroad as true among an ignorant and simple-minded people, or they who reverent him as a loving Father, suffering, but never melting those earth-born and earthy crudities, which must be thrown aside as marking advances to higher planes of intelligence? Can error, much less falsehood, be divinely inspired?

Leaving out of view these glaring incongruities, as we turn the leaves of these time-honored records of past ages, we cannot fail to be struck with the many and various passages replete with wisdom and eloquent in oriental imagery.

Here are tales of Eastern life in the simple patriarchal days; love-stories and romances, as tender and glowing as those of a later period, which find expression in poetry and in art.

In a sense, and perhaps in the truest sense, these are all inspired; for they are spiritual effusions of sensitive and refined natures, which tremble along the strings in dulcet monotones, long after the player has withdrawn from his instrument, and are kept alive by responsive vibrations in many a sympathetic breast.

Are not Spiritualists as keenly alive to the soap-dial songs and love-proverbs attributed to Solomon and David as any other class? Are they any the less appreciative of the dramatic unity and sublimity of Job, though they regard the whole scheme as a poetic fiction? And are they to be put aside because they do not hold these, in common with other portions of the Bible, as divinely inspired in any miraculous sense, much less as the veritable word of God?

Passing to a consideration of the gospels, epistles, chronicles and allegories of the New Testament, which have given rise to so many disagreements of doctrine and shades of belief, including empires, states and families to brutal and bloody conflict, we recall the tender words and merciful offices of the greatest and truest of Mediators and Reformers; and whether real or ideal, we accept the fruits of the tree of life, which for the first time we find freely offered without the quality of bitterness; alas! all too soon to be corrupted by cruel and selfish ambition, and made the pretext and justification of letting loose the furies of fanaticism that swept down upon orderly and inoffensive communities, bearing in one hand the mandate of a tyrannical hierarchy, and in the other the dagger and the torch, till millions on millions of innocent victims, whose lives depended upon the mental shading of a scriptural passage—or even a word—strewn every land and crisscrossed every soil.

Happy indeed were it, if by drinking deep of the Lethean waters, we were able to bury the horrible picture forever out of mind! But no; the lesson, terrible as it is, is neither to be forgotten nor misapprehended, for now and not afar off, in the silvery mists of a new-born day, Spiritualism, the white-robed angel of light, is seen descending from the opening heavens with tears and prayers and healing balm; and as we gaze upon the unwonted brightness, there comes a voice sweet as a mother's greeting to her tenderest and latest born, saying, "Father, forgive them, for they know not what they do."

And this is the beginning of universal brotherhood among the races of men, as it is the beginning of the end of bloodshed and desolation for opinion's sake; and yet it is only the beginning, for the dignitaries and priests of old ecclesiastical systems whose forerunner was the sword, are vociferous in their denunciation of the New Dispensation. Its followers are arrayed in no gentle terms for their faith in the seen no less than for their want of faith in the unseen; in a word, for their shortcomings equally with their far-goings.

The gravamen of the offence is that Spiritualism is *per se* a heresy; that its innovations are destructive of those moral barriers which the true church, as the guardian of society, has set up.

Is this accusation well-founded? Is it true that morality depends upon any particular form of belief, or is religion, under whatever name and ceremonial complications, separable from a just and true life? Is the doctrine of a true God, original sin, the atonement, and its concomitant essentialities, calculated to inspire man with a very exalted view of the Great Father and predispose him to lead a blameless life? If not, what is to be said of redemption and foreordination? Does belief in these schemes take the place of practical religion in our daily walks? Will finding a Saviour for us in spite of our transgressions, induce us to save ourselves?

Thomas Paine was an infidel, and is to this day held up as an example of moral delinquency by the church, and yet he gave utterance to this noble sentiment: "The world is my country, to do good my religion." In this brief sentence is portrayed the religion of humanity, which is to do good unto all men, regarding all as brothers. This, too, is Spiritualism. But if Paine was an infidel, in that he rejected the dogmatism of the Divine Inspiration of the Scriptures, he was not an atheist, for he nowhere disputes the evidences to be found everywhere in nature, of an overruling Providence. We can point to no man in the whole catalogue of time, and none who so completely bore out in his private life the religion of his heart. He lived for humanity, and would have died as he lived could humanity have been benefited by his taking off.

If we were called upon to state the views of Spiritualists in general upon points of doctrine which are

considered evangelical, we could answer only for a single individual, and that is the one who now addresses you, for unto all is accorded the right of private judgment concerning matters of belief, with none to question authoritatively, and with the priestly order of other systems. Herein Spiritualism differs from all other religions: it contains no element of superstition, deals in no mysteries, makes no unreasonable demands, and holds nothing seen or unseen as too sacred for investigation and solution upon simple and natural grounds. That which is incapable of this it rejects altogether, and, as we think, wisely.

Notwithstanding this liberality and rationality of sentiment and method, there is permitted no license, no departure from those well-understood rules of virtue and morality which are inseparable from well-ordered society. Any asperity upon Spiritualists in this regard is a cruel and unfounded calumny, and has its origin in either ignorance or malice. No form of belief will prevent a gross and sensual nature from following out its natural instincts, nor is it strange that ours has its share of offenders against the decencies of life; but shall the whole body be cast out because a finger is diseased?

The mere concession of the truth of those phenomenal occurrences which are among the primary evidences of Spiritualism, does not make a Spiritualist in any enlarged and comprehensive acceptance. One may concede this and still be as soulless and unresponsive to the sublime truths which aggregate the spiritualistic philosophy as a mummy or an oyster. He may even drink of its crystal waters and yet remain not only ignorant of their divine source but indifferent to their cleansing properties; and he may be vile enough to use his pretended faith as a cover or a mask, but such instances are as rare within our ranks as with other religious and reformatory bodies, and none are so ready to expose the pretentious hypocrites within their own body as Spiritualists themselves.

But whilst what has been said is true in too many individual instances, they are less common than the enemies of our cause would lead the public to suppose, and afford no sort of justification for any distinctive class of Spiritualists. If, indeed, there be such, to arraign others as unfaithful or delinquent regarding the rules which they have arbitrarily established as a gauge of spiritualistic morals and credulity.

This sort of thing is precisely what should be avoided upon all sides, as not only too illiberal and unjust to be tolerated, but, more than all, as of the same piece with that dogmatic assumption which the Christian Church maintains in respect to its many-shaded doctrines, based upon avowed theistic revelations which have no foundation in fact, and which, above all, has served to weaken the religious faith of the world for good. Spiritualistic clairvoyance will prove to be quite as unprofitable with us as the theological hairsplitting has with them, and what is more, there is not the least excuse for it.

Mediumship is a term which, in its relation to spiritual phenomena, has acquired a definite significance. Its place in the framework of the New Dispensation is one which can never be dispensed with, and the whole fabric fall to the ground. Not that Spiritualism itself is new, for it is as old as the beginning of time and will endure unto the end; but, like the electric currents that always played upon the midsummer waters and flung their silvery spears athwart the northern sky in the chill winter night, it waited centuries on centuries for an interpreter and an alphabet, and when at length these were found by the clearer perception of a little child who talked with the angels as they bent above her cot in their nightly visitations, a new light dawned upon the world, which like a pillar of fire leads the open way to sublimer heights in the great hereafter.

God bless our Mediums! They are the oracles of the temple, whose words are inspirations and whose divinely-appointed office should be sacred to all men. Forever silent be the tongue that would revile them, and powerless the hand that would aim a blow at their destruction.

As a religion, Spiritualism is purely eclectic. Vold of dogmatism, and without prejudice, it freely examines into all orders and systems, and tries them in the light of scientific discovery.

