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Free Thought!

THE "DEBATE" REOPENED.

Herbert Spencer and Frederic Harrison on Religion and Worship-The Views of "D. L." Canvassed-Spirit-Friends not Proper Objects of Worship—The "Absolute Cause" is "The Eternal Goodness"—Religion to give place to Spirituality, or Spontaneous Worship of the All Perfect-The Social Element Perpetual in Human Nature.

To the Editor of the Banner of Light:

I was greatly interested in the article under the head of "A Pretty Debate," in the BANNER of Oct, 4th last, by my friend "D. L." of Washington, as I am in everything from his able and scholarly pen. In it he gives a critical and instructive analysis of the views of two leading thinkers, Mr. Herbert Spencer and Mr. Frederle Harrison, on the Final Religion, or the ultimate object of worship by advanced and cultured humanity, adding his own opinion of what this will be, as differing from both of these writers.

The one (Mr. Spencer) he finds believes that "religion began with the worship of ancestral" spirits"; that its true object is the Absolute Cause, which is "unknowable" except as a. as an external fact, and will become simply a sentiment in the souls of cultivated persons." The other (Mr. Harrison, following Comte,) believes that "religion began with the worship of natural objects, and will cease as the visible worship of the Absolute Cause, but will continue as an external fact and as a form of social communion in the worship of dead human heings, provided they be really extinct." D. T. agrees with both in "predicting the steady decline of the social worship of the Absolute Cause by rites and ceremonies," but differs from them in holding that "the intangible and invisible persons, the first and most natural objects of religion, still remain. They will constitute the objects of the true social worship of the last religion which men can enjoy in common."..." They are our sufficing deities."

This means that, in his opinion, the spirits of our decarnated friends will be the only objects of united or external worship, though he considers that the Absolute Cause may continue to be "an object of increasing trust." "But," he says, "we shall find it ever harder and harder to organize for it an external worship in which we can unite. This worship must take up its sest in the individual soul. It needs and

can tolerate no partners." Not in a controversial spirit, but with a simple desire to arrive at the highest truth, permit me to reopen this "Pretty Debate," and

to suggest a somewhat different view. The word worship (worth ship), though formerly used in the sense of mere honor or respect to worthy human beings, in modern usage is applied only or onleffy to the highest homage held to be due to a supreme and All Perfect Being, or to the highest conception of combined intelligence, excellence and power which the mind can form. To thus supremely reverence and adore our disembodied personal friends, or even the most advanced and exalted of our race of whom we have any knowledge, seems to me not the highest or wisest thing cultured humanity can attain to. On the contrary, since these excarnated friends, and even the worthiest human beings of all the past are still but imperfect and finite intelligences, it is degrading and stultifying to our higher conceptions and aspirations to regard them with supreme homage. Such homage carries with it, almost as a matter of course, a tendency to accept whatever such invisible gods and goddesses may teach or enjoin as infallible truth and unquestionable duty. And this is but a return to the gross superstitions of polythelsm and demon-plory and would plunge us hopelessly into that

angel of the Apocalypse, wise spirits who perceive any tendency to worship or undue reverence, will exclaim, "See thou do it not: worship God." It is only those who have carried into spirit-life the egoistic love of power, of domination, and have not yet attained to the higher graces of humility and self-renunciation which are characteristic of true wisdom—it is only such spirits who desire or will allow themselves to be worshiped, in the sense ordinarily implied by that term. And the giving of undue heed to spirits of this class usually results in such follies or disasters as in the long run furnish a wholesome corrective, often ending in the opposite extreme of a repudiation of all spirit-intercourse as unprofitable, delusive or dangerous.

But doubtless our friend D. L. did not intend the word in its full meaning, but rather in the sense of that respect and esteem with which we regard persons whom we love and confide in. I will quote his words:

"This is a worship that requires no ceremo nies, no incantations, no magical rites, no per-formances of observances that are mysterious only because they are senseless. Our departed loved ones are coming back to us: though invisible, they emerge from their obscurity in garments of light; though intangible, they put on tangible forms; they beckon us upward from the soiling cares of earth; they ask no other adoration than intelligent love. Always seemadoration than intelligent love. Always seemingly absent, but ever present, they are our sufficing deities whom we trust next to the Absolute Cause. The day shall come when these gods and goddesses shall visit every fireside, shall converse with us in the stillness of midnight and the early dawn, and sit at our tables on sacred anniversaries. In that day every family shall have its own nativer to be yet a carry ily shall have its own gateway to heaven, every group of loving friends its communion indisso-luble by death. This worship of superabound-ing love shall be the last religion."

I think I have no lack of appreciation of the joy and beauty and priceless value of this loving communion with invisible friends, much of which I have enjoyed through many years; but I must say that this "intelligent love"-or even "superabounding love"-toward finite human or angelic friends falls far short of my understanding of what is signified by the words religion and worship. It may perhaps be urged that it is all these words ought to mean-all that there is any valid ground in the constitution of things for making them mean. Let us

As to religion, our friend furnishes this broad and original definition: "The endeavor to conform human conduct to the demands of a supersensible personal agency, real or imagined." He is persuaded that every religion that has been, or that shall be, will fall within the scope of this definition. It is indeed very comprehensive, and comports well with the derivative meaning mysterious Energy; "that it [religion] will of the word. Re and ligo signify to bind again, acknowledgment and practice of the duties believed to be naturally owing to God or the gods. But this definition takes into view only one side of what is modernly meant by religionthe duty or requirement side. It does not include trust, or hope, or aspiration, or even love to that "supersensible personal agency," which certainly are very important factors in the better types of religion.

Again, the definition given by D. L. implies that the personal agency referred to makes some "demands," either rightfully or otherwise, regarding human conduct. Is it true that our invisible loving friends, as a general rule. make such demands? I am not aware of it. They often suggest, advise and prompt to what they deem right and desirable, but do not "demand" our conformity, unless they belong to the dictatorial or domineering class, to whom it is not wise to conform. The term religion. therefore, as defined by D. L., seems to have no proper application to communion with our spirit friends.

But behind and beyond all human spirits, our friend D. L., in common with Mr. Spencer, Mr. Harrison, and agnostics in general, recognizes the existence of a Supreme Cause, an Infinite Energy, or Force, from which all things proceed. Mr. Spencer thinks that the final term of religious development will be "to diyest the Supreme Being of all attributes but infinite energy, and leave him for the religious consciousness as simply the Unknowable." Yet D. L. thinks we may and do know something of this Unknowable: "If we cannot say what this Energy is, we can say what it does. It perpetually adds to the sum of existences, while as perpetually extinguishing less than all. It therefore guarantees unceasing continuance to some class of beings, notwithstanding their existence had a beginning." He therefore rightly concludes that the Supreme Cause or Energy may be "an object of increasing trust... We can trust in the bridge that has once carried us over the torrent below; so we may trust in that the fathomies abysses of space and the shoreless ocean of eternity.

But trust, which is only another word for faith or confidence in the Supreme Cause, is an important element of religion in the modern nihilo nihil fit, and better sense of the term. In a lesser degree. It may be exercised toward our human friend thinks that any form of external or sospirit friends, as they prove themselves worthy of it; but in its highest, fullest sense; it can be ally cesse to exist !! Worship must take up

of it; but in its highest, fullest sense; it can be ally nesse, to exist.!! Worship must take up reposed only in that Supreme Energy which is its seal in the individual soul. It needs and the source of all being.

But if we may trust in the Absolute Cause, we may also hope—hope and trust that the Infinite Energy, which is ever working in said through all things, is working for the beat, the lightest characteristics and exempnial. These and worthlest ends in other phase, that it is shown and exempnial. These and worthlest ends in other phase, that it is an exercise are the natural expressions of the light of the law of the law of the natural expressions of the light of the law of the law of the natural expressions of the light of the law o

best definition, and can hardly be separated from trust or faith.

If, then, we may trust and hope in this Infinite Energy which chyirons us, why may we not also exercise love toward it? Surely we may-we must-if we perceive in it or in its doings anything that is worthy of love. It may be said that we cannot love a thing, or a force love can be exercised only toward a being, and one that is worthy of love, True, and Mr. Spencer, with the agnostic school in general, has: labored hard to divest the concention of the Supreme Cause of every attribute but infinite energy or force. This bald conception, as D. L. points out, can be the object of no human emotions other than wonder and dread. But, as we have seen, he finds good reason for advancing. one step beyond this. He finds that there is sufficient ground for trust, which is akin to hope. and not far removed from love. But is this all that the facts of the universe and of being warrant? I think not.

If this Infinite Energy is, the Supreme Cause of all things, as is acknowledged, then it is the primary Source of all human beings or finite existences, which must derive their elements from that Source; and what is derived must first exist in its source. What is man? He is surely a being. How could he have become such, unless the Absolute Source which gave him origin is a Being? Carlyle has aptly said, 'Man is a revealed force." That is, the real man is not the flesh-and-blood body which we see and handle, but a force behind this that reveals itself through the body. It would be more exact to say that man is a combination or bundle of forces, compounded in varying proportions in different individuals by the action of intermediate causes. But these forces are not self-originated. They must proceed in their origin from the one Absolute Energy or Force that underlies and energizes all things. They constitute man a being a personality. Can they, then, in their primal source, constitute anything less than a Being—a Personality, in the largest and highest sense of that term? I see no logical escape from such a conclusion.

In man these forces reveal themselves in Will, Intelligence, Thought, Emotion, Attraction (love), Repulsion (hatred), etc. Through his Will, the central force, he has the power of controlling, modifying, increasing or diminishing, in some degree, the manifestation of all other forces in himself, so as to mold his own character more or less gradually toward an ideal of excellence or perfection which somehow exists within him—at least, in his more cultured and developed stages. Whence came that ideal. and whence the force that impels him to strive toward it-thus securing the progress of humanity here and hereafter? Must they not cease to be a social observance, will disappear or to bind back—the main idea being that of be derived from the one Absolute Source of binding, obligation or duty. Doubtless the an- all things, and thus indicate essential attributes cient significance of religion was the voluntary of that Source—namely, that instead of being merely a blind force, destitute of all qualities or purpose, it is an intelligent Energy, a beneficent Being, working toward improvement, perfection, the highest good, the most abounding joy throughout the universe? This conclusion also looks to me logically unavoidable.

If it is well-founded, then may we properly regard the Absolute Cause as indeed the "Eternal Goodness," and as worthy not alone of "trust," but also of the warmest love and highest adoration. In a true sense this Infinite Being must be the actual Parent of all finite beings, and as such entitled to the confidence. the veneration, the filial affection; and fealty of all his children.

These emotions, with their legitimate expression in acts, constitute religion in its highest and best definition. They are spiritual worship. When arising spontaneously (instead of from a "demand" or a constraining sense of duty,) in the cultured soul, they mean something so far above the original or derivative significance of the word religion, that I feel inclined to lay it aside, and to substitute spirituality in its place. This, signifying the spontaneous upspringing of the highest love, confidence, reverence and fealty of the finite spirit toward its Infinite and All-Perfect Source -instead of the dreary negations, doubts and fears of agnosticism, or even the lesser joys of loving communion with finite spirit-friendswill, I opine, be the final attainment of cultured and spiritualized humanity.

But D. L. says that both Mr. Spencer and Mr. Harrison "are right in affirming that the human mind cannot ascribe to the Absolute Cause thought or emotion as we know these qualities."

I should say that both thought and emotion are modes of activity rather than qualities But, passing that, it seems evident that, while the finite human mind may be able to form no adequate conception of what thought and emotion may be in an Infinite Mind, it cannot logically avoid the conclusion that something corre-Absolute Cause that is self-consistent, through | sponding to thought and emotion, or something which produces these in finite minds, must exist in the Absolute Cause. Bow else could that Cause have imparted the capabilities of thought and emotion to human minds? Ex

> Now, a few words as to social worship. Our cial worship of the Supreme Cause will gradu-

mortals, nor will they permit it. Like the is another important element in religion, in its ism, too, when appropriately employed and rationally explained, is a natural and useful means of impressing and instructing the ignorant and unspiritual; and therefore may prop erly continue to be made use of so long as there are ignorant and unspiritual persons to be enlightened. In fact, the whole physical universe, and all the objects in it, are doubtless symbols of spiritual truths. Of course, all notions that particular rites or ceremonies "have value as a charm or delight to the object worshiped," and serve to placate an offended delty, will pass away as childish ideas; but the fact will remain that sincere worship of the Absolute Perfection tends to elevate and improve the worshiper.

But there is a social element in human na ture that demands its appropriate gratification by at least occasional united participation with others in the expression of common emotions. I see no reason for thinking that this social element will die out of the race with increasing intelligence and spiritual culture. It may become more select in its partnerships, the refined choosing to withdraw from close association in reverential exercises with the coarse and uncultured—as appears to be the case in the higher realms of being, where they are represented as associating in graduated "spheres," in accordance with spiritual sympathies. But then, as humanity on earth advances, there will be larger numbers of the cultured and spiritualized to associate with.

There may be individuals in whom the social element is so far lacking that they are conscious of no want in this direction, and hence imagine that all humanity will eventually become isolated and unsocial like themselves. Profound and original thinkers are apt to be of this class. But this seclusive, cynical, egoistic tendency is evidently a defect, which will be outgrown as a more rounded culture and a true spirituality are reached. Man is inherently a social, as well as an individual being, and for aught that appears will remain such to all eternity, requiring for his fullest life alternate seasons of seclusion and of society. And while true spiritual worship of the Infinite Perfection must take up its seat in the individual soul," it must also ever seek and delight in congenial fully scrutinize one of the forms, and can say partners of its joys, whose numbers will perpetually increase (in the after-life, if not in this,) and whose intimacy will grow forever closer and closer as they near the Absolute Source. So it appears to A. E. N. Vineland, N. J.

Spiritual Phenomena.

A Seance with Mrs. Hatch.

an act of justice to a deserving medium to lay BANNEB.

I observed among the company assembled Mr. McArthur of New York, Mr. E. W. Smith, the well-known organ manufacturer, Mr. E. A. Brackett, the sculptor, Mr. Colby of Merrimac, Dr. H. G. Petersen of Boston, Elisha Morse, Esq., of Minneapolis, Minn., and several other gentlemen of note, together with a number of learned, had been invited by Mrs. Hatch's spirit-control to be present at this seance. which the spirit guides intended as complimentary to a veteran worker in the cause of Spiritualism; one who has always stood foremost as a champion of spirit-mediumship, shielding the weak and hesitating, beating back with brain and purse the arrows of disbelief, he faded away. As soon as the Doctor had left, ignorance and hatred that have been aimed at

the cause nearest his heart. There were sixteen persons present, and on gentleman who conducted the séance, in the following brief and well-chosen words: "My friends, we are assembled here this evening by the request of the spirit-guides of Mrs. Hatch, who expected to be able to welcome here a loved and esteemed friend of ourselves as well as of the spirit-world; one who has borne the brunt of the battle in the heat of the day; one who has truthfully and earnestly given the best years of his life to the soul-elevating cause of spiritual philosophy; one who is now ripening for the harvest. His spiritual sheaf of golden grain is already heavily laden with the richest soul-food, and in a few short years, at most, will be garnered into God's immortal kingdom. where, laying down the many crosses he has so faithfully borne, he will take up the crown of his reward, on which we believe will be indone, thou good and faithful servant.' I regret to learn, however, at this late hour, that he is prevented by sickness from being present, giving, I doubt not, as much sorrow to his spirit friends as it causes sorrow to us here." These brief remarks were received with much

favor, and the manager had no sooner taken a seat when the curtain opened and the controlling spirit of the medium, known as "Mischief," stepped into the room and warmly welcomed the company. Upon retiring, a bright spirit form appeared and was recognized by Mr. Smith as that of his wife, and a pleasing and affectionate interview took place; after which a number of other forms appeared, among them the lively spirit, "Gipsy," who is ever ready to greet her friend, Mr. Wm. Colby, he being equally ready to greet her. Some of the spirite after conversing with friends, introduced them into place their hands upon the entranced medium.

After a few minutes' delay a voice in the cabinet was heard to say: "We desire that every one here should come and view what the spirits have produced as a testimony of their love and ceteem for the BANNER OF LIGHT and its managers." As this was said the curtain was drawn fully open by a spirit, who took her station outside of the cabinet, disclosing to our astonished eyes a model of a building that appeared to be standing in the midst of green fields with sparkling water beside it. Over it was a bright blue sky, with what resembled white summer clouds moving slowly athwart it. The building was a marvel of beauty; it glistened like a jewel in the sunlight. The materials of which it appeared to be created were as semi-lucid as alabaster. It had beautiful columns, with glistening capitals, upholding a beautiful dome. Over all was the legend-Spirit Home of Fannie A. Conant, the Banner of Light Medium." The letters appeared to me to be about four inches high, composed of glistening gems, showing the colors of an ever-changing prism. Two white-robed figures stood on the right and left of the building, bowing their heads and swaying their arms. On the left was seen the entranced form of the medium, sitting in a chair, resembling a marble statue, apparently without life or motion. The beautiful scene was in sight full ten minutes. long enough to afford each an opportunity of viewing it. All this time a bright spirit was holding the curtain open, and two other forms, apparently a male and female, stood bowing and moving their arms. One of these forms claimed to be Mrs. Conant, but I did not catch the name of the other. These figures were illuminated, and their garments shone with a brightness strange to behold. The whole scene slowly faded from view and the curtain was as slowly dropped, shutting from our sight what I have no hesitation in calling one of the finest illustrations of spirit-power ever given to mortals. Before it fully faded away Mr. McArthur and several others, myself included. were taken into the cabinet, where the three full-sized spirit-forms shook hands with us, and we plainly saw the entranced medium sitting in the corner. I took particular pains to carethat there could be no mistake in the thin, thoughtful face before me, giving the name of Fannie A. Conant; she expressed regret that her dear friend was absent.

After these spirit-forms left I was called to the cabinet, when the curtain opened, and there stood the two forms I fully believe are my spirit daughters, called in spirit-world "Sweet Brier" and "Daisy Bell," who have of late frequently appeared to myself and wife. They stood with arms lovingly entwined about each other's neck, and turning their bright faces toward me, exclaimed, "Dear, dear papa, we love On Friday evening, Nov. 7th, I was present you with our whole being!" I patted their at a seance given by Mrs. Eva C. Hatch at her | cheeks, and they kissed me repeatedly. My wife rooms, No. 281 Shawmut Avenue, and, on ac- also came to the cabinet, and was warmly and count of the marvels exhibited, I deem it but lovingly received. While my wife and myself were talking with these, our spirit-children. 1 some account of them before the readers of the asked them if their grandfather was near, when both smiled, and withdrawing their arms from each other, the form of my honored father stepped between them; they each placed an arm about him. My father's face was as perfect as when he was in this life. He placed his hands on the children's heads, and said in a joyful tone, 'My boy, these are my jewels!" Several of the company were witnesses of this beautiful matelady mediums - all of whom, I afterward | rialization, which displayed the three figures at the same time.

Shortly after these had retired, the well-remembered Dr. J. R. Newton appeared, and greeted the company with his usual cordiality. He shook hands with nearly all present, and said to me, "I regret"—the remainder of his remarks were cut short by lack of strength, and a peculiar laugh was heard behind the curtain. and I at once recognized the face and form of the once famous scenic artist, Paul Barnes, at coming to order they were addressed by the the aperture, and he laughingly said, "Good evening, all!" This Paul Barnes will be remembered by our old-time friends as the artist who sketched the scenes and painted the celebrated "Seven Mile Mirror," famous thirty years ago as a truthful representation of beautiful scenes on the St. Lawrence River, A warm friendship existed between Paul Barnes and myself. His features were perfectly natural.

When Paul retired, the company was requested to sing, and in a few moments a call was made to reduce the lights. This having been done, there emerged from the cabinet a female figure, beautifully robed in shining garments. It was a spirit known as the "Star of Hope." On her brow was a shining star, and another upon her breast. By her side was a cross brilliantly illuminated. The spirit took the cross in her hand and walked around the scribed in letters of ever-shining light, 'Well room, holding it over the heads of the company, and then, kneeling upon the floor, with the cross elevated above her bowed head, a clear, musical voice was heard within the cabinet. chanting a hymn, which continued until the form rose to its feet. All present were hushed with a spirit of reverence and aws. The apparition chanting the hymn could then be seen standing between the raised curtains. As the spirit rose to her feet, a lady commenced in a low, sweet voice to sing the beautiful hymn, "Sweet Hour of Prayer." The Star of Hope glided back to the cabinet and slowly dematerialized, the glittering emblem of the Christian faith being the last to disappear. While this was taking place the same enchanting voice was heard within the cabinet joining with the company in singing the hymn. This whole scene was beautiful and reverential, far be yond my power to describe. It touched the hearts of all.

After a short delay, and after the room was

still further darkened, three illuminated forms appeared, a female and what I took to be two male forms, all shining with great brilliancy. The female form boldly entered the room and walked around so that each could see the beautiful effect of the illumination. While she was doing this, the two male figures stood waving their hands and bowing to the company. When the female form had made the circuit of the room, she again approached the two other figures, who at this moment were standing outside the doorway of the cabinet, when one handed her what appeared to be a stick, and she then again commenced walking around the room, waving a flag of the stars and stripes. which had been materialized for the occasion by her two companions. The stars and stripes could be distinctly seen shining in the darkness. When she had passed around the room, waving the flag over our heads, she approached me, evidently to permit the flag to be taken between my fingers. The material resembled a silk fabric. The spirits then entered the cabinet door, and the flag dematerialized, leaving a stick, which was placed in the hands of one of the company. It proved to be one, a friend of mine had procured to take to his home and had left in the hall. The flag was about a yard long and of proportionate width.

While the "Star of Hope" was present, she spoke of the occasion as having been selected by the spirits to welcome the "absent friend." She also stated that the day was the anniversary of her entrance into spirit-life more than half a century ago.

After these illuminated forms-who I have been informed were Hindus-had retired, the room having been partially lighted up, a tall and elegantly-clad form appeared, claiming to be the "Empress Josephine." Around her shoulders hung a dark mantle, which sparkled with golden bees, emblems of the Emperor. A long train of brilliant material trailed upon the carpet as she majestically passed around the room. On her brow was a glittering crown, which she seemed desirous of having all notice. Her arms were bare, and around her neck was a sparkling necklace, which, falling low upon her breast, sustained a cross composed of what appeared to be jewels. Some one addressed her as "the Empress," when she quickly turned to him and extended her hand. As she passed near me she also extended her hand. Thus ended a most wonderful séance.

HIBAM E. FELCH. 16 Brattle Square, Boston, Nov. 12th, 1884.

Spirit-Identity.

Mrs. Hamilton of Lewiston, Me., called at this ofce on Wednesday, Dec. 3d, and related the following experience met with by her at a scance with Mrs. Whitney, held the afternoon of the day previous, at the residence of Dr. Wellington, 23 Concord street Boston. The sitting was conducted in the light; the medium was seated before the company with a curtain so disposed about her that her form and face were in plain view of all during the séance, her hands filled with flour, being kept under the curtain and out of sight.

While so circumstanced numerous spirit-hands, our informant states, were made visible and tangible, also, to the sitters; these hands were illuminated, and varied in size from that of the full-grown male or female to the tiniest among baby-fingers, and were regarded by the company present as conclusive evidence of the capability of spirits to work through the organism of Mrs. Whitney-these hands appearing, in every instance, either at an altitude impossible of her reaching up to without rising (which she could not have done without being instantly seen) or coming from directions the very opposite of what might be expected from her own hands, if used. The space behind the medium, and partially darkened by the curtain, seemed the laboratory in which the unseen forces wrought—as not only the hands seen had their source therein, but bells and instruments, placed behind the medium, were intelligently and vigorously manipulated, to the satisfaction of those present. The handkerchiefs of the company were taken from their several owners, tied in knots (in some instances in a unique fashion), and returned, by direction of the raps, to their proper owners without a single mistake.

The above-mentioned phenomena constituted but a portion of what occurred during this seance—all that were witnessed being endorsed as genuine by the people in attendance. The crowning feature of the afternoon, however, as far as Mrs. Hamilton was con-cerned, was a test she received of the continued individualized identity of her late husband, D. Howland Hamilton, who was well known to the Spiritualists of New England and elsewhere as a bold speaker, also as author of "Rough-Shod Rhymes." in which productions he sought to convey spiritual truths to the people in poetic fashion. Mrs. Hamilton stated that her husband had traveled some thirty years lecturing on phrenology and other themes, illustrating his remarks with the use of the magic lantern—gaining thereby for himself the title of "Shouman." Wherever in his journeyings an opportunity presented itself to introduce the subject of Spiritualism among the people he always embraced it. After the various manifestations spoken of above had occurred, the medium was suddenly afflicted with a severe cough, which, however, turned out to be a signal displayed for recognition by a spirit controlling her, for on Mrs. Whitney's arising and approaching Mrs. Hamilton, something in her manner recalled the fact to Mrs. H. that her mother dled of consumption; as soon as she recognized the spirit the coughing ceased; Mrs. Whitney then returned to her seat, and reenveloped herself in the curtain, as before described. At this juncture, a hand appeared high up above, and behind the medium, holding a folded paper, which it shook rapidly in the direction of Mrs. Hamilton, and finally cast as far as possible toward her. When the paper was read it proved to contain the following:

"Dear Wife—I am still at work, and this is my first effort. I still live, and you may say in the show business. You know I always took to it, and am now illustrating the philosophy of life. D. H. HAMILTON. Mrs. Hamilton informed us that she was of a skep-

tical turn of mind regarding the phenomena-indeed felt sometimes as if she were too skeptical-but that she was convinced in this instance of the honesty of the medium, and much gratified with the proof of her husband's presence and interest in the work to the prosecution of which his life on earth had been so assiduously devoted.