Whenever it finds a truth it appropriates it to itself, thus increasing in knowledge day by day, and advancing nearer and nearer toward the Infinite.

Hence Spiritualism is not to-day precisely what it was yesterday, and may not be to-morrow what it is to-day. In this, too, it differs from other religions, which for the most part are left far behind in the world's spiritual advance into the truer light. The age has outgrown them, and they can no more be made to live than a sapless tree can be revived by grafting upon its withered branches the young and tender shoots of living trees. In the work of regeneration the first necessity of the ministering angels of the New Dispensation is to loosen the shackles, and tear asunder the bonds of the crippled and creed-bound votaries of antiquated systems. Many indeed have been long held in moral subjection through the instrumentalities of organized societies, whilst the struggle between what had been inculcated as true, and what was capable of demonstration, was continually going on, without the power of reconciliation.

Not a few are accustomed, from long habit, to lean upon their priest, as a patient leans upon his physician, and take the bitterest and most nauseating prescriptions with closed eyes, and without question. Many of them are rich in this world's goods, and pay liberally for being saved the trouble of thinking, or if they think at all upon things spiritual, it is after the fashion of the dullard, whom Coleridge turned upon with justifiable impatience. They only think they think!

It is useless to attempt to reason with this class of individuals, for they are accustomed to refer all questions to the Bible, and claim for its worst errors infallibility. They even patronize God; at least the God whom they have created after their own image, and pretend to adore in him qualities which are despicable in man.

For such souls there is little hope of immediate regeneration, and if toward them Spiritualism is sometimes aggressive, it is never cruelly and needlessly so, for it deposes the temple of some of its adornments, it replaces them with saintlier images, and if it apply the rod, it is only the touch of the wand which transforms the false idol into the mercurial Father.

Spiritualism is a reformation. It comes with the dawning of a new light. Its Bible is the open book of nature; its mission love unto all men; its endeavor peace among the nations and peoples of every clime; its duty charity to the weak, the lowly, the down-trodden, the misguided.

Is there no room for it in this wide world of ours? Why is it that it is met with scoffing and rebuke? What is its offence? Is it that in the infinitude of things tangible and intangible, from the tiniest atoms that swarm in the regions of space, up to the great family of worlds and centres of worlds that sprinkle the eternal dome with golden light, it perceives the Divine impulse acting by immutable law, and recog-

nizes in all forms and degrees of fibrous and crystalline formation observable upon this planet throughout its millions and millions of years of growth and change and evolution from lower to higher grades, the intelligent manifestations of the spirit, without which there can be neither form, nor order, nor being?

Is it because it traces the same spiritual force in all the multiform creations of animal life from the rudest vertebrate that wallowed in slime and breathed the noxious exhalations of the paleozoic time, upward and onward in all the waiting years, to the era of mind, imperishable in man? Man! in whom is the culmination of all that had come before; whose being is the product of ages; whose destiny is eternally!

If Spiritualism is not true, then is nothing true of human existence beyond the confines of this world, and all creeds and all religions are as barren of hope as are the burning sands of Sahara of leaf and shrub and flower. If it be not true, then are the holiest aspirations of which the soul is capable—its prayers and supplications and longings—a mockery and a delusion; and in place of the coming of the angels to lead the newly-born of the spirit over the silent river to higher and better forms of life, there will remain as the all-in-all, only the wasted skeleton in its forgotten tomb amid the gloom and darkness of eternal night.

But Spiritualism is true; we know it is true; for the glories of the heavens have been laid bare to our mortal vision, and through the celestial gateway myriads of angels are descending to our earth, wherein they had their beginning, even as we, and like us wore out their little day in joys, in sorrows and in hope. They come not as the stranger comes from some far-off shore; but even as friend unto friend, from whom they parted in sorrow and in tears only as yesterday, to go but a little way off. They come in the fulness of their love to those whom they left standing by the shore waving their farewells, as the mysterious bark swept over the misty waters, and they tell us of the world to come, and joys that await a well-spent life here in the form, and so indeed—

"It is Heaven itself that points out an hereafter, And intimates eternity to man."

If there is want of unity among Spiritualists, it is not because there is want of knowledge, or even faith in their beautiful and worshipful philosophy; but faith without knowledge is a state of mind unknown to them. Every step in advance is a proven way. They who say unto others: "Come with us, and believe as we do," will find few associates; but they who invite others to unite with them in good works, seeking earnestly the truth, and believing according to their highest light, will grow in spirituality and in numbers; and their influence will be as the sunshine that sprinkles the thorniest road with flowers, alluring the air with sweet incense, and giving promise of brighter glories in that celestial state which is the inheritance of all good men.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.,
Of Paris, France.

FRANCE.
"Union Spirite Francaise," and "La Magnétique Curative," are two brochures in hand from the pen of the able, philosophical and eloquent Mme. Sophie Rosen-Dufaux. Mme. R.-D. wishes it to be known that she no longer has any connection with the *Revue Spirite*, or its associates; and that letters and papers may be addressed to her, "Au bureau du Journal Le Spiritisme," 39 and 41 Passage Choiseul, Paris.

Few words on magnetism, none that I know of, make the use of this curative agent: so much of a home-affair as Mme. R.-D. in fact, it is designed exclusively to bring the subject into every family. It goes, by clear and simple stages, to show how and where and when magnetism may be advantageously resorted to; not omitting instructions concerning certain states in which a magnetized person may fall, and with proper firmness and judicious management, be benefited thereby. There are not many who have so great a faculty of placing ideas clearly before the mind of the reader as Mme. R.-D. She has for some years been a contributor (as I have frequently stated in the *Banner of Light*) to spiritualistic literature, and her speeches on many public occasions have been published and widely read.

The other work of Mme. R.-D., cited above, is to show that M. Leymarie has not been just to the memory of Allan Kardec; that he has rather favored the Roustaing party. I cannot enter into the details of this matter; in fact, have not had the time nor disposition to consider the subject. Good Spiritualists may, I think, adopt the exceptional views of either Kardec or Roustaing, and yet be united in the great cause that is bringing "light into the world."

La Chaine Magnétique, Paris, for October. I have had occasion to name this monthly as one of the most valuable that reaches me. Mr. Louis Auffering, proprietor of La Chaine, was a pupil of the distinguished teacher of magnetism and voluminous writer, the Baron du Potet; and he is a practical man, knowing of what he so ably advocates, while his mother is a somnambulist or lucide of note. As I have taken the liberty to name this lady I will relate (though very briefly) what I have seen in a circular respecting her powers: A young man occupying an important position in the office of a public functionary, making a little tour into Switzerland, suddenly disappeared. He could be traced to a certain inn, whence he departed with one or two other travelers. His relatives searched for further trace, but in vain. Mme. A. was applied to. She saw and described the men who killed him, with two stabs of a knife, and told where his remains were hidden. They were found, as indicated, and with the two wounds by which he had perished. The issue (for the month of October) of La Chaine has a small wood-cut frontispiece of a gentleman magnetizing a lady. The article accompanying it says an arm or any other portion of the body can be made immovable, and in fact rendered insensible; but the writer (M. Bouton, who has just published a very valuable work, "Magnetisme en huit leçons," price one franc), deprecates, as did Baron du Potet, any cruel experiment, such as burning or wounding the flesh, as the patient will suffer from it subsequently.

Following the above is an important statement in regard to the use of metallic belts and bracelets in cases of hysterics. Experiments were tried at the Hospital Salpêtrière, and though, in some instances, they had little or no effect, in others the patients became so susceptible to their influence that when they felt that a crisis was approaching they ran for their metallic helpers. After an absence of a month and a half the Doctor returned to find his patients cured of all spasms, and in fact comparatively well; the epileptic form of attacks returned no more, vomiting

ceased, and sensibility of taste, smell, feeling (in some cases lost) was restored. The subject of "Metallo-therapie" should be considered by our readers. Certain metals have, I think, with us, been applied with good effect to the stomach, in cases of vomiting, different metals affecting different constitutions.

Fever, which is here considered as an affection of the nerves, and for which ice-cold baths have been freely used in Germany, it is thought should be treated by human magnetism. I have thus treated it, as well as diphtheria, in my own family with perfect success, in one instance devoting nearly an entire night to rubbing my little patient.

The dreadful effects of the use of morphine, quite common in France, is well illustrated in the death of the young Duchess of Chaulnes, the recent arrest of a girl (who afterward shot herself) for stealing a crime committed after the use, from time to time, of two thousand francs' worth of this dread poison.

La Lumiere. The editor of this excellent little journal, and her husband, contribute lengthy and interesting articles to its pages. Nov. 10th and 23rd, not only as mediums, but as narrators of experiences in the wide field of our faith. As these, however, cannot be condensed, I must only give quotations from minor items: "Under the title of 'The Communication Between the Living and the Dead,' there comes to us from Lyons," says the *Lumiere*, "a large paper, which, on the 1st of November, is distributed gratuitously at the gates of the cemetery Pere La Chaise, Montmartre, Montparnasse, and several others. It contains a number of mediumistic communications from spirits."

"We have received from Arellto, Puerto-Rico, a volume entitled 'The Voice of the Apostle John in the Nineteenth Century.' It is by Mr. J. C. Baldwin, of New York. We thank the donor."

Mons. Garanger has a daughter ("Incurable") cured by Mons. Hippolyte. Mr. G. is of course now a convert; and has a double gratitude in finding that his child has become an excellent writing medium."

"The Bishop of Puerto-Rico has refused to Miss Armstrong, a writer on Spiritualism, the privilege of being buried in a Catholic Church; also to all Spiritualists the right of sepulture. These things add largely to the ranks of Spiritualism."

Michael, through the medium "Hab" (of La Lumiere), has here a beautiful and lofty "Invocation," such as can hardly be excelled. It reminds me of some of Mrs. Richmond's.

Revue Spirite, for December. An important announcement heads the list of its many contributions, to wit: The "Federation Spirite" of Belgium proposes that next year, or in 1885, a Universal Congress of the Spiritualists of all nations shall be held in Rome. To this end Mons. Guerin subscribes five thousand francs. Subscriptions are asked from others. The money will be deposited in the Bank of France. Mons. Leymarie will act as agent. His office is that of *Revue Spirite*, 8 Rue des Petits Champs. The fourth article of the five under which this subject is presented, proposes that a prize of 2—shall be given for the best paper to be read on the occasion, which shall clearly and nettement portray Modern Spiritualism. Cannot this be made a grand affair? I hope the wealthy and intelligent of our faith in America, North and South, will take this into serious consideration. May brotherly love unite us in this magnificent scheme.

The recent annual gathering at the rooms of the *Revue Spirite*, commemorative of the dead, must have been very impressive. M. Leymarie opened the séance; then there was a prayer, followed by an address from M. De Warroquier. Mme. Kardec, who last year cheered the assembly by her visible presence, was present in spirit, with more than a hundred others, it was said, who had "passed on," but now joined the embodied throng in their memorial ceremonies. Several poems were read, and able speeches made by others on this occasion, after which a short biographical sketch was given of those who, during the last year, had departed this life, and who were known as workers in our cause. It is something to be thus kindly remembered.

SPAIN.
La Luz del Porvenir, though overflowing with the rich thoughts and graphic portrayal of historic facts, more especially respecting the evils which have followed the train of Catholicism, I cannot abridge, and do justice to the authors of them—Mme. Soler, especially. In the issue of 23d of November she gives several pages to the writings of the Queen of Roumania, who, under the name of Carmen Silva (quite Spanish), has published such sage sayings as merit a frame of gold, and a place on the walls of every boudoir where virtue and chaste intelligence are its chief attractions; though I cannot but feel that she often identifies humanity where the sterner realities of life should be less in abeyance, she evidently penetrates deeply and analyzes succinctly passions and emotions that work for the good or evil of the sexes.

Un Perito Mas, of Zaragoza, and El Iris de Paz, of Huesca, have each lengthy articles of universal interest, such as "The Influence of Religious Forms," "Spiritualism and the Church," and a "Letter to the Bishop of Vich."

SOUTH AMERICA.
Revista Espiritista and Constancia, both of Buenos Ayres, are magazines of much merit. The latter would alone fill the *Banner* with readable matter. It quotes from the *Banner*, at length, its article on "Oculism." This is followed by the "Effects of Ignorance," from the trenchant pen of Mme. Soler; then by "Materialization in Cincinnati," from the *Banner*; also "Materializations in New York." Its minor items embrace "Spiritualism in Holland, Belgium," etc.

ITALY.
The *Annali*, of Turin, quotes also from the *Banner*; Sig. Castiglia treats of Catholicism (saying: "The Bible is not all the truth"); while Mons. Nus continues his "Grand Mysteries."

I have not space for quoting nor even naming the articles of other periodicals in hand—of *Spiritualistische Blätter*; *Etude Psychologique*; *De Rots*; *Licht*; *mehr Licht*; *Etats Unis d'Europe*, etc.

*This beautiful woman, whose engraved portrait is in all the shop windows of picture dealers, was driven to despair by relatives, who tore from her her little children.

A thoughtful writer in the *Commonwealth* says: "Long before the time of Confucius one read on the side of a statue of gold in the Temple of Light: 'In speaking and acting do not think yourself alone because you hear and see no one; the spirits bear testimony to all.'" adding, after quoting a remark of S. B. Brittan, "From internal conviction, the general aspiration of mankind, the revelation of the spirit here as well as beyond, we believe that what we term death is really ransom, and that there neither is nor will be any height to progress. The why and the wherefore of human experience will yet be made plain, and the gain correspond to the ratio of the cost."

Thirteen Years' Dyspepsia
"I suffered with dyspepsia for 13 years," writes John Albright, Esq., of Columbus, Ga. "Samuelson's Nervine cured me," as it

TO BOOK PURCHASERS.

COLBY & RICH, Publishers and Bookellers, Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass. Keep for sale a complete assortment of Spiritualist, Fringe, Reformatory and Miscellaneous Books, at Wholesale and Retail. Terms Cash. Books for Home use, by Express, can be accompanied by bill at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for books, sent by Mail, must be accompanied by cash or the amount of each order. We would remind our patrons that they can remit the fractional part of a dollar in postage stamps—one and ten preferred. Any book published in England or America (not out of print) will be sent by mail or express. Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse or republish statements of opinion which correspondents assume to be authoritative. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing the attention of the article to the editor, and recommending for publication. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MARCH 1, 1884.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth Street (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC H. RICH, Business Manager, Editor, Colby & Rich, Publishers, Boston, Mass. JOHN W. DAY, Assistant Editor.

Business Letters should be addressed to ISAAC H. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTON.

The Burden of Taxation.

At the very lightest, the people are taxed heavily enough, always more than they should be. Why, we ask, are one hundred and twenty to one hundred and sixty millions all the while lying idle in the Treasury, every dollar of which is taken from the pockets of the people, those by whose industry products are secured for consumption and trade? So far as any part of this immense surplus is out from— which is the simple meaning of the word Excess—the price of articles which are of no valuable service, like whiskey, beer and tobacco, it is a perfectly legitimate tax, in the light of necessary revenue; but so far as it is piled on to the cost to the consumer of articles of necessity, comfort and convenience, it is a burden merely, and on that ground it is legitimate for the people to seek to throw it off their shoulders. We all know very well what is the effect of a large, idle surplus in the Treasury: its certain tendency to corrupt legislation, to increase the expense of running the government machinery, and to alienate parties from their plain duty of caring for the interests of the people alone. No such surplus as even one hundred millions is a good and safe thing in the Treasury.