Mrs. Isabella Beecher Hooker, who was present at the seance just described, and who accompanied Mrs. Hamilton to our office, freely endorses the statements of Mrs. H., and considers the phenomena there witnessed, and the communication just cited, as remarkable demonstrations of the power of the invisibles both on the physical and mental plane of action.

Attention is directed to the Prospectus of the Banner of Light, which may be found printed in another column of this paper. The Banner is the oldest paper in the world devoted to the Spiritual Philosophy. The freshness of religious thought and ideas with which its columns are filled/together with its chaste scientific and literary departments, are features that have long marked its columns and rendered it a favorite with all believers in progress and freedom in religion. Surely, no intelligent Spiritualist can well afford to do without the Banner of Light Moravalle (O) Experiment.

Catarra Carra

Catarra Conveding a number of evidence that the dead live to give Dr. C. T. Bullum a years from that loathsome discuss. Catarra, after trying every known remedy without success, at last found a prescription which completely at last found and the prescription which completely at last found and the prescription which completely at last found and the prescription of forming the acquaintaines of Mrs. 8, B. Craddock of gramped anyelope to Dr. J. A. Lawrence, 190. Of Copport, allow the prescription of the most series I give me. While indeed the influence of white Feather, she saw and detries in the control of the prescription of the control of th Party bes all for the collections

Banner Correspondence.

New Hampshire.

KEENE .- "Cheshire" writes: "The meetings were continued Sunday, Dec. 14th, in Liberty Hall, with Mr. J. Frank Baxter as the speaker. A large audience convened in the afternoon to listen to a discourse upon the theme 'Spiritualism's Great Message to the World,'a discourse pronounced by many capable of sound judgment as one of more than ordinary merit and moment. At 6:30 in the evening every seat in the comy hall was taken, and when the exercises began, and during the same to the end, many stood. The lec ture of the evening was upon a subject taken, unexpectedly, from the lips of one present the Sunday prerious, viz., 'What I Want to Know is, Supposing Mod ern Spiritualism is True, What it Amounts to Any way? A most trenchant lecture was the result, and one decidedly well calculated to meet the wants of public listeners, be they investigators or opponents. Mr. Baxter's tests were numerous, and very accepta ble. It is considered well to write up and publish the latter, so interesting and convincing many of them were, and at some near day such an article may be

prepared by the President of the Spiritualist Society. Mr. Baxter's readings and vocalizations have been an attractive feature, and to gratify the public with recitations and song not appropriate in connection with his lectures and descriptions, as well as to assist the Society, on Tuesday evening, Dec. 9th, he gratuitously tendered an informal entertainment. Considering the several attractions elsewhere, and the price of admission, a good audience, in every respect, was the result.

A glorious good impetus has been given our cause by Mr. Baxter's bearing, reasoning and mediumistic demonstrations in this city. It is to be hoped that such a man and power shall be constantly employed. at any needful cost, for his course is such as to usually more than pay the way. Make meetings free, supported by subscriptions and collections, and above all, offer the best talent and thought, and the most gifted, intellectually or mediumistically-and, better, both-and any place is assured of success. Try it any desiring to venture.

'The Ladies' Spiritualist Social Union' met Friday at Mrs. Elbridge Clarke's. By this Union, on Wednesday evening, Dec. 17th, was inaugurated a series of Sociables, at which dancing, under important restrictions, affords the chief exercise.

At the opening of the new year will come the annual meeting of the Keene Spiritualists' Association, and already are minds busy in preparation for action which may continue the Association with as efficient a Board of Officers as now serve.

The State Convention has been invited to meet som time hence in this city, and we believe the invitation has been accepted, and the date fixed. At opportune time full announcement will be made.

It strikes us that the times are ripe for rich results everywhere just now in Spiritualism, and that all that is needed is unitary effort on the part of Spiritualists. and a determination to once again put the hands unflinchingly upon the plow. The soil is now in good condition, the furrows would be deep, and the general overturning would assure a rich reward from the seeds willing hands would abundantly sow."

New York.

SARATOGA SPRINGS .- Under date of the 16th, Arion" writes: "The audience in the Court of Appeals Room on the evening of the 13th manifested the most intense interest in the names and descriptions given by Dr. Mills, as follows:

given by Dr. Mills; as follows:

Charles Dee and brother, standing near Charles Gridley, and recognized by him. Sarah Baidwin and her brother, Abraham Morrison. B. Montague of Troy, who had papers in a tin box. J. B. Wilson of Albany, and T. B. Van Valkenburgh. Morris Gilbert and wife, son Charley and daughter Mary. Five Indians. Five ladies were described standing in a row, all named Mary—Mary Bennett, Mary Graham, Cohoes, Mary Bedortha, Mary Marshall and Mary Dawson. Charley Burlingame. Libble Allen, who said, 'My nearest friends are not here this eventug.' Lucy Andrews. Martha, a sister of Mrs. Piper. Bonismin Dyer. Al. Weed. Daniel Bmith was described standing near Gen. Bullard with a bundle of bardware. The General knew a hardware dealer by that name, but did not know whether he was living or not. Dr. Mills remarked that spirits generally appear to him as moving or quivering except such as may have died from suffocation, when they appear as members of the audience. Two of this latter class were correctly named and minutely described. One was Henry Lawrence, of the Excelsior Spring, who was drowned at Lake George, and the other was A. E. Stowe, a guest at the Irving House, who was suffocated by gas.''

TROY.—Dr. W. H. Vosburgh writes: "About three

TROY.—Dr. W. H. Vosburgh writes: "About three years ago I was called to Pawlet, Vt., to treat the sick. While there I formed the acquaintance of a family by the name of Dillingham, consisting of the father, three sons, and a young lady housekeeper. The oldest son, Paul, twenty-three or twenty-five years of age. was an outspoken Spiritualist. Through his personal energies he succeeded in opening public meetings on employing some of the hea bus ecolesono far speakers on the subject. About fourteen months since he was taken ill, and passed to higher scenes. Last winter E. W. Emerson filled an engagement here before our Society. One evening, when giving tests and delineations before a large audience, he said, 'Now a very active, smart-appearing young man enters here, dressed in black, and he appears to be searching through this assemblage, to see if he recognizes any one. He now approaches you, Mr. Vosburgh, puts his hand on your shoulder, and says, "I am glad to meet you, Mr. Vosburgh; my name is Paul Dillingham, of 'Yes, sir,' I said, 'I know you.' Through Mr. Emerson he then stated that his father was very unreconciled and unhappy over his denarture: 'I want you.' he said. 'Mr. Vosburgh, to write my father, and tell him of my coming to you, and say to him that I am with him still, and will aid him to go right on with his business, for everything will come out right. Tell him he must become reconciled, and go on, then I shall feel better.' I performed the duty, and wrote the father as requested. Mr. Emerson never was in Pawlet, did not know the circumstances, or the parties herein named."

COMMUNITY.-Upon a renewal of subscription a correspondent writes: "The BANNER is a great treas. ure to me, for the reason that it has so many spiritcommunications to teach mortals about the great hereafter. My soul is full of thankfulness for the privi-lege of reading them. I wish I could attend one of your Public Free Circles. It seems as if the very atmosphere must be so pure that it will help those sit ting in it to take a new start in the spiritual life."

Massachusetts.

SPRINGFIELD.-Joseph Legein describes several scances held by him with Dr. C. T. Buffum of Boston, the two being entire strangers to each other. "I was barely seated," he says, " when Dr. Buffum was con-trolled by my mother, who called me by name, described her sickness and death, and repeated her last desires and words, then gave me the names of my two brothers and another spirit-friend who was very dear to me. A few days later I received other proofs of my mother's presence. The medium was controlled by his Indian guide, Red Jacket, gave the names of spirits, personated death-scenes, all of which were recognized by myself and friends. Others received as satisfactory tests as myself. Then came my mother, two brothers, a spirit-friend, Maria, an old man who was employed by my father when I was a boy, who afterwards lost his sight by accident and was taken care of by my parents in Belgium, giving his name, Frank Stroobant: a little boy gaye his name, Johnnie Holland, whom, I quickly recognized from a description given of his deformity; also his brother Jamie; then pame my Indian guide, giving a good test by showing the medium a peculiar mark on his face.

A friend of mine had a private sitting with the Doc-

tor, the first she had ever had with any medium, and received tests from a sister who passed away in Europe. A She described the place where she died, gave the names of the persons who took her last words, with promise to communicate them to her family. which was never done; described a ring given to

friend, also a picture, the only one in the family.
I advise all who are in search of truth and positive

The the landence of White February and the College of the College

scribed people and events of which she had no knowledge whatever. She has been remarkably successful in finding lost articles, and bodies of persons drowned. In two instances at Laconia she saw and described the bodies of boys that were drowned, after all hope had been given up of finding them, giving their exact locality and position. Her directions were followed and the bodies recovered. She is a worthy woman. and fully deserving of patronage. Her works speak for her. I wish Mrs. Craddock and all good mediums success."

PRINCETON .- E. H. Heywood writes : "Recently I had the pleasure of attending one of Mrs. M. E. Williams's materializing scances at 232 West 46th street. New York. Several forms appeared, spoke and were recognized. One gave the name of Laura Kendrick. Two or three came out of the cabinet, walked about

the circle, and addressed friends or relatives present. Mrs. Williams seems to be an honest woman; Mrs. Olivia F. Shepard, her assistant, who has charge of all matters outside of the cabinet, is well known among re-formers, as an intelligent, sincere and devoted worker, who would have nothing to do with what she thought to be untrue. Mrs. Shepard says that, unquestionably, everything done there is in utter good faith, and that the fraud-theory of accounting for the manifestations is preposterous. Mr. J. F. Jeaneret, a gentleman of intelligence and character, who has known Mrs. Williams for years, and been personally conversant with her growth in materializing power, bears witness to her integrity."

Washington Territory.

ORONDO .-- John Brown Smith writes: "Though silent the past summer, I have not forgotten Spiritualism. I daily feel or see the presence of the angels about me; and the lessons of nature on every hand betoken development from the standpoint of individuality without unjust restraint. On the 12th of July I made claim to one hundred and sixty acres, and now propose to donate twenty acres (when I have secured a title for it from the Government) to a Camp-Meeting Association in perpetuity as a camp ground where Spiritualism, Liberalism and the laws of nature may be expounded to the people at all times. The pro-posed Camp-Meeting-Ground is situated on the East bank of the Columbia River, about twelve miles above the Wenatchie, and two miles below the mouth of the Entiat River, and is partly covered with a growth of wood. There is a great bend in the river at this point, on account of room being required for five islands and as many channels. The banks of the river furnish several fine places for an auditorium. The location is enchanting. Looking down we see the foaming waters of the Columbia and hear their incessant roar as they rush over the rapids at this point; casting the eye up we behold the rising bluffs of the Columbia, which terminate in Badger Mountain on the East and the snow-capped Cascades on the West, while the scene is made perfect by the intervening sky of blue which ties the Gordian knot of love, binding the heav-

ens and earth in one bond of spirituality. Orondo possesses two steamboat landings—one be low and the other above the rapids, and is near the great canon that leads directly to Badger and Okanagan from the river. It is named by myself (the first settler in the township,) after the ancient spirit 'Orondo,' and is destined to be one of the future commercial emporiums of the Big Bend country. It possesses two good water powers, plenty of building stone, and a fine valley for fruits, and hill lands for grazing for cattle, horses and sheep. There is not as beautiful a location within fifty miles. It is a fit and central site for the future State of Washington to have for a spiritual camp ground. Let us have the first camp-meeting here the coming summer. Though it may be small, it will enable Spiritualists and mediums to get acquainted, and take measures for establishing a camp-meeting each summer in the Territory. Let me hear from all who are interested in the proposed Orondo Camp-Meeting, and I will reply to all who enclose stamps (they are scarce this way). Address me at Orondo via Badger, Douglas County, Washington Territory."