The worst feature about it is, that it is just so much taken from the pockets of the people, which would otherwise be employed in the work of increasing their present industry. Put into the field of productive industry, it would yield only beneficial results to labor. It is, in fact, just that large amount of capital taken from the service of the people. If it were needed in the Treasury to strengthen the public credit, that might be another matter; but it is not, and could be of no such service in any event. It is not the hoard of money that bespeaks a nation in the enjoyment of prosperity; and therefore entitled to universal credit; but the busily employed labor, the healthy state of the general industry, by which is proclaimed a national solvency that is able to command its own terms in the manipulation of its outstanding indebtedness. Upon prospering industry does all rest at last. If labor is employed and contented, we need no further voucher of the welcome fact that all is as it should be. But labor, just at this time, is out of employment to a much larger extent than it should be; and one hundred and thirty-eight millions lie in the Treasury, taken largely from its producing hands.

If it were not for this indefensible meddlingness of legislation with natural laws there would be no such state of affairs as we see now. The current trouble springs from the persistent efforts of certain classes, or perhaps of a certain class, to obtain control of the law-making machinery through the professional politicians, for their own special advantage; which they are all the more able to do with a Treasury full to repletion. Thus the people's own money, obtained by useless and therefore arbitrary taxation, is used against them every time. It is taken from them originally, and when taken is used to make them pay over still more. The tyranny of the process ought to be obvious to one with his eyes but half open. Were this vast sum of idle money released from its present custody and set in motion like an enervating current in the channels of enterprise and industry, none would benefit by it sooner or more largely than the people, who would by the same act become supreme over the politicians in place of being made practically subservient as now.

The thing is, however, to make them see it just as it is, in its actual and true light. As often as the elections come around, the politicians come around, too; profuse in professions of regard and respect for the people; protesting that they alone know what is for the people's good and how to secure it for them; pretending that none can administer the government but themselves, or so well as themselves, because they already know the ins and outs of everything. We shall have another general election this year. Now if the people were only united on this matter of exorbitant taxation, they would have an answer ready for the politicians as soon as they saw their appearance. If they only realized the spoliation to which they are annually subjected by tax laws of various kinds, they would compel the professional politicians to halt before coming into their presence. They would, in fact, have an organization of their own, with a clearly defined purpose in view; and politicians and

parties would be forced to wait on their supreme will and pleasure.

Why can it not be so? Why does Ought continue so long to wait upon Would? This is a humanitarian, a philanthropic question—not one of party politics. If it could only get a hearing for once, party politics would wear a very different aspect. They would then be directed, first and last, to the wants and happiness of the people; and this is practically all that politics ought to be concerned about. Instead of that, they are confessedly more and more a game among politicians, who are able to muster contending armies of followers known by the name of parties. Their regular conflicts are for the possession of the machinery of the government. With this they are able to accomplish what they want. For what the people want they care as little as they can; one might well say they cared nothing, seeing to what enormous amounts they are annually plundered in the guise of necessary taxation. It is not necessary. If it were, all this idle amount would not to-day be lying in the Treasury. It is plain robbery. The people are plucked, and then bidden to submit under conditions made still more difficult and hard in consequence of the extortion already practiced.

Materialization and its Perplexities.

We fully agree with the chairman of the Brooklyn (E. D.) Spiritual Conference wherein he avers that physical mediumship has established in the minds of many thousands of people the grand fact of immortality, besides teaching us the laws of cause and effect. Materialization is, as he says, to-day one of the grandest facts in Spiritualism. There is no question of this; and it is the main reason why the bigots in all countries are continually crying out against it, and why unprincipled persons who may have a moiety of medial power are using it solely for the coining of filthy lucre which they draw from the pockets of the said bigots easily enough by only issuing handbills, headed, "Spiritualism Exposed!" Vide the case of "Elder" Waite in Tremont Temple, several years since, when we so fully exposed; besides "Petticoat" Bishop, who used the names of some of "our first men" with their consent, and some without, and thus drew quite a number of clergymen and others to Music Hall to witness his clever tricks "for the benefit of the Old South Church Fund," receiving a goodly sum, all of which, with the exception of a ridiculously small pittance paid over by him to the committee, he pocketed, and departed for pastures new in England. Then, again, in looking over the list of the impostors whom this paper has exposed many times, may be mentioned the II. Melville Fay and Anna Eva Fay humbugs; besides the "Miss Warren from London," (the Warren Lincoln tribe,) who have visited many places in this country under assumed names, the last change of name being, "Mrs. Mansfield, assisted by three of the best mediums in the world" (Warren Lincoln again).

These humbugs, at least two or more of the daily papers advertise for, and consequently never expose! while at the same time at least one of the Boston dailies publishes sensational articles calling in question legitimate mediums. There is no justice in this course of procedure. All we can do under the circumstances is to advise the public to keep away from the exhibitions of these charlatans altogether, and thus save their shekels for more beneficent uses.

But while we have thus condemned these impostors and cautioned our friends against them for nearly a quarter of a century, still new ones crop out now and then as "exposers," who have been "professed" mediums for a time; and a new set of this class is at present preparing, we understand, to "go on the road" in quest of a harvest to be reaped from the credulous Churchman and the "dedicated" Materialist. We advise all Spiritualists to give these fellows a wide berth wherever they appear, no matter what specious pretence they may assume.

True mediumship can never be permanently damaged by these pretenders, as it is based on natural law, as firmly established as the Rock of Gibraltar. Our spirit-friends are bound to be heard and seen, no matter what occurs to retard the glorious movement that has come to stay!

"Life and Labor in the Spirit-World."

The interesting volume bearing the above title is designed to present to all inquiring minds statements of incidents and facts concerning life in the spirit-world, and of conveying to mortals an intelligent and comprehensive idea of the surroundings, localities and conditions of the immortal life.

The matter contained in the work has been carefully prepared by members of the Spirit-Band of Miss M. T. Shelhamer (the medium of the Banner of Light Free Circle), and is divided into three parts. Part First relates to various organizations in the other life for ameliorating the condition of the people of earth, gives the characteristics of "missionary spirits" and their methods of operation, and portrays in a manner deeply interesting and instructive, the subtle and persistent efforts made by individual spirits to change the whole tenor of the life of mortals from darkness to light, from paths of sorrow and wrong to those of joy and purity, and from conditions of penury and want to those of comparative comfort and happiness. It describes cities of the spirit-world; their inhabitants, their homes and forms of living; temples of art; Children's Lyceums and methods of instruction therein; the "happy hunting-grounds" of the Indians; the sanitariums and the methods of treatment, and the experiences of various classes as they emerge from this life to that of the spirit. The various reforms of earth are shown to have their origin and their great motive powers in the spirit-world, and much is said of the care and protection of mediums, and the development of new ones.

Part Second consists chiefly of stories and poems for children, all more or less descriptive of the life of children in the Summer-Land, the guardianship and care bestowed upon those whose parents yet remain in the mortal, the schools they attend, the employments they engage in, and the general sphere of happiness that environs them.

Part Third gives the experience, in earth and spirit-life, as related by himself, of the English poet, John Critchley Prince, one of the most interesting and impressive narratives the book contains, closing with an account of his spiritual work and a few illustrations of the methods adopted by him in effecting reforms upon earth.

It is impossible in this brief mention to give more than a faint outline of the character of this work, so distinctive from all others in the subjects upon which it treats and the source from whence it emanates. It is one in which all of our readers will be deeply interested, not

only from the fact that its contents come to them through the same channel of communication by which the Message Department of this paper is filled from week to week, but because it gives truths upon matters in which every human being cannot fail to possess a vital interest.

At the special request of one of the spirit-authors of the book, fifty copies have been placed in the hands of Colby & Rich, to be sold by them for the benefit, jointly, of the *Banner of Light* Free List and God's Poor Fund; and in order that those in moderate pecuniary circumstances may not be debarred from obtaining copies, the price has been placed at the very low rate of one dollar a copy, with the addition of ten cents for postage. The book, a handsome 12mo volume of 432 pages, substantially bound in cloth, may be obtained at the store of Colby & Rich, 9 Bosworth street, formerly Montgomery Place, or will be mailed to any address upon receipt of price.

Dark Seances.

Notwithstanding the position assumed by some antagonistic to dark seances, and the absurd attempt to abrogate them, the truth concerning their value, indicated by the genuine spirit-phenomena occurring at them, and which could not possibly be produced under any other conditions, occasionally asserts itself even among those who have spoken against them.

The earliest attempts of spirits in the wonderful phase of their manifestations known as materialization, were made in forming hands and arms so palpable to the human senses that they were known to be independent of and wholly distinct from those of the medium. Alluding to these, Mr. Stainton Moses, in an article upon the objective phenomena of Spiritualism, published in our London contemporary, *Light*, says:

"I have had what seems to me excellent evidence, though given in perfect darkness, of the reality of this phenomenon. I and friends of mine have had the same experience more than once; but one case is sufficient for my purpose. The sitting was held at a private house, and the medium was carefully held by friends of my own on either side. A detached hand came immediately opposite to me as I sat in the middle of one of the sides of a very large dining table, and a voice spoke to me from a spot just opposite to my face. (It is not material to my argument to insist now that no hand or head could have reached that spot by any natural means.) Being requested I loosed my neighbor's hand, and grasped this detached hand before me. It was large, rather coarse, and decidedly powerful, of normal temperature, and rather moist. I grasped it firmly, being allowed to take it into my own hand, so that it could not get away. It pulled me up until I rose from my chair and stood on my feet. It still pulled upwards, and I stood upon the chair on which I had been sitting. Still it raised me, and I stepped on to the table. In that position I stood with my arm extended to its full length above my head, still grasping this hand. Its muscular power was undiminished, and it still pulled me upwards, but I could reach no further, and after a time it gradually melted from my grasp, and I found that my finger-tip just touched the ceiling as I stood on tip-toe."

Stabbed on the Common.

Dr. Fred. L. H. Willis, well known to the readers of this paper as a skillful physician and a good man, after mailing some letters at the Boston Post-office, on Thursday evening, Feb. 21st, started in the direction of Mt. Vernon street to call upon a patient. When he reached the corner of Park and Beacon streets he resolved to postpone his visit until the morning, and instead of going further out of the way, he turned into the Common, intending to walk across it to the corner of Tremont and Boylston streets. He had just descended the steps at the entrance when a rough-looking man, previously noticed by the Doctor, stepped in front of him and asked for money to purchase a night's lodging. Dr. Willis smelled liquor on the man's breath, and for that reason refused the request, saying, "I have nothing for you." Before he had time to take another step, the man before him drew a knife, which he seemed to have had already in his sleeve, and plunged the blade into the Doctor's face. The steel struck on the bridge of the nose and out down into the nasal cavity, making a broad, ugly wound, out of which the blood poured in a stream. The assailant at once disappeared, and Dr. Willis, partially overcome by the suddenness of the attack, sat down upon the stone steps. When he had gathered sufficient strength he walked to Dr. F. A. Smith's office, at No. 42 Bowdoin street, and had the wound stitched up. Though not necessarily dangerous, the wound will disfigure the doctor's face for a long time.

The "Regulators" in Iowa.

As noted in a late issue of this paper, the Allopaths of Iowa are on the move to secure the passage of a law regulating (?) the practice of medicine within the borders of that State; and the friends of freedom in remedial practice are doing what they can to defeat the unjust proposition—as they should!

We have just received a package containing a number of copies of a powerfully expressed "Protest," drawn up against the passage of that infamous measure, curtailing—as such a Doctors' Plot Bill is bound to do, if it becomes a statute—the natural rights and free exercise of private judgment of every citizen of that Commonwealth in regard to the system of medical treatment they shall adopt for the restoration of impaired health. Copies of this Protest will be sent free by us to any address in Iowa. The document should be circulated broadcast for signatures in every city, town and village within its limits. At the earliest possible moment the persons so circulating these petitions for the maintenance of the people's rights against doctors' privileges, should forward them, with such names as they have obtained, to their respective Representatives at the State capital. Remember, friends of medical freedom in Iowa, now is the time to work! It is far easier to prevent the enactment of a doctors' protective law at the outset than to obtain its repeal after it has achieved a place on the statute books of your State!

A correspondent, S. S. Burdick, informs us that at a recent meeting of the Spiritualists and Liberalists in Breedsville, Mich., Miss E. M. Gleason of Geneva, O., gave universal satisfaction, and that her superior abilities as a public speaker should be generally known. The interest of the meeting was greatly augmented by the services of Mrs. Ole Child Denlow, of Garnet City, Ind., an inspirational vocalist of great merit, who has recently had added to her gifts those of speaking, public tests and psychometric reading, being already quite proficient in each.

Mrs. Caroline M. Ellis, wife of Capt. Jas. P. Ellis (formerly of Stockton, Me.), and mother of Mrs. M. C. Bagley, the well-known medium, of this city, passed to the higher life, from San Francisco, Cal., of heart disease, Feb. 18th, 1884.

"Spiritual Record."

The February number of the above is at hand. Its opening articles are: "Testimony of William Crookes, F. R. S.," giving the most marked features of his experience and his deductions therefrom; "Psychology in Art," an interesting description of the spirituality of the paintings of the celebrated artist, Gabriel Max, of Munich, by Mrs. Howitt-Watts. Following these Signor Damiani reports "A Remarkable Séance Nineteen Years Ago," and the narrative of the spiritual manifestations at the house of Rev. Dr. Phelps, Stratford, Ct., many years ago, is continued. An article upon "Direct Writings and Drawings" is illustrated by engravings. Much else of an interesting nature is given, and among the "Editorial Notes" we find the following:

"Scott's 'Bride of Lammermoor,' it is recorded by Lockhart, was given by Sir Walter Scott in a species of trance, and written by his daughter at his dictation. Scott had not the slightest recollection of this process, and carefully examined the work after its completion, and was naturally delighted to find that he had unconsciously produced so interesting a novel. Here is a curious example of a work of high literary merit produced in a condition of trance, and by one we should now call a medium. Dr. Carpenter would call it a case of 'unconscious cerebration.' The name does not much matter. The phenomenon is abnormal, and the spiritual hypothesis is as good as none."

This periodical is worthy of having a large circulation; it is admirably conducted, and Spiritualists should indicate their appreciation of its merits and usefulness to the cause by giving it a strong support. Glasgow, Scotland: Hay Nisbet & Co., 38 Stockwell street. London: E. W. Allen, 4 Ave Marie Lane, E. C.

Prof. Longley's Songs in Cleveland, O.

When Mr. Lees was in this city he procured copies of the spiritual songs of Prof. C. P. Longley, to whom he recently wrote:

"They can now be heard in the homes of our spiritualistic friends, and in our hall nearly every Sunday. They are greatly admired for their sentiment and harmony."