Minnesota.

BENSON.—A homeopathic physician, Dr. C. G. writes: "A friend of mine handed me a copy of the BANNER OF LIGHT containing remarks upon the effects of vaccination, and I am in wonder that there should exist a law compelling people to be vaccinated. A letter from Dussel the other day says a case of supposed smallpox was three miles from that place in the country. Though many thought it was a case of measles, everybody had to be vaccinated, to the great delight of the Allopath M. Ds., who had but little practice just then.

Some two years ago Ivaccinated a family, by their carnest request. One of them, a young lady of splen-did health, suffered greatly. Her arm was indeed sore to the perfect sat the family. The virus was sent me by Allopath M.Ds. who are establishing a vaccine farm for procuring pure vaccine The sore on the young lady's arm was as large as a silver dollar. As it began to heal an abscess formed on the lungs, and grew more serious as the arm healed There were no signs of consumption in the young lady before she was vaccinated. To day she is in her grave Who among the best of doctors can detect diseases in cattle? For this reason, I have no doubt that hundreds of deaths are caused by what is thought pure but which really is poisonous virus.

Many of my patients are among the Catholics, and in the worst cases the priest is called first, and often when death seems almost ready to part the thread o life, I must wait and let him anoint the patient. After the priest has gone through with his ceremonies, find the patient improved and seemingly getting bet ter. I once asked a priest how it was he could do them so much good. He said: 'It gives the soul rest from worry, and they are naturally made better by a tranquil mind.' Now vaccination proves effective just so far as it rests the mind and drives away the fear. But how much good would the vaccine do if the patient knew that disease was creeping through the blood-yes sels from diseased virus? Let all be vaccinated who want to, but why compel others to be and endanger their lives? Better vaccinate the mind, and let the arm go."

Ohio.

CINCINNATI.—In answer to the question, "What good is there in Spiritualism?" a correspondent sends us an account of a seance at which a person addicted to intemperate habits was present, and to whom his father came from spirit-life, and besought him to re form, and by so doing assist him [the father] to arise from the darkness and misery to which 'similar habits had consigned him in that existence. He mentioned various incidents in the young man's life, showing that he was cognizant of his every act, and that those acts served to augment his sufferings. "The distressed father asked all in the circle to say a prayer for him then he told his son to take hold of some one's hand and there promise him not to drink any more, and be good to his family, which the young man promised to do most earnestly. The spirit-father then asked all in the circle not to forsake his son on account of his drinking, for the angel-world will bless those who do good to his son; to take him into their company, and give him good advice (a member of the circle having remarked that he did not like to sit in a circle where there was a drinking influence, or one who spent his time in the saloons). The above, and much more that cannot now be recalled, occupied fully half an hour The young man broke down completely, and nearly every member of the circle was in tears at the father's merciful entreaties."

Verification of a Spirit-Message.

ALDEN J. SPOONER: ALDEN J. SPOONER, from whom a communication in

THE YEAR IS OLD-SO OLD!

The year is old—so old!
The nights are long and dark and dreary;
The fretting winds are never weary;
They fret against the window pane
The burden of their sad refrain,
The year is old—so old!

The year is old-so old! The mountains tell it to the river,
Their sides deep rent by seam and shiver;
The rivers, sobbing as they flow,
Repeat it in the vales below.
The wild sea-waves take up the strain,
And ocean bears it back again,
The year is old—so old!

The year is old—so old!

Oh! voices of the dreary night!
Oh! sleepless watches for the light!
Oh! hills that lift your hoary heads
Above the ice-bound river-beds!
Oh! winds that wall round nameless graves!
Oh! sobbing, sighing, wild sea-waves!
The year is old—so old!

THE EARLY DAYS OF SPIRITUALISM.

BY WARREN CHARE. To the Editor of the Banner of Light:

Few persons who enter the ranks at this time, either as mediums or defenders of the spirit intercourse, have any idea of what its earliest workers had to suffer from the persecuting sentiment which then, as now, found its source and spring in two prominent classes in society—the sectarian Christian bigots and the vulgar rabble, which is ever ready to be "set on" and bark, or bits if it can, when urged on by pretendedly pious and respectable leaders. Having been actively engaged in this cause from the very start, and having held a discussion in defense of Davis's great book, "Nature's Divine Revelations," with a clergyman, before the rappings were commenced at Hydesville, I know, probably, as much of its early history and persecutions as any one: Probably I have endured as much of its vile slanders and persecutions as any one, except the more sensitive mediums, many of whom I have known who were crushed and some sent prematurely to spirit-life, where they found better treatment, while many were driven back and forced to abandon the work they might and would gladly have done had they been treated decently.

"I sometimes turn back to my diaries or Life Line or scrap books of early correspondence, and recall events long since forgotten by most who still live and knew of them, and contrast the persecutions of that time with those of this day, which we even now call severe. but which, compared to those of the first ten years, are like the rumbling and echoes of distant thunder compared to the flery rattling overhead. Only those possessed of strong nerves, large firmness and indom-Itable perseverance could withstand the opposition which confronted so many of the early mediums. Many times when I had public notices ahead for lec-tures, anonymous letters would be sent there, directed to the post-master, or any Spiritualist, or some citizen, warning them against me as the most dangerous and wicked social and religious renegade that lived and accusing me of crimes and wickedness none of my friends nor any who ever knew me had ever heard of; hundreds of times accusing me of having deserted my family and neglecting all family obligations, when there was not a more harmonious or devoted family in the country, and never has been. I never was attacked with missiles in any of my meetings, and never had one broken up, but in every false and underhanded way they tried to keep people from hearing me, and yet I kept on my course and at length lived it all down.

For several years it has been smooth sailing, and the breezes from the spirit-shore are moving me smoothly into the harbor of the Summer-Land, where I shall meet scores of the early workers who knew me on earth when friendship in this cause was precious and when the work we did tried the hearts and souls of men and women. I have lectured on Spiritualism including spirit-life and intercourse, in more places than any person now living in this country, and, I think, in the greatest variety of places. I have given one course of lectures on it in an Episcopal Church an experience, I think, no other speaker has had; and I have spoken in all denominations' churches except an experience, I think, no other speaker has had; and I have spoken in all denominations' churches except Catholic, but not in all on this subject. I have lectured in a blacksmith's shop, standing on the forge; in a cooper's shop among the rubbish; in a sheep-pen (not such as held Christ's lambs); in barns and sheds, and of course groves, etc.; and the new gospel (good news) has spread till I have seen the glorious result, and now a great Temple is erected in Boston for its spread, and many small ones over the country, and many of the abandoned churches are open to us where the society has outgrown the creed and the preacher. We have millions now where we had only scores when I first took my gripsack and started, often on foot, from place to place, to proclaim the new and glad tidings.

Woroster, Mass.

Worcester, Mass.

Freethought University.

We have received from H. L. Green of Salamanca N. Y., a copy of a call directed "To the Freethinkers of the United States and Canada," from which we gather that the question of establishing a school free from superstition, to which Freethinkers may with out fear of creedal influence send their children for education, has been under consideration for a number of years, though as yet no real movement in that direc tion has been inaugurated. At the late Convention of Freethinkers at Salamanca, he introduced the subject and was much pleased to find his views fully endorsed by all in attendance. He therefore proceeds to unfold a plan for the inauguration of such a school at Sala manca, his reasons being his conviction that "there are more of this class of people residing in Western New York than any other portion of the country of the same extent," and that there is no small town so accessible by railroad and other conveyances as Sala

Since the proposition was laid before the Conven tion above named, one of the leading business men in this town has come forward and promised to donate a very fine lot of land for the school, and also to take a number of shares of stock. The working plan sug-

gested by Mr. Green is as follows:

1st. That not one cant of money be called for until twenty-five thousand dollars is pledged, a sum sufficient topput up as good a building as would be desired at the first; and that the twenty-five thousand dollars be pledged in this way: That it be abscribed for in tyenty five dollar shares with the positive understanding that not one cent shall be called for until the whole sum is pledged; and not then until the proper organization is perfected and chartered by the New York State Legislature; that every dollar of this twenty-five thousand be put into a scheok building, so that when the building is erected the company will own the grounds and the building free from debt.

2d. That as soon as the one thousand shares are taken, the persons who have taken them meet and perfect an organization and appoint the proper officers, but that no officer shall be entitled to say portion of this twenty-five thousand dollars with which to pay his salary.

3d. That when the organization is thus perfected, it immediately put up the school building, and that while it is being erected the Association call upon the Freethinkers of this country and Canada to subscribe a sufficient sum to set the school going, on a small scale at first, of course.

Mr. Green desires that all persons feeling favorable, it as the sum and a proper the second. gested by Mr. Green is as follows:

Mr. Green desires that all persons feeling favorable to such an undertaking, who may read the plan set forth, will address him at Salamanca, with informa tion as to how many shares they are willing to take in the educational institution thus projected.

The Spread of Spiritualism.

In our last we called attention to the exoteric manifestation of spiritual phenomena in London; the forcing of a fact upon public attention. But although this has its uses... the true strength of Spiritualism lies in its esoteric and private manifestations, which are occurring in thousands of families and in all civilzed countries. Indeed it is an exception where ALDES J. SPONNER, from whom a communication in the Spirit Message Department of the Barners of Light; Message Department of the Barners of Light; Message Department of the Barners of the City Court of the Indian own in this city and in New York. He was at the time of his decease Deputy Clerk of the City Court of Brookiya, and one of the oldest and best known law-yers of this city. He was, at the message states, one of the originators of the Long Island Historical Sodies, you have decided a priorical that mention in the subject crops up in any small assemblage in not to find some one or more present who has the least an incident of spiritual phenomens if the capture of the city Court of the City Court of Brookiya, and one of the oldest and best known law-years of this time of the originators of the Long Island Historical Sodies, while the presumedly knowing the impossible, and to prove the theory of the communication referred to in the Barners and in the subject or ops up in any small assemblage in the tot find some one or more present who has the count to find some one or more present who has the count to find some one or more present who has the least an indication of spiritual phenomens in the subject to relate; in the count of the capture of an indication in the subject or ops up in any small assemblage in the tot find some one or more present who has the test of the capture of an indication of the capture of an indication of the capture of the capture of the capture of an indication of the capture of the the subject crops up in any small assemblage

Questions Auswered Through the Trance-Mediumship of Mr. W. J Colville.

SERIES NUMBER TWO.

[Reported for the Banner of Light.]

Ques.—What effect does the perfume of flowers have on the brain? and would you recommend the practice of having flowers constantly in close proximity?

stantly in close proximity?

Ans.—The perfume of certain flowers is good for certain persons. Your necessities are not all alike: What is your death is another person's life; what will bring you the best of health will bring another person disease. You may have already too much of what your neighbor lacks. The perfume of a certain flower may supply your deficiencies, while it would overburden another with that of which he has a sufficiency. Very excitable persons ought to be surrounded by flowers of strong odors, which are somewhat composing in their nature; thus a great many odors of flowers are used as ansethetics, and are administered instead of composing draughts. Very many flowers have a strong perfume, and when placed near the bedside of a sleepless person, induce sleep; whereposing draughts. Very many flowers have a strong perfume, and when placed near the bedside of a sleepless person, induce sleep; whereas these same flowers placed in the room of another, when he had sleep late in the morning, would cause him to sleep the best part of the day, and on waking, to feel oppressed and suffer pain. The result of placing flowers in close proximity to any person would depend on the nature of the flowers, of the person, the time, and the place. The same flowers are not good for everybody. Certain flowers have an exhilarating perfume, as the lemon plant. There are many others which have a directly opposite effect. Of course you can discover what flowers are best for you, by the effect, they produce upon you. If they make you feel unwell, you know you have tried the wrong kind of flowers. If they improve your health, then it will be well to have them around you. Usually, flowers which have not a very strong perfume are good for the majority of persons, because mixed flowers will generally be of savantage in purifying the atmosphere and cultivating the love of the beautiful, thus tending to general harmony.

Q.—Much of our unhappliess here is caused by our dread of something that may happen to ourselves or our friends. Have you, in spiritlife, any such dread of the future?

A.—There are some spirits who have; but those who are in higher worlds have no dread

by our dread of something that may happen to ourselves or our friends. Have you, in spiritlife, any such dread of the future?

A.—There are some spirits who have; but those who are in higher worlds have no dread at all. The very highest condition here on earth is that of perfect resignation—not mere stoicism, but something far beyond it—a firm belief in the Infinite Love, a perfect confidence in the Infinite Right, an earnest conviction that all things are working together for the highest good. We consider that the most perfect condition of mind is, to be so absorbed in the duties of the present that you have no time to think about the future. That passage in the Bible concerning the fowls of the sir, the lilies and Solomon, is very often misquoted and misunderstood, as though Jesus taught that it was well for people to be idle; to do nothing, but wait for God to feed them. The true idea is, that you should fulfill all the duties of to-day, and should be so absorbed in them that all your energies will be employed in doing your duty, and you will have none to spend in sentimental fears and forebodings for a morrow that may never come. If you are doing your duty in the present, have no fear for the future; for if, the angel-world will provide for your necessities. In higher worlds we are quite aware that all things are as they should be, so far as circumstances are such that we have no control over, them. But if we, by misuse of any power, bring a catastrophe upon ourselves, we know that the catastrophe will teach us a useful lesson, and that it is right we should have to bear the consecuences. We understand that whatever comes to us is right—that it gives us an experience we need. Whenever you are confident you are in the path of duty, and are moved by higher powers, you may dismiss all fear. The higher you rise the more conscientions you are the less fear you will be troubled with.

Q.—Where was the human soul before the birth of the infant?

unfolded than the possibilities of the spirit comes in contact with matter, it is really an individual creature. After its expression through matter, and arrival at angelic blessedness, it is no longer the seed, but the flower; it is no longer the germ, but the full-fledged bird.

Q.—[From the audience.], Is, the spirit, then, eternal? A.—We consider that the spirit is eternal. Concerning the individuality of the soul, we are taught by those higher than ourselves that the soul always existed as an individual spark of soul always existed as an individual spark of life, just as the drops of water in the ocean are individualized, just as all the grains of sand on the seashore may be individualized. The shrine of the soul is not individualized; the spiritual body is not individualized; the mind is not individualized; nothing that is expressed is individualized; but the soul itself, which is the fountain of individual intelligence, is individualized.

Q.—Does it make our spirit-friends unhappy to have us mourn and grieve for them?

A.—Certainly. They are sorry when you mourn and grieve for them; because they are attracted to you by feelings of sympathy. They minister to you in order that they may stay your tears and turn your thoughts to higher things. The oustom of wearing black at funerals for the departed is always to be deprecated. We advise persons to discard mourning altogether. It is a vestige of ancient barbarism; it has nothing to do with spirituality. The greatest spiritual teachings, that have ever been given to the world have alluded to death as in reality a birth. Sociar as your apprecia-Q.—Does it make our spirit-friends unhappy been given to the world have alluded to death as in reality a birth. So far as our appreciation of it is concerned, we realise that in death the spirit has only completed one stage in its experience, and begun another, a higher one. If a spirit loves you very dearly, your mourning of course will reach that spirit, who will spinpathize with you and become saddened greatly by your grief. Those spirits who reach higher and see the ultimate of all things, cannot be made sad; whereas, those nearest to you your immediate relatives or friends; those who are not much above your plane of spiritual development, are likely to be affected by your grief. We would urge all mourners, instead of mourning over the vacant casket, to think of the ascended, spirit, to seek after communion with the risen mortal, rather, than indulge in sentimental regrets over the perishing shrine. the form that was once dear.

mental regrets over, the perishing shrine—the form that was once dear.

Q.—Are there beings who know all our thoughts and actions, and who approve or condemn us for them?

A.—We reply in the affirmatives; but of course can do so only through inferential deduction. We have not the walls evidence of the infinite Mind that we have evidence of your presence, because your ordence is something we can thoroughs comprehence; your spirits are spirits with thom we am meet as equals whereas the infinite Soliding has been consulted by the spirits and in there is a lowestiffed the spiritual of the profile of of the profile

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 27, 1884.

Cremation.

The corner stone of the Mount Olivet Crematory Temple on Long Island, N. Y., was laid on the afternoon of Nov. 19th. Dr. J. D. Beugless, President of the U.S. Cremation Co., made the opening remarks, in which he said that the structure would be of brick and marble, 40x72 feet in size, and a modified Grecian temple in design; that it would be erected on a site including about seven-eighths of an acre, and nearly 200 feet square, which had been purchased for \$2800; that the furnace would be constructed of fire-brick, and adapted to burn coke, and that the incinerating chambers would consist of retorts, which would exclude all fuel and flame from contact with the bodies. He further explained that incineration would take place at a temperature of about 2500° Fahrenheit, and that it would only require forty minutes to reduce a body weighing one hundred pounds to a pearly ash weighing about four pounds.

The next speaker was Prof. Felix Adler, who maintained that burial was repugnant to common sense and would certainly be superseded by cremation. The public welfare, he said, demanded that putrefying bodies should no longer saturate the soil and poison water. Poetlo imagery had deluded people in this matter too long. Poets might rhapsodize about cemeteries, but sanitarians were forced to disagree with them. A human body was the garment of intelligence, and should not be suffered to become the prey of worms, but should be resolved into its elements by fire. By thus respecting the body one reverenced human intelligence.

"The great dragons in our path," said the Rev. Howard Henderson, D. D., "are custom and prejudice. Nothing is so tyrannous as sentiment associated with tradition. And yet poetry and propriety are on our side. The poets speak of the ashes of the dead, and surely dust and ashes are interchangeable terms. The human body lives by combustion. Putrefaction is only a slow burning. What a hyacinth is to a bulb a celestial is to a terrestrial body, and one's identity can be preserved infinitely better in an urn than in a grave."

After the ceremony the president said that 20 bodies were waiting to be burned, and that he expected a much larger number as soon as the orematory was in working order, especially as several officers connected with leading cemeteries had approved of cremation. The building, which is under the supervision of Dr. Charles J. Eames, will be completed in February. The cost of erection will be about \$19 .-000. The expense of cremating a body will range from \$10 to \$30. The building will contain a "refrigidarium," where bodies can be kept for an indefinite period; a "caliderium," or room with a high temperature, for cases of possible suspended animation; an "œdiculalum," or urn room, and an "atelier," or autopsy room. The body of the building will be fitted up as a chapel, or auditorium. In the central isle of the chapel there will be a catafalque, on which the bodies will be placed, and whence they will immediately descend by means of an elevator to the incinerating room below. Thus the incineration and the service can proceed simultaneously. The offices and reception rooms will be on the main floor. Above them will be the apartments of the superintendent and his family.

The following paragraph from the press despatches of Nov. 25th describes the dedication of another of these useful and practical temples, this time in Pennsylvania:

"The Lancaster crematorium, built by the Lancaster Oremation and Funeral Reform Society, was dedicated this afternoon with appropriate religious services. The in the United States, and the only one now open to the general public. The building occupies an elevated situation in the southern part of the city, and will be furnished with two retorts, although only one is in position now. The first incineration took place to-day subsequent to the dedicatory services, the body being that of Mrs. Frederica Beseler of Jersey City, some time deceased. The remains were reduced to ashes in a little over an hour's time. A number of applications for cremation have already been received from different parts of the country."

The young and promising, actress, Laura G. Clancy, whose mother and sister were in spiritlife, passed on to join them from the home of her friend, Mrs. H. Llembach, in Baltimore, Md., Nov. 10th. She was a Spiritualist, and shortly before her departure she said : "I know my mother will be with me to-night. Have my body oremated and the ashes divided, so that one-half can lie with sister Venie in Baltimore. and half with mother in Burlington, Vt." The promise was made that her wish should be complied: with: Mr. and Mrs. Liembach, and Mr. J. N. Gardner, left Baltimore with the body in time to reach Lancaster, Pa., Dec. 2d, on which day the body, which had been embalmed, was taken from the casket, wrapped in a cloth saturated with alum water, placed in an iron crib and rolled before the retort. The retort was opened at 6:20 P. M. and the body placed in the chamber, which was heated to 2200°. It did not burn, and retained its form for nearly an hour, but then sank. In less than two hours it was reduced to ashes, which were taken out and placed in two sealed tin boxes and disposed

of as requested by Miss Clanoy.
The New England Oremation Society, organized last winter, but too late for securing an act of incorporation, has petitioned the Legisture of Massachusetts for such an act, and will, we understand, soon adopt measures for the building of a Crematory similar to those above described, in this city or vicinity.

THE HOMILETIC MONTHLY (New York: Funk & Wagnalls) for December gives Newman Hall's idea of "Heaven, and How to Get There," in a sermon that has for its text the verse in Luke recording the appearance of Moses and Elias in materialized form to Jesus, and their prediction of his death, Alluding to the departed he questions the correctness of those who think they "who were once so very near us" are now "infinitely distant," and asks: "May they not sometimes revisit, unseen by us, the places where once they dwelt? May they not sometimes be very near us, though was cannot hear their voice or feel though was cannot hear their voice or feel neither dare I say that Boston is any more garginous, their hand, even us angels are ministaring or thin, or sensitive, or magnetic, thair many officer their hand, even us angels are ministaring places in the American domain; but I have uitered a hougant, indigenous, one may say to a 'Hubite,' and I must try to make it reasonable.

Seems to make it reasonable.

Seems to me if any modern. Jacob should have a dream here would be this pillar or Bethel, where he would see the ladder reasing bettern with the american desenting hereon when he are would be the ladder reasing hereon when he are well in the land of the pillar of the suppose that the blink and Modern Spiritualism especially, see her was a clean of the pillar of the suppose that well as others, in the suppose the pillar of the suppose the pillar of the suppose that is others. In the suppose the suppose the pillar of the suppose the suppose that the pillar of the pillar of the suppose the pillar of the pillar of the pillar of the suppose the pillar of the pillar

sition is shown to be a reality; when this question of "May not such and such things be?" is met not only with an affirmative answer, but with palpable proof that they not only may be but are, these pulpiteers are ready to denounce us, and because we announce our belief charge us with being unbelievers. The inconsistency of one who is called a "true believer" surpasses all our powers of comprehension.

"How to Live a Century, and Grow Old Gracefully."

The above is the taking title of Dr. Peebles's late book upon hygiene and health, previously noticed in our columns. We see by our exchanges that it is being reviewed not only favorably, but very generously, by the secular and literary press. The New York Home Journal says:

says:

"The author maintains that all good constitutions should endure in a full possession of the senses for a hundred years, and that every child ought to be born with such a constitution. He holds, moreover, that such a state of improved vigor and longevity is attainable if people will only use common sense and reason in regulating their habits of living, labors and recreations. He lays down certain principles to be followed with this view, and they are certainly quite simple and sensible. They comprise the now orthodox regimen of temperate eating and drinking, pure air and water, regular hours, good society, cheerful thoughts, and an occupation that is both interesting and profitable. There is, of course, a good deal of incidental doctrine in the brochure, which if not absolutely essential is entertaining for those who have got well started in the way of reading health literature."

For sale at the Banner of Light Bookstore, 9

For sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

THE ST. LOUIS MEDICAL JOURNAL (published at 608 North 13th street, St. Louis, Mo.) opens its pages to writers whose progressive views are strongly in contrast with those who seem to think the limit of medical knowledge reached. In an article in its December issue upon "Medical Sectarianism," it is said that in every division of society a creed-bound dogma prevails, continually orying, "Lo! I am the way," and ability in any direction is measured by the capability of the individual to inflict abuse upon those who have honest grounds for a difference of opinion. This is bad enough anywhere; but when it exists in a profession to which the people entrust their lives and health, it is to be more than lamented, and that it does exist there this writer admits.

Staats Zeitung, printed in the German language and published in Charleston, S. C., refers in the following terms to the New Spiritual Temple in the Back Bay district, and its prospective uses:

"The Spiritualists in Boston have erected a temple costing \$250,000. It contains rooms for the use of Progressive Lyceums, a large hall on the first floor with seats for fifteen hundred persons, and in the upper story five small halls for lectures. Sunday mornings and evenings lectures will be delivered in the large hall, and on week evenings in the smaller halls. Healing mediums are also to be provided with rooms in which to cure the sick, by the laying on of hands, without money and without price."

"Shadows."