The phenomenon now puzzling the scientific and religious worlds is Miss Hurst, "the strange Georgia girl," to whom we have before alluded. She is described as a young lady of sixteen years, and for the past four has been "a devout Christian and member of the Baptist Church." A committee of five doctors have recently examined her, and certify to the truth of the phenomenon taking place in her presence. It is said she is not a Spiritualist, and disclaims all knowledge of its philosophy. Being still in the Christian ranks, she is kindly cared for, and her every action covered with a mantle of charity. The N. Y. Sun, commenting on one of her "exhibitions," says: "She succeeds best in her performances when everything around her is quiet. She cannot bear unkind treatment on the stage; and her strange powers desert her when the spectators appear to be unfriendly." Spiritualists who "grab" their physical mediums should make a note of this fact, as no doubt Miss H. is a spiritual medium, whether she knows it or not.

More than ten years ago Theodore Parker said through Mrs. J. H. Conant (the trance medium now deceased), that within the above time there would be many mediums developed for the phase known as materialization. And it seems his statement is becoming verified at this time. We learn, for instance, from the *Winsted Press*, Winsted, Conn., of Jan. 24th, that "a materializing medium is being developed in the east village under direction of spirits, by a select company of ladies and gentlemen who meet once a week regularly, follow implicitly the advice of the invisibles, and admit no outsiders. The sittings are held in a room devoted exclusively to this purpose, and the sitters are promised great things. Already flowers have been materialized 'under conditions which preclude the possibility of fraud,' and we understand that faces and forms of deceased human beings are among the marvels yet to come."

Bastian and Taylor are unquestionably genuine mediums, no matter what crowned heads, or any other class of heads, may say to the contrary. The Davenportes were denounced when they first went to Europe; so was D. D. Home; so were Chas. H. Foster and others; but time turned the tables, and they were afterwards fully endorsed by European savants, and then the "exposers" quietly subsided. We have been over this ground for many years. New people have since joined the spiritual ranks, who ask that we go over the whole ground again. We haven't the time nor the inclination to do so. We know materialization and transfiguration are facts, as certain as trance mediumship is, notwithstanding the asseverations of many people to the contrary.

At a meeting of the Women's Suffrage Society in San Francisco, the following resolutions on the demise of WENDELL PHILLIPS were read and adopted:

Resolved, That the Women's Christian Suffrage Society of California have heard with profound sorrow of the death of Wendell Phillips, the courageous, eloquent and consistent advocate of human rights, without distinction of race, color, sex, creed or nationality.

Resolved, That we are convinced that the good deeds of this great man will not end with his death, but will stimulate to renewed activity, courage and perseverance the noble army of reformers who follow in his footsteps; and that his glorious example, like good seed planted in fertile soil, will fructify and increase the workers in behalf of humanity a hundredfold.

Mrs. MILTON RATHBUN was the speaker at the meeting of the American Spiritualist Alliance, Sunday, Feb. 10th. At the close of her address Mr. Joseph Caffray gave illustrations of his mediumship for independent attestation. Sunday, Feb. 17th, was devoted to a relation of experiences by various persons. The Secretary's report of the proceedings on both occasions will be given in our columns next week. Next Sunday, March 2d, Mr. H. J. Newton will deliver an address upon "Philosophy."

The *Cheshire Republican*, Keene, N. H., under date of Feb. 23d, gives a somewhat detailed account of what it is pleased to call "an interesting event" (we should designate it a disgraceful one, if true), that occurred at the Cheshire House, on Wednesday evening, "in which Prof. Cook, the celebrated lecturer, and one of our [their] most highly esteemed ministers were the actors." What is the matter with Bro. Cook? He seems to be getting more irate than ever.

We shall give to our readers next week a report, prepared expressly for these columns, of an inspirational lecture recently delivered in the Metropolitan Temple, San Francisco, by Mrs. E. L. Watson, entitled, "THE KINGDOM OF HEAVEN IS WITHIN YOU; or the Divine Possibilities of the Soul."

Colby & Rich have on sale at the *Banner of Light* Bookstore, copies of Charles E. Miller's "Gallery of Spirit Art," No. 2.

Mrs. Amelia H. Colby's

Series of lectures at Horticultural Hall, this city, closed last Sunday evening with a magnificent address by Spirit Thomas Palma, who gave an account of his entrance into spirit-life to a crowded house of highly interested and attentive listeners. The lecture was so well liked that a unanimous vote of thanks was tendered the medium, Mrs. Colby, and a request made that the discourse be repeated; therefore it was decided by the management, and the people present were so informed, that Mr. Palma would repeat his spirit-life history in the large upper Horticultural Hall, on Wednesday evening, March 6th. The exercises will commence at 7:45; admission, to defray expenses, ten cents.

Married:

Mrs. Maggie J. Folsom—whose name is well and favorably known to the Spiritualists of New England, as having done much and important work in the field of mediumistic labor—was united in marriage in Boston, Mass., on Tuesday, Feb. 19th, with W. S. Butler, Esq., a gentleman prominent among the mercantile fraternity of this city. We desire to add our congratulations to those of hosts of friends, and to express for the newly-wedded pair our best wishes for their future happiness and prosperity.

Mrs. Richmond in Chicago.

Mrs. Cora L. V. Richmond has removed from New York City to her olden field of labor at Chicago, Ill., where she will re-commence her discourses on Sunday next, March 2d. The people there who have so long in the past listened to the ministrations of Mrs. Richmond's guides, will no doubt appreciate the privilege they are to enjoy, better than any others, except, perhaps, those who have been present at her late meetings in New York and Brooklyn.

Les Vies Mystérieuses et Successives de l'Étre Humain et l'Étre Terre, considered analogically from the spiritual, transitional and material point of view, is a French work, treating of life, according to apparent and accepted analogies, and thus discussing the subject of Spiritualism in an illustrative and comparative manner. The volume before us is but the First Part of the work, and is devoted to the subject of spirit, which is discussed in five chapters, every one a profoundly suggestive essay. The topics treated in the first chapter are God, Creation, Natural Religion, and Revelation. The second chapter discusses the Origin of Spirit, the Evolution of Spirit, the Faculties of the Spirit, and the Adoption of New Spirits. The third chapter is a continuation of the same subject in other branches. The fifth and last chapter is devoted to the Marriage of Spirits, Fusion in a Spiritual Order, Spirit-Life, and the Life of the Spirit in Heaven and Hell. We acknowledge receipt of an early copy of the above work from the Library of Psychological Sciences, 5 Rue des Petit-Champs, Paris. The motto of the work is "Intelligence has for its ideal Scientific Truth; Spirit has for its ideal Eternal Truth."

It gives us sincere pleasure to learn, by way of the *Winsted Press*, that the State Medical Society of Connecticut has received a severe "set-back" in its late effort before the Legislature against proprietary medicines, etc.—their "iniquitous move," as Bro. Lucien F. Pinney, of the *Press*, heads his statement, having been adversely reported on! With eminent justice does this gentleman say, in the premises:

"Priestcraft makes bad laws whenever it gets a chance, but the craft of doctors is apparently as bad as any on occasion. The age when craftsmen could dictate how the individual might save his soul is forever past, and so should be the age when other craftsmen may dictate to the individual how he shall save his body. The people of this State should have the right to employ such doctors and take such medicine as they please."

The latest number of *The Medical Tribune*, (Nickles Publishing Company, 45 East 22d street, New York,) is enriched by a "Plea for the Liberal Education of Woman," from the pen of Alexander Wilder, M. D., in which all objections against the equality of the sexes are unanswerably met, and it is claimed that "the Evangel of the Future is equal and exact justice from the innate impulse of Right," and that "the admission of women to the highest culture, and their recognition as peers in every walk of life, will constitute a significant feature in the new civilization."

We have assisted the present winter many sick and destitute people in different parts of the country—whom our spirit-friends have recommended that we should; but still the call for aid in this direction continues, and has nearly exhausted the "God's Poor Fund." While cordially thanking in behalf of the spirit-world those philanthropic individuals who have from time to time aided us in the good work, may we hope that others will emulate their example.

One of our English correspondents, in the course of a private letter, recently remarked: "I am delighted to know the *Banner of Light* is increasing in circulation, and winning the favor of the people. It is 'far and away' the best and liveliest paper belonging to our cause: And I speak after nearly fifteen years' perusal of them all. Long may you, Mr. Editor, be spared to keep it waving."

The Spirit Message Department the present week is more interesting than ever—if that be possible. We advise skeptics who do not believe in the return of spirits, and Christians who believe their dear ones who have passed on still live, but cannot return, to read what the spirits say in regard to mundane and supermundane affairs, as seen from each one's own standpoint.

Do not miss reading, on another page of this paper, Dr. E. D. Babbitt's account of A New Doctors' Scheme which the bigots of Ohio are endeavoring to get through the Legislature in the shape of a "medical law." Look out, Ohio voters, if you would preserve your rights as American citizens! An ounce of prevention is worth a pound of cure.

A Farewell Reception was tendered in Welsgerber Hall, Cleveland, O., Sunday, Feb. 17th, to Mrs. Rich, a lady who has been connected with the Children's Lyceum in that city since 1871, and is about to remove her residence to Texas. A report of the proceedings, furnished by Mr. Thomas Lees, will be given in our columns next week.

At the last annual meeting of the Keene (N. H.) Spiritualist Association, Mr. C. E. Harrington was elected President, Mr. S. F. Weeks, Secretary, and Elbridge Clark, Treasurer. Give the *Banner* an account of your meetings, friends, whenever you feel so disposed.

ALL SORTS OF PARAGRAPHS.

Drifting along the tide of time,
The good will reach that better clime,
Where the slandering, in disgrace,
Will have no home or resting-place.

After all the studying by the scientists of Germany
an eminent professor is forced to decide that even
"the shape of the normal brain has by no means as
yet been determined."

Mayor Cummings, of Bauror, has again vetoed stand-
ard time on the ground that solar time is according to
"one of the inevitable laws of God."—*Ex.*

A butcher's horse in Montreal ran away the other
day, and a large St. Bernard dog, which had been
standing with the vehicle, made a series of determined
efforts to check the flight of the horse. Seizing the
reins with his teeth, he allowed himself to be pulled
along the roadway until the reins slipped out of his
mouth, when he jumped up, and again secured the
reins, repeating the attempt with great vigor. In this
way he checked the speed of the animal, when a con-
stable caught and stopped the runaway, the dog man-
ifesting his gratitude by caresses.

A good way to exercise the arms is to swing them
backward and forward, touching them each time. If
a saw or an ash-splitter be firmly grasped in the hands,
the exercise will be much more beneficial.—*Burlington Free Press.*

A Florida doctor, it is said, found 40,000 parasites in
a cubic inch of sausage.

Fast Day and the election sermon might well go to-
gether. When a solemnity becomes a farce its use-
fulness is over.

A Chinese proverb says: "A man thinks he knows,
but a woman knows better." The Chinese must go—
Old City Derrick.

Rev. Mr. Fulton keeps pitching into the theatre—
Boston Globe. Why don't they kick him out?

The London papers are full of accounts of the fall of
Sineat. Poor Sineat! Did its sin cause the catastrophe?
The "false prophet" was a second edition of
Cortes, who went over the Aztec Territory (Mexi-
co) in 1520—all "for the glory of God"—and an enor-
mous amount of booty! Gordon seems to be playing
the same rôle with "the tribes" in the interest of the
Khedive ostensibly, but really to conquer the country
in the interest of Great Britain.

A savings-bank cashier in Wisconsin has just died
from the bite of a mad cat. Friends of the cat ask for
a suspension of public opinion until the bank's ac-
counts can be investigated.—*San Francisco Post.*

In connection with Mr. Darwin's theory of the im-
portant work accomplished by earth-worms, it is
stated that in the vast region known as Manitoba and
the Northwest Territories there is a total absence of
every kind of earth-worm, yet the soil is amazingly
fertile. The agency which has probably caused the
absence of the worms is the prairie fires which an-
nually sweep over enormous portions of the country,
totally consuming the grass and converting it into a
black ash. This would for months altogether com-
pletely deprive any worms of food and exterminate
them.

AN UNREASONABLE LODGER.—"Please, sir," said
the bell boy to a Texas hotel clerk, "No. 40 says there
are no towels in his room." "Tell him to use one of
the window curtains," he says, too, there isn't any
pillars." "Tell him to put his head under his
head." "And he wants a pitcher of water." "Suffering
Cyrus! but he's the worst kisser I ever struck in my
life. Carry him up to the horse-pail." "He wants to
know if he can have a light?" "Here, confound him! I
give him this lantern, and ask him if he wants the
earth, and if he'll have it fired on only one side or
turned over?"

A French writer estimates that the world contains
103,000 diploma doctors, and not one of them can define
what malaria is.

Oh happy men the happiest yet
Is he that's out of love and debt,
Who owes no kites to womankind,
Who has no duty to perform;
With heart and thought and conscience free,
Where is there man more blest than he?

No, my dear children, the man who goes about set-
ting fires isn't ashamed of his calling. If he were he
would use matches. The incendiary always does his
work with a torch. It must be awfully inconvenient,
but the incendiary is a conservative chap.

The reduction in the rate of letter postage, which it
was estimated would diminish the revenue about five
per cent., appears, from the returns of the first quar-
ter, to be only a fraction over one per cent.

The young men of St. Patrick's Church, Quebec,
have been informed that they must quit keeping com-
pany with young women of a different religious per-
suasion, and the young women also have been ordered
to throw all sweethearts overboard if they do not be-
long to the Roman Catholic Church. Are we back in
the "dark ages," that such an order should be given
with any prospect of its being obeyed? If the young
people of the Church have any spirit in them, they will
throw overboard the Church instead.—*New York Graphic.*

A Northumbrian barber has published the following
card: "Tonsorial artist, physiological hair-dresser,
facial operator, cranial manipulator and capillary
abridger, shaving and hair-cutting with ambidextrous
facility, shampooing on physiological principles."

"There's nothing like leather"—except a piece of
beef that was born and bred on a Vermont hillside
pasture.—*Burlington (Vt.) Free Press.*

An Omaha clergyman objects seriously to Sunday
night courtship, says the *Chicago Telegram*, because
the Sabbath was given for rest. Well, courting a girl
is the most restful occupation any appreciative man
ever engaged in. After putting in his work a whole
evening and up till four o'clock Monday morning, he
does not feel half so tired as after sitting for half an
hour under the dull and prosy sermon of some Ortho-
dox minister.

SURPRISED CONGREGATIONS.—Every now and then
some church congregation is startled by the entrance
of a man in a patterned suit, who, with a great nat-
ural ability, and is a forcible speaker, and he will
doubtless make his mark in this new sphere of activ-
ity.—*Saratoga (N. Y.) Sun.*

The Methodist ministers of Chicago differed almost
to the extent of a downright quarrel in their discus-
sion of the Sunday law question. "If you allow bad
men to trample on the rights of Christians in a civil-
ized community," said the Rev. Mr. Gurney, "then
you are a sneak and a coward." The Rev. Dr. Ed-
wards resented this as a personal remark, and then
the debate became so hot that the chairman reminded
the speakers that their words would not look well in
print.