In John Wetherbee's new book, now in press, one of the twenty-eight chapters is called "The Boston Outlook." The following extracts from it we copy from the advanced sheets:

"The Spiritualists who live in, especially if they are natives of Boston, have good reasons for being proud of their locality. I do not mean that it is of the burning bush? order, a place to put off one's shoes, be-cause of its being holy ground, for a good deal of its terra Arma is artificial; but I do not count that fact as in any sense unholy, for that has been a decided improvement upon the original first outline of it as nature made it, or God, if one likes that expression

Part of this artificial addition, a very small part, to be sure, has been selected by a liberal Spiritualist and dedicated to the spirit-world, and a spiritual temple erected thereon; and yet with that creditable event in my mind, I am not proud of Boston for any special holiness, and so what I am going to say I do with my 'shoes' on, uninfluenced by the Horebic injunction. I was saying, we Spiritualists who live in Boston have be proud of it. It is many reasons t spectable place for a new country, or new to Caucasian life, as America is.

I am aware also that all over this broad land are the sons and daughters of this 'Hub,' as it is sometimes called, who have as much inherent right to be proud of it as I have; so while I express my pride in being thus generally connected with the locality, I do not put on any airs, or prevent any distant ones from having their pride in this or any other place on the world's map.

By Boston I do not mean the little peninsular on the coast of the Bay State, of two or three square miles of land, which the Indians called Shawmut, nor it with the accretions of territory of which I have spoken, by the 'removal of mountains' in the neighborhood and casting them into the sea, thus doubling and trebling its area; nor it with the supplements of contiguous cities and towns by annexation, so that now, geographically speaking, it has a territory over ten times what it had when it first became a figure in history. I include its vicinity, or the general indefinite locality which goes to make up the intellectual atmosphere of this small, but may I not say rather brilliant spot in the world of letters and of thought?

One of the things that helps make me proud of this locality, that so enhances its value to me, is the reception it gives to Modern Spiritualism. How many pleasant or intelligent faces will fall a shade or two, on such an intimation as this-without any basis of truth; such will of course say or think and are happy in knowing that it is not true, and that if it was true it would be retrogression, and a stain rather than a source of pride to any one. They might perhaps be charitable to the writer, and suppose him to be living in his little world and meeting Spiritualists only, and if meeting others, not counting them; strabismus is in his eye and he thinks the World southts.

The fact that the first Spiritual Temple of which we nave spoken is blossoming out here in its fine architectural proportions, is but one of the pointers that in this summing up of my pride in the locality, prove cam not drawing on my imagination for my facts; that I have solid reasons.

As in the human organization there are ganglionic centres or sensitive places which are not universal in the human system, so there may be, so to speak, ganglionic centres on the earth's surface. . . . Palestine, for instance, only about as large and unattractive as Wales, has left its mark deeply on the human race. Why did it happen so, on that circumscribed and unattractive spot, when there were so many superior ones in every respect? Frederic II. was sent to Syria against life will; the Church persecuted him, and one f the charges was for saying, that if God had ever seen Naples, he never would have selected Palestine for his chosen speople. I quote this circumstance to show it is not the attractive features of a locality that make it one of these ganglionic or sensitive places. Neither dare I say that Boston is any more ganglionic. or thin, or sensitive, or magnetic, thair many other

cles upon "The Influences of School Life on Eye-Sight," "The Mind Cure," and "Massage for Indigestion." In "Answers to Questions," "Topics of the Month," and "Studies in Hygiene for Women," valuable suggestions on a variety of topics are given. M. L. Holbrook, M. D., publisher, New York.

VICE'S ILLUSTRATED MONTHLY has an elegant group of dahlias for its frontispiece. Seasonable instructions are given in every branch of floriculture, and a review of the gains and losses during the past year experienced by farmers and florists. Rochester N. Y.: James Vick.

THE SIDEREAL MESSENGER.—The usual variety interesting to students of astronomy, and those who would learn of the current phenomena of the heavens is given. An extract from a private letter states that when the eruption from the volcano of Krakatoa occurred in August of last year, the bark Wm. H. Bessie of Boston, was within twelve to fifteen miles, and it soon became too dark to run from the shower of ashes They therefore anchored for forty-eight hours. During most of the time the darkness was so great that at noon the hand could not be seen within a few inches of the eye. The ashes fell in such enormous quantities that all hands were constantly engaged in shoveling them overboard, as well as they could in the dark ness. As soon as they could see at all they weighed anchor, and found the ashes on the surface of the ocean six hundred miles away. Northfield, Minn.: W W. Payne.

RECEIVED : BABYHOOD. Devoted exclusively to the care of Infants and Young Children, and the General Interests of the Nursery. New York: 188pruce street. -THE COUNCIL FIRE. Devoted to the Civilization and Rights of the American Indian, and the Promo tion of the Principles of Arbitration. Washington D. C.: T. A. Bland .- NOTES AND QUERIES in All Departments of Literature. Manchester, N. H.: S. C. & L. M. Gould .- THE MANIFESTO, Shaker Village, N. H .- THE SOCIOLOGIST, Adair Creek, Tenn.

Shawmut Lyceum.

To the Editor of the Banner of Light:

As an occasional visitor to this Lyceum, when in Boston, it was my privilege to recently attend one of its sessions, whereat the marked improvement in all of the exercises participated in was apparent—especially the recitations: Miss Rosa Wilbur, though young in years, showed remarkable talent, and it is possible if she continues in her studies she may eclipse, at no distant day, many of the "professionals" now before the public.

The introduction of the "Shawmut Educator," prepared by Mr. Danforth, the Secretary, adds another interesting feature, thereby giving the children instruction upon spiritual matters and kindred subjects. These little ones minds are plastic, and now is the proper time to mold them, avoiding, of course, running into sectarianism of any kind, and only working with a deep desire to give them truth, culling it wherever it may be found.

We noticed among the workers Miss M. T. Shelhamer of your "Massage Department" To the Editor of the Banner of Light:

wherever it may be found.
We noticed among the workers Miss M. T.
Shelhamer of your "Message Department,"
who is to be highly commended for her efforts in forwarding the cause in this direction, when her time must be so much occupied during the week. We hope the Spiritualists of Boston will not be unmindful of the grand work that is being done here, and will encourage the enterprise by their presence and in other ways.

Too much praise cannot be awarded Mr. Hatch, the Conductor, and his assistants, for their years of hard labor to make the Lyceum movement a success. May these pioneers remain long enough in the form to realize that their efforts have not been in vain. R. I. H.

their efforts have not been in vain. R. I. H.

EX. The Hebrews are often spoken of as "a race without paupers," Though not strictly accurate, this statement gains color from the proverbial thrift of the race and from their excellent system of charities in the large cities. For the past ten years the Hebrew community in New York has steadily had in operation a scheme for relieving the needs of the poor among them that is worthy of attention by all philanthropists. The city is divided into twenty-four districts, and in each district a visiting committee investigates all applications for relief. Distribution of clothing and money is carried out by the executive committee, and there is also a well organized medical corps, with a competent physician in each district. One of the best elements of the work is a pension system by which rent is paid for poor widows and helpless families. There are nearly five hundred of these pensioned families now in the city, families which, but for this aid, would inevitably be in the poorhouses or other public institubly be in the poorhouses or other public institu-tions. The true beneficence of the whole sys-tem of the United Hebrews Charities is shown by the fact that all of the work is done by vol-unters. All the officers serve without pay, and the cost of distribution is never more than ten cents for each dollar of benefit. In many charitable societies the cost of distribution is nearly half of the amount distributed.

-Lydia E. Pinkham's Vegetable Compound was first prepared in liquid form only; but now it can be sent in dry forms by mall to points where no druggist can readily be reached, and to-day the Compound in lozenges and pills finds its way even to the foreign climes of Europe and Asia. .

The friends of the late Edward S. Wheeler—and they are numerous all over the country —should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Passed to Spirit-Life:

From New York City, Dec. 11th, Mrs, Ellra Foster Stillman, in the 53d year of, her age.

Mrs. Stillman will be remembered by multitudes, from the Atlantic to Colorado, for her fine medial gifts in the diagnosis of disease and the healing power of her hands. She was a woman of pare force and energy of character, with a warm heart and active sympathles, whose life-record is full of pleasant memories to those who knew her. For some years she has been a great sufferer from consumption. With a firm faith in the reality of spirit-life, she was fully prepared and eager for the welcome change. Mrs. J. T. Lillie ministered with her accustomed grace and feeling at the beautiful funeral services, which were chair at her late home, the residence of Dr. Densmore, 120 West 44th street, on Friday evening, Dec. 12th. The remains were taken to Schoharle County, her early home, for interment.

C. M. P. From New York City, Dec. 11th, Mrs, Eliza Foster Still-

Schoharie County, her early home, for interment.

O. M. P.

From Waitsfield, Vt., Nov. 18th, Joel Patrola, aged 67 years.

He was for many years a firm Spiritualist, and ever ready to express his belief in words and acts. Death is an ofear to him. He talked of the journey, and made all arrangements for the funeral, cheerfully assuring his companion that, he would be near her, and bade her not mourn for him, for he knew of the land where he was going. May the truths of Spiritualism, which are so dear to her, sustain her in this great sorrow. By the request of the ascended spirit the writer attended the funeral.

MRS. ABBIE W. OROSSETT.

From Warten, Vt., Nov. 4th, Lewis D. Whitney, aged

So years.

He had been a believer in Spiritualism for many years, and found knowledge of another life in its smi-inspiring truths. He leaves a wife and three daughters to mourn the material presence of him who has gone over to the other sides. We shall sady miss our oldest brother, but trust his spiritual presence may often be enjoyed by all our friends who fourney on this side yet a little langer. The funeral was attended by Mrs. Lissle Manchester.

Man, Andrew Grossett.

(Obliving Molecus not exceeding twenty lines published gratuitously. When they exceed this, number, twenty cents for each additional line will be shirged. Ten words on an average make a line. He poury admitted under this heading.)

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perusal,
Notices of Spiritualist Moetings, in order to insure prompt
Insortion, must reach this office on Monday, as the BANNER
OF LIGHT goes to press every Tuesday.

Banner of Fight.

BOSTON, SATURDAY, DECEMBER 27, 1884.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—SPIRIT S.

A Specimen Blind Guide.

The ministers are now firing all along the line at Spiritualism, as if by concert. Do they expect to crush the new revelation to the human race by the sheer force of their combined hostility? But why should they be hostile to the appearance of any amount of evidence that goes to show the constant presence of invisible spirits among mortals?' It certainly cannot be wrong, that is, irreligious, to desire such presence, and if not wrong to desire it then not wrong to accept it as a welcome fact after it is proven. If it is, the ministers have so far failed to show in what respect. Of course they denounce it because it seriously interferes with their own occupation; but is there anything like an eternal promise that the existing religious creeds and forms of ministration shall never be interfered with? The ministers assume altogether too much; they do not practice the humility themselves which they inculcate as a duty in others; they do not study to discover and strive to proclaim divine truth, but rather how they may perpetuate their own authority over men's consciences; therefore they are bound to fight every manifestation of truth except what they proclaim from their own pulpits.

We cannot take up a paper of late without running against a report of some assault on Spiritualism or mediums by the ministers. Just now they are making their attacks in whole battalions. It is like a charge altogether against Spiritualism, with the ministerial whoop and yell accompanying. Still, nobody is killed yet, and, what is more, nobody seems to be frightened. It would be simply laughable, if it did not concern a subject of such deep seriousness. Here before us, for example, is an attack on spiritual mediums by "Rev. Dr." W. R. Duryee, in the Christian Intelligencer. This Reverend Doctor-a pretty prefix for one professing to preach Christ the humble and lowly -says: "It is pitiful to see Christians stooping to be the dupes of such impostors." Now how does he pretend to know that spiritual mediums are "impostors"? How does he know that those who visit these mediu as are necessarily "dupes"? And more than all, how does he know that it is wrong for even Christians to consult mediums? that it is forbidden them by any law of spiritual instinct that makes them Christians? Is this "Rev. Dr." Duryce a pope, a spiritual sovereign, a keeper of all people's consciences, in fact a judge of men's

"Modern Spiritualism," avers this would-be magnate, "is one-tenth truth and nine-tenths trick." Easy enough to assert, because it has no particular meaning. Why does he not take the trouble to inform his readers which is the one-tenth truth"? He says the "limitations [of the power of mediums] are as fixed as the force of steam." Then he ought by all means to describe them, since he so loudly deplores the effects of this power. He thinks himself as smart as the gambling tribe itself, when he repeats that a good many persons are so willing to wager a bank note that a medium cannot name its registered number. He refuses to believe in the great and important fact of spiritcommunion unless it will submit to have included in it anything and everything which wholly unspiritual persons can think of, whether in any way relevant or in every way opposed to it. Such is the temper in which a "Reverend Doctor" prefers to approach a subject about which he refuses to be informed, to begin with. The better to show his real temper, he exclaims: "Here, and in England, there are men anxious to attend a séance with but one privilege, that of carrying a loaded pistol to see how spirits like cold lead."