Our esteemed predecessor, A. S. Penae, has entered
the lecture field, as an exponent and champion of the
doctrines of Mr. Penae, the great naturalist, and he will
doubtless make his mark in this new sphere of activ-
ity.—*Saratoga (N. Y.) Sun.*

The importance of a knowledge of the Spanish lan-
guage, in view of the increasing trade relations be-
tween the United States and Spanish American coun-
tries, has been practically recognized in the city of San
Antonio, Texas.

An English clergyman recently invited a brother
minister from a distance who called upon him to stay
all night with him. The invitation was accepted, and
the clergyman asked that he be taken to the manse, and
while he gave orders to have his conveyance ready in
the morning. As the visitor entered the manse the
clergyman's wife mistook him in the dusk for her hus-
band, and seizing the pulpit Bible, which was on the
lobby table, brought the fun which she was to have
the next day, and she said, "Take that for asking
the ugly wretch to stay all night!"—*Ex.*

Commenting on a remark of Joseph Cook, that the
world is "coming back" to scientific naturalism, the
Cincinnati Commercial asks, "In what age of the
world did scientific naturalism prevail, and what does
he mean by it anyhow?" It is doubtful whether the
meaning of some of Mr. Cook's inconvertible propo-
sitions is entirely clear to himself.

Senior—"Do you know why our college is such a
learned place?" Freshman—"Of course, the fresh-
men always sit in the front row, and the seniors
never talk any way, so it naturally accumu-
lates."—*Harvard Critic.*

The Hearing

Before the Public Health Committee of the
Massachusetts Legislature on Tuesday last,
was a Waterloo defeat for the Medical Law
party. Instead of absenting themselves from
the hearing, as they did last year, they had one
feeble representative of Allopathy, who asked
only for a law to prevent people from using the
title "M. D.," when they were not graduates.

Thus a discussion was authorized, in which
Prof. Toohy, Dr. O. H. Wellington and Prof.
Buchanan demolished the claims of the colleges
to control the profession, in a style which was
deeply interesting to the Committee, and a tri-
umphant vindication of medical freedom.

Dr. Buchanan occupied half an hour, and car-
ried the war into a frigate as it has never be-
fore. He arraigned the colleges for the
violation of their trust in hindering the pro-
gress of science and increasing the mortality of
diseases, and declared that instead of having
any additional power, a fair trial on moral
principles before a Board of Regents would
cause a forfeiture of their charters for viola-
tion of their trust. The Committee were also
warned by physicians present that such legisla-
tion as the colleges desire had already been
pronounced unconstitutional by the courts.

A Fine Work of Art.

In the shape of a life-sized portrait, in oil, of the
late Prof. William Denton, is at present on view at the
Banner of Light Bookstore. It is from the studio of
N. B. Othman, and is a credit to that talented gen-
tleman. This picture was ordered by a number of the
friends of Prof. Denton, residing in Boston and vicin-
ity, and it is their purpose to present it to his widow,
if sufficient funds can be raised by voluntary sub-
scriptions to pay for it, and the frame containing it. Those
near at hand or at a distance who feel to contribute in
aid of this worthy enterprise, any funds—whether in
large or small sums—can send the same to M. T. Dole,
care *Banner of Light*.

Scientific Lecture.

Amelia H. Colby, the celebrated trance lecturer, will
speak at Eberle Hall, Union Square, Somerville, Fri-
day, Feb. 20th, at 7:30 P. M. precisely. Subject—"The
Electric and Magnetic Forces in Nature: How these
Forces can be Utilized so that such Disasters as the
Wreck of the City of Columbus and the Western Floods
can be Avoided." Admission, 25 cents. Reserved
seats, 35 cents.

Vocal and instrumental music by trance medium at
the opening and closing of the lecture. Cars from
Bowdoin and Park Squares and Temple Place pass
the door.

Gov. Robinson has appointed the annual
Fast, Thursday, April 5d.

Spiritualist Meetings in Boston:

Horticultural Hall (corner Tremont and Brom-
field Streets).—The Spiritualist Association of the
Boston Spiritualist Temple will be held every Sunday at
10:30 A. M. R. Holmes, President; W. A. Dunklee,
Treasurer.

Wells Memorial Hall, 987 Washington Street.—The
Shawmut Spiritualist Lyceum meets in this hall, 987 Washington street, every
Sunday at 11 A. M. All friends of the young are invited to visit
us. J. B. Hatch, Conductor.

Fine Hall, Appleton Street.—Children's Progress-
ive Lyceum No. 1, Free instruction in science, metaphysics,
and all the sciences, at 10:30 A. M. All are cordially invited. Benjamin
Weaver, Conductor.

Wells Memorial Hall, 987 Washington Street.—The
Spiritualist Phenomena Association meets every
Sunday afternoon at 2:30 o'clock. Able speakers and
test mediums. All are cordially invited. Seats free.

1031 Washington Street.—Ladies' Aid Society meets
every Friday at 2:30 P. M. Business meeting at 4 P. M.
Sundays at 10:30 A. M. and 7:30 P. M. E. B. Othman,
Conductor. Meetings also Wednesday afternoon at
8 o'clock.

Harmony Hall, 34 Essex Street (last night).—Sun-
day, Feb. 24th, at 7:30 P. M., Thursday, at 8 P. M.,
Friday, at 8 P. M. J. B. Hatch, Conductor.

Working Union of Progressive Spiritualists.—
J. Comodoro Street, Secretary, 275 Columbus Avenue.

Chelsea.—The Spiritualist Association meets every Sunday
in Odd Fellows' Building, Hawthorn street, opposite Bol-
lingham Car Station, at 8 and 7:30 P. M.

Trinity Hall, 111 Broadway Street.—Every Friday
evening, at 8 o'clock, business meeting at 4 P. M. Sun-
day, at 10:30 A. M. and 7:30 P. M. E. B. Othman,
Conductor.

Cambridgeport.—Spiritualist meetings are held every
Sunday evening in Pelham Hall at 7:30 o'clock.

East Somerville.—Spiritualist meetings are held in Had-
ley Hall every Sunday evening at 7:30 o'clock.

BOSTON SPIRITUAL TEMPLE.—This Society was
treated with two able discourses through the medium-
ship of Mrs. Amelia H. Colby on Sunday last. The
morning subject was: "Mediumship as True—Medi-
umship as False." It was ably presented and instruct-
ively applied, and the audience was spellbound to
its close. The speaker said: "Mediumship is a power
to be used for good or evil, and it is the duty of the
medium to be true to the forces, and is one of the first issues
of life. A knowledge regarding it has been dimly per-
ceived, but more recently its laws and operations have
been more clearly understood. Mediumship must ex-
press itself through all the avenues of life. It is sur-
rounded by all the classes of society, and a negative
form of mediumship is more or less influenced by these
surroundings. It is through mediumship that the raps
came thirty-six years ago, and in its present form it is
most wonderful. It has changed so much of the past
that it seems that all things are becoming new."

Regarding what is assumed to be false mediumship
and its methods, the speaker said: "If spirits can
bring flowers and wine, cannot they also bring
masks, rags, or anything they desire? The visitors
are responsible as the medium for the results, for in their desire to detect
fraud they bring the spirits with them who overcome
the medium's control, and produce conditions
which the mediums will never submit to. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under control of spirits
as out of the form. Society is made up of all classes.
Why do the better part of society allow the other class
to come in? Are they any the less responsible for
good spirits are for the wrong of the other
ones? If I find a fault, or think so, I examine myself
and find it there. In those so-called exposures, some
one took the condition with them. Mediumship, true
and elevated, cannot be employed by bad influences
and is a power to be used for good or evil. It is true
themselves. They are as much under

Public Free-Circle Meetings
at the BANNER OF LIGHT OFFICE, HOWARD

Ab M. Bean, Mrs Susan E. Todd, Edward Gaffney, War-