In other words, this very exclusive owner and dispenser of the spirit of Christ prefers to try the spirits by firing a ball from a pistol at them rather than by subjecting them to searching spiritual tests so far as the laws of such attestation are at present understood. A very pretty disciple of the Christ, we should say again! How he would have liked, in the day of the crucifizion, to have driven the nails into

deplore the fact that Christians are in the habit of consulting mediums. On the contrary, it is plain that he would even urge them to go, provided they will carry a loaded pistol along with them! This is his way of searching for the truth in regard to spiritual matters. This is the way in which he has learned Christ.

"Rev. Dr." Duryee, for shame! for shame! Come down out of your pulpit, and learn of the mediums themselves. Returning spirits, through their instrumentality, will teach you lessons in love and good will that will be a thousand times more effective than your bank notes and cold lead together. At the very least, they will surely teach you that, in spiritual matters, in the language of the Christ himself, they who "take the sword shall perish by the sword." Do you refuse to believe, merely because Christ's lips did not happen to say it, that they who take the pistol shall die by that?

After thus seeing what is the inner quality of plainly that he neither cares for them nor is worthy of them. Yet we are charitably inolined to make an argumentative suggestion to ume written by one whom he courteously describes as "a poor woman tricked to the full of her bent," in which she says that "no knowledge of a future state is communicated to mortals further than they are prepared to receive it." This very true statement-if anything is true in matters spiritual—he interprets in the following terms, which is his notion of what is Christian: "That is to say, you must be ready to swallow, or you will get no medium to act. The dark is always necessary, and a cabinet must be set up, like a conjurer's table. Your nerves must be all unstrung, and your heart throbbing with a mysterious expectancy." "Then," he assures people, that spirits bearing high sounding names, etc., "will come by the carloads, and speak in gushing tones. But only then !" And he of course expects to hear the groundlings applaud this explosion of bigoted inanity! Now, if he knows so much better than the rest of us about it, will he please enlighten us on a few points in reply?

For instance: will the "Rev. Dr." Duryee tell us how it is possible for the human spirit to become recipient of spiritual truth further, or, what is the same thing, faster than it is capacitated for such reception? If it can become so recipient, why does he feed out to his congregation a conception of their relations to God by the spoonful, instead of making them "swallow" the full dose at once? And why is he so fearful that some of them may go "further" than the limitations of a rigidly fixed creed will allow? If it is in no sense their credulity that he seeks to impose on, and if it is in no sense, too, their superstitious inclinations that he aims to strengthen and develop, why does he, in common with the great body of his fellow ministers, deplore and resist the efforts of his people to discover all the truth they can, to throw credulity to the winds in making such discoveries, and to put all forms and traditions of superstition behind their back, in the desire to enlarge their spiritual knowledge? If the mediums are not to be believed at all, on what grounds are the people to put any more faith in the ministers? It is not for the latter to draw the line between them. There is a spirit abroad in this age that is ready to welcome the truth from any and all quarters.

This specimen of ministerial blind guides finally attempts to explain how "Christians" become "the dupes of such imposture." It is when "some great bereavement unhinges the mind, some fixed sickness leads them to grasp at every straw," when, he says, "the wonders of some medium receive ready credence." First the mesmeric force excites wonder, and then the way is open for all forms of trickery. If "the dupes" get help at first, he asserts that their relief is only transitory. After "the medium's wonderful power has been trumpeted," then "pain and death follow," precisely "as wise physicians have foretold." Now this man is wholly unconscious of giving himself and his cause away in the above accusation of the mediums. For if professing Christians themselves find so little real satisfaction in their blind and confused theological beliefs that "some great bereavement unbinges their mind" when it should be received as the visitation of a kind Providence, and if, instead of being readily and firmly consoled in sickness and death, they leave their old beliefs to run after mere "wonders," to which they are prepared by their previous religious experience "to give ready oredence," it becomes a very serious question whether the Christianity of the creeds contains any of its boasted consolations for the bereft and dying. What answer, in reason, can Mr. Duryee make to this? And has he not thus given his own cause wholly away?

If a great bereavement is able to unhinge the minds of such an increasing number of Christians, and drives them to wonder-seeking when they want but the consoling assurance that their departed friends still live, and are even nearer and dearer to them than before, of what possible value to the human spirit are these creeds of Christianity, which fail even to preserve the firmness of the mind? How can it be claimed with truth that they are all-sufficient to satisfy the irrepressible yearnings of the human spirit on earth? In vain will Dr. Duryee issue his prelatical order-"Let Christian people leave Modern Spiritualism severely alone." In vain will be continue to assert that "the heart that rests on Christ need ask no more than he has given," so long as the heart that so rests is becoming constantly "unhinged" in spite of all its previous confidence and hope. We can tell Mr. Duryee that the trouble is not with belief in Christ, but a professed belief in the Christian creeds. They prove but a broken reed when one who is heavily laden with grief leans on them for support and consolation. And why is it not to be supposed that those who have had a long personal experience with the creeds, and have learned enough to know what is hollow and deceptive, are all the more capable of discerning the false when mingled with the true, and all the less liable to be deceived by the "trickery" which Dr. Duryee says is the entire capital of the me-

The Rev. Heber Newton is delivering a series of Sunday sermons in New York on "The Second Coming of the Perfect Man." Last of the crudificion, to have driven the nails into the hands and feet of the marryr of Nazareth, and pressed down the crown of thorns upon his sanity; whatever our forefathers would regard throbbing temples, and thrust the rude spear; as an act of God; we regard as a matter of fact; into his side! We make this attornating streke. If the cholors visits us next summer, it will not mailton, not because we like to make it sanits to a child stream to make it sanits. It is considered from Heaven, but rather a camble that shows no involved the some monwealth until every tramp is set to Hissach is Dr. Darree's examplementary to the some monwealth until every tramp is set to Hissach is Dr. Darree's examplementary to the some monwealth until every tramp is set to Hissach is Dr. Darree's examplementary to Joined, etc., sto. Sunday he said many queer things: among oth-

Merry Christmas!

Accept the above sincere wish from the BAN-NER OF LIGHT, all the readers, subscribers and friends of the paper. The holiday season of childhood and gifts has come round again. The time is held sacred to the former, because supposed to be that of the birth of the infant Jesus; and to the latter, because the wise men from the East, following the course of the star, came to worship him, bringing precious gifts with which to make their visit notable. So Christmas was made, away back in the ages of mediaval time, a season devoted to childhood and gifts: it overflows with the spirit of youth and innocency, and is enriched with the generous presence of voluntary gifts. What two better, nobler, sweeter elements could possibly make up a festival time for the world? Through the hurrying generations the Christmas spirit has been the spirit of youth, and the Christmas voices have been those of innocent and trustthe man whom we have to deal with, it would | ing childhood. The obvious lesson was stated obviously be idle to think of meeting him with by Christ's own lips, when he bade his hearers well-considered arguments. He has shown too to become as little children, knowing that thus we learn only sincerity and cast away the unprofitable attachments of the world. Therefore Christmas is of all seasons the one to let him, for all that. He quotes from a recent vol- out the better feelings in the presence of one

another. What is there in the very atmosphere of the time that generates such sociability of feeling, such quick sympathies, and such general gladness and generosity? It is easiest of all to believe that it is the influence of the event itself which Christmas commemorates, an event without a parallel in the history of the human race for far-reaching significance. Nothing more effectually betrays the divine spirit that breathes through everything and everybody at this time than the spontaneous outburst of fraternal feelings which are its most marked characteristic. He who refuses to be not only happy but even merry at Christmas, is voted a churl, and left to himself until he chooses to change his temper. There is a mysterious impulse of gladness in all hearts now. It takes the form of giving of gifts, and wishing good wishes, and calling down unstinted benedictions. Well is it for us all that such a season recurs as often as it does. We should be but sorry beings without the help of such blessed influences as it brings. We all need mellowing from time to time, in the midst of our worldly conceit and selfishness. So let us make the most of these happy hours as they pass swiftly over us, and not omit to make Christmas merry in the genuine sense.

Meetings in New Zealand.

We are informed by the Wairarapa Standard, published at Greytown, New Zealand, that a very interesting meeting of the Psychological Society of that place was held on the evening of Oct. 24th, at which Mrs. Cooke, who had shortly before reached Auckland by steamer from San Francisco, Cal., was present. Being the first professional medium who has visited those parts, a cordial welcome was given to her. Mr. W. C. Nation introduced the lady to the members of the Society, and expressed a hope that her visit would prove helpful to them. Mrs. Cooke then addressed the meeting, and dwelt upon many points interesting to all. She afterwards—with her clairvoyant and clairaudient powers—gave several convincing proofs of spirit presence, which to those unfamiliar with the phenomena of Spiritualism appeared mar-

It being understood that Mrs. Cooke would be present at the next weekly meeting of the Society, a large and deeply interested audience assembled on the evening of the following Friday. The apartment in which the meeting was held was very prettily decorated with flowers and foliage by some of the lady members. Notwithstanding the difficulty of giving good tests in such a mixed assembly, Mrs. Cooke

ing descriptions of deceased friends. President, said he had a pleasing duty to perexpressive of their thankfulness for the help they had derived from her visit. They had selected for this purpose a series of photographic views of New Zealand scenery, which would serve to remind her of her visit to New Zealand and of Greytown in particular. Mrs. Cooke returned thanks in suitable words, and expressed her gratification at finding so many earnest truth-seekers in that locality, prognosticating also that the truth of spirit-intercourse would spread beyond their anticipations.

Mr. Nation expressed a hone that all would investigate in their own homes and so know the truth concerning Spiritualism. He had always found the loudest declaimers against it were those who would not test the phenomena and were therefore ignorant of the whole mat-

Good Advice.

"T. S. D."-The most convincing way that we know of to test Spiritualism, is not to depend upon what others say of it, either for or against, but examine for yourself, and then you will find out. Take nothing for granted, nor believe in stories; for if you do, you may be imposed upon. Be careful, keep your eyes open, examine closely, and go slow and sure.—

Boston Investigator. Boston Investigator.

The above, from the pen of our Liberal brother, Horace Seaver, is very good advice-just what we ourselves would recommend. It is high time that every one desirous of arriving at the truth, no matter whether relating to Spiritualism or anything else, should examine for themselves, and then they will find out. Because we do not endorse everything we hear, some of our hypercritical friends go out of their way to belie us. But as editors do not expect to please everybody, no matter how much good they do in behalf of our common humanity, they silently condone the idiosyncrasies of their would-be critics, knowing full well that such people, or rather their opinions, speedily sink out of sight.

According to a writer in the London Medium it was recently stated at a meeting in a public hall in England that spiritual manifestations "must have to do with water on the brain, and that it was quite idiotic to believe such things." The idiocy in this instance was misplaced; the speaker need not have gone out of his own sphere to have found its legitimate abode.

On our seventh page the reader will find the card of Fred. A. Heath, the blind medium and speaker. Mr. Heath's gifts are of a very satisfactory character which statement par-ties who avail themselves of his services will. we feel confident, be willing to endorse.

23 We shall print in our next issue an artide on the materialization phenomens witnessed by its writer, Mrs. J. Daysmort Stevens, in presence of Mrs. James A. Blies

In Behalf of the Indians. Messrs. Welsh, Biddle and Frazer of Philadel-

phia, Gens. C. Armstrong of Hampton, Ya., and C. C. Painter of Massachusetts, representing The Indian Rights Association, had a long and interesting hearing before the sub-committee of the United States House of Representatives having in charge appropriations for the Indians. The particular points urged by them were: Immediate action on a special deficiency bill, giving \$50,000 to the Indians of Montana, asked for by the department as necessary to prevent a repetition of the fearful scenes witnessed there during the past spring and early summer, when several hundred Pegans died from actual starvation. The agent of the Blackfeet has been instructed to end the year on the 81st of March, instead of the 30th of June, thus increasing the amount of issue by the provisions for three months. If this is done, there is danger of starvation after that date, unless immediate action be taken, because of the difficulty of getting supplies in after the middle of January until the middle of June. They asked that the Indian judges appointed at several agencies shall have some suitable compensation for their services, which are spoken of by the agents as being of great value. They urged that the establishment of industrial training schools which are doing first class work, shall be allowed \$175 for each Indian pupil, and the cost of transportation. There are schools willing to take them for \$100 each, and the danger is that, without inquiry as to the character of the work done on them, they may fix the allowance for schools which cannot, without help from public benevolence, take them for less than \$225. A commission of expert educators ought to be appointed to investigate, and report upon the whole subject of Indian education. The evils of delaying the appropriation bill until the end of the session were also urged upon the committee. Supplies for this year should have been on hand at the agencies on the 1st of July; but the appropriation bill had not passed at that date, and starvation was the result in some

Holiday Books.

The special attention of the readers of the BANNER OF LIGHT is cordially invited to the full lists of books spread out on the advertising pages of the present issue, from which they can select the most appropriate gifts for the Christmas Holidays. A simple perusal of the titles will be enough to stimulate a proper selection. A complete library of Spiritualism can be found among the numerous books on the shelves and counters of the Banner Bookstore. In addition to these, there are a great many books of various sizes and orders of merit on Liberalism, without special reference to a belief in Spiritualism and its invaluable phenomena. And there are books in every variety for the young people, which are to be had just as cheaply at the Banner Bookstore as at any other; and Spiritualists are merely asked to contribute their patronage in this, as well as in other respects, where it will do the most good to the cause. To read through the list attentively is to become convinced that it is best to make some selections of books for Holiday presents, and to make it at the well-stocked Banner of Light Bookstore. The shelves and counters were never more attractive than at this season, nor were prices ever more within the means of every interested and intending purchaser. An early visit of course is the best one on all accounts.

Women Leaving the Churches.

Referring to the large audience which on his appearance in Sacramento, Cal., greeted Col. R. G. Ingersoll at the Metropolitan Theatre, The Daily Bee, the leading paper of that city, states openly that the occasion was "a marked sign of the times," and emphatically indicated passed from one to another giving many strik- the growing spirit of disbelief among the people. The most significant thing, to the mind of At the close of the meeting Mr. Welch, the the editor of The Bee, was the presence of so to assist in much needed reforms. many ladies on that occasion, who seemed to form, of presenting Mrs. Cooke a memento be in warm sympathy with the orator and his views-which leads him to soliloquize in the following train, what he says being the truth

> to the letter: "It has always been the women who have been the real solid pillars of the church. All the priests and ministers are men, but it is the women who have been the workers in religion, who are to-day the mainstay of the churches, and who not only shelter themselves in the sanctuaries, but, to a great extent, keep their fathers, husbands and brothers in the protecting shade of Orthodoxy. When these supports of the church are slipping away so surely as was evidenced last night, it is time for the churches to look around and see what had best be done. It is useless to close their eyes to

> the fact of their waning power." 25 THE SPIRIT MESSAGE DEPARTMENT ON our sixth page opens with a soulful Invocation; under the heading of Questions and Answers the reader will find queries interestingly considered as to the status in the future state of married opposites on earth, the claims of spirit-identity in certain quarters, the difference between the revelations of Swedenborg and those made from spirit-life in our own day, and the result of seizing a spirit-form; MRS. EUPHEMIA ROBIN-SON (nés Cook), of Yarmouth, Nova Scotia, is anxious to reach her friends there (also those in Allston, Mass.,) in a more private manner, which opportunity gained she will inform them concerning all they desire to know; JANE FREELAND, of Boston, (who passed away at Windham, N. H.,) would have those who are dear to her know that she remembers and loves them and will " be glad to come and speak with them"; HEZEKIAH COLEMAN, of Marion, Mass., desires that any who feel discouraged with what they experience on this side of life will keep in memory the fact that in the coming state of being all things find their true place: "where the desire is, there is the motive-power that will give a man the force to work out that which is really himself": MARIA STAPLES, of New York, who also brings with her his spiritmother, Charlotte Staples, hopes to reach not only the eye but the heart of her father, John Andrew Staples, through the channel of this, her public and printed message; CAROLINE LAWRENCE, of Hartford, Ct., speaks words of earnest encouragement to certain investigators of Spiritualism and its phenomena in that city; and the Controlling Spirit of the seance voices a message from WILLIAM LE BRUN, of Concord. Mass. See the same page for No. 5 of "Thoughts from a Spirit's Standpoint," by "Benefice."

The Truth-Seeker for Dec. 20th remarks : Among the sermons presched from New York pulpits last Sunday were one on the messinio uperatiton one partne right of this day of the control of the

Excerpts

From several of our Foreign Exchanges.

La Constancia of October informs us that the government has found it necessary to expel from the Argentine Republic the Papal Nuncio, Mgr. Luis Mattera. It seems that this gentleman had made himself particularly obnoxious to all parties by his insulting demeanor and imperative demands. He insisted that the 'church" should have entire charge of educational matters; that the public schools should be suppressed, and civil marriages declared illegal. The Legislature, by an immense majority, indignantly repudiated his claims, and not only declared against him, but turned the tables by abolishing the law allowing monetary assistance to those seminaries which are exclusively devoted to preparing young men for the priest-

After the passage of this law, the Nuncio went into the interior of the country, trying to excite the ignorant populace against the government, and succeeded so far that one bishop, Risso, prohibited Catholic parents sending their children to the public schools. He went thence to Cordoba, and threatened the director of the Normal School with excommunication if the Catholic religion was not taught to the exclusion of all others, and free inspection and examination allowed the bishop. The director brought this to the notice of the government, and the Nuncio was asked to explain his actions. In answer, he wrote the Minister of Foreign Affairs, that, as a certain liberal journal, which he chose to consider official, had treated him badly, he declined making any explanations. He then attempted to embroll the President of the Republic in a quarrel with the Minister of Public Instruction; and, failing in this, wound up by preferring insulting charges against the Minister, the country at large, and the President himself. His passport was then handed him, and he was allowed twenty-four hours to leave the country. He obeyed the order, and went to Montevideo, the capital of Uruguay, intending, it is said, to make that city the base of his future operations.

There being some question as to the exact date of the first spiritual meeting in Buenos Ayres, Señor D. Justo de Espada gives in the October number of La Fraternidad an account of what he claims to have been the first meeting of the kind ever held in that city. He says that in the middle of October, 1857, a number of friends met at 79 Mexico street, to practically investigate the alleged spiritual manifestations. They saw that they were undeniable facts, as the medium being in his private convictions purely materialistic, delivered messages, while under control, which were diametrically opposed to materialism. These messages were published in March, 1858, in pamphlet form, under the title of "Spiritual Lessons," and caused the formation of the Society, La Reunion Espiritualista Fé, Esperanza y Caridad, in Buenos Ayres. In July, 1858, the medium, D. José Manuel Flores, founded a Society in Montevideo, and from these two Societies sprang those that are now to be found in every city in South America. They have their own newspapers, which are well supported, and compare favorably with any others published in the same section of the country; their numbers are daily increasing from the ranks of the intelligent and thoughtful classes, and their literature is more eagerly sought for than that of the native clergy, or what is supplied by the various Foreign Missionary Societies.

We learn from El Criterio Espiritista that Viscount Torres-Solanot has opened two public schools in Saragossa. This gentleman, beside. being President of the School Commission, is an open and avowed Spiritualist. We have had frequent occasion to notice articles from his pen, published in our various Spanish exchanges. We also notice the advent of a new liberal paper, El Oriente, and the formation of a progressive society called Union Obrera Balear, to which all are invited, the object being

The Spiritualists of Cienfuegos, Cuba, finding themselves growing very numerous, have also started a new society, called Lazo de Union.

Emma Hardinge Britten in Berkeley Hall.

Arrangements have now been completed between Mrs. Emma Hardinge Britten, the well-known spiritualistic historian, and friends in Boston, for her to lecture in Berkeley Hall. Sunday, Jan. 18th, at 40:30 A. M., and 7:20 P. M.: also to hold a Public Reception at 80 Worcester Square, on Monday, Jan. 19th, at which time Mr. Colville will be filling an engagement at Greenwich, Mass.

The Rev. W. R. Coovert, referred to in these columns last week, has at last held his debate (Dec. 17-18th.) with Mrs. Adeline M. Glading (or rather her control, "Hoolab,") in the hall 810 Spring Garden street, Philadelphia -the Rev. C. reviling and "Hoolah" defending Spiritualism. A correspondent, Samuel Wheeler, informs us that "the general verdict at the close of this debate was that Spiritualism had been fully vindicated" and the Rev. Mr. C. thoroughly discomfited through Mrs. G.'s mediumistic instrumentality.

The annual meeting of the Rochester (N. Y.) Spiritual Association occurred at their hall on Saturday evening, Dec. 18th. The following officers were elected for the grauing year: President, Dr. C. Fred Farlin, Secretary, Josle W. Post: Treasurer, Emily G. Beebe. The Society expended last year nearly six hundred dollars, is out of debt, and begind its second year with sixty eight members.

The disasters to the Gloucester (Mass.) fishing-fleet the past year foot a very sad list of sixteen vessels, valued at eighty-seven thousand dollars, and the loss of one hundred and thirty-one lives, the drowned fishermen leaving fifty widows and sixty-six fatherless children.

In one of his discourses delivered while in the United States, Pers Hyscinthis referred in terms of praise to the works of W. E. Channing, and said that while he could not agree with that writer, he wished his own soul might rest in the same place with that great and good man.

expresses the dear that bone materials in medium visit big to be a few pool accompation on each and the property of the second o

Give It the Right Name.

Recently we have noticed several Eclectic journals have come out in favor of "laws to regulate the practice of medicine." Prof. John King has been severely handled for his able address against Medical Legislation. Now what we have to say is, briefly; if the eclectics have now got to such a pass as to need protection by law, let them be honest enough to acknowledge it. Do not talk about "protection for the people"-the people want no law to keep them from employing whom they choose fand they will not submit to such coercionly Then, again, the Allopaths have raised that ory for years. They even want to "protect the people" against the eclectics! Let all who favor medical laws give the true reason, viz: "All our boasted learning has failed to hold the people; they try us; we fail to cure them, and they wander off to the despicable quack and by some means, out of all reason, get well. In fact we are getting badly left.' We want protection." Give it the right name, gentlemen .-Eastern Medical Journal, Worcester, Mass,

There recently passed to spirit-life from Five Corners, N. Y., a gentleman who for many years has been a subscriber to the BANNER OF LIGHT and actively engaged in disseminating a knowledge of the truths it advocates. We al-·lude to Mr. John Corwins, who exchanged worlds Nov. 20th, at the age of seventy-five years, firm not merely in the belief but in the knowledge that to him the transition would be glorious beyond human expression to describe. Those who knew him best speak of him as one who, while highly sensitive to individual spiritinfluence, was no less susceptible to that divine power which adds spirituality to Spiritualism, and labors unceasingly for the elevation of all to the plane of practical usefulness.

The Weekly Times, Hartford, Conn., in the course of a recent editorial on cremation. gives the following information as to the process and its results:

"Experiments have shown that something less than five per cent. of the original weight of the body remains in ashes after an incineration. As the retort is air-tight, the only reasonable explanation for the disappearance of the body is that it is resolved into varions gases, which are in turn consumed by the intense heat, as is also the small amount of smoke. The retort, when opened, is almost completely odorless. In all, from thirty to forty hours are occupied in an incineration from the lighting of the fires to the final withdrawal of the ashes."

Since the account, duly credited by the endorsement of respectable individuals, which was published in this paper Dec. 13th, of the unexpected development as a materializing medium (and of remarkable phenomena attending it) of Mrs. Bishop, she, we understand, has been induced by the urgent solicitation of her friends to hold seances for a select few twice a week, at 327 Tremont street. So we learn from a personal friend, who was present at a seance on Saturday evening last.

A correspondent at Melrose Highlands, Mass., writes, in renewing subscription:

"I have just finished reading Mrs. Cora L. V. Richmond's beautiful inspirational discourse published in your issue of December 18th, and can truly say that it alone is well worth the price of a year's subscription; but we also have other of her discourses reported in the course of a year, as well as those of W. J. Colville and various gifted speakers; so that the BANNER OF LIGHT is always rich in thought."

A brilliant article from the pen of Prof. J. R. Buchanan, in defense of the widest freedom in medical matters, has been received at this office, and will appear in the BANNER next week. It is aptly titled: "The Open March of Despotism," and is called out by the proposed "Doctors' Plot Law" of Pennsylvania, concerning which infamous project a correspondent writes on our eighth page.

"THE VOICE OF THE SHEPHERD."-We shall print next week an inspirational discourse bearing the above title written through the mediumship of Mrs. H. J. Horn, and delivered by her husband before the First Society of Spiritualists of Saratoga Springs, N. Y.

Mr. Joseph Gannett, of North Scituate, Mass., has our thanks for a generous supply of apples, the varieties being "Gannett's Fall" and "Winter Seedling." They have been thoroughly tested in this office as good eating apples, and found to be a superior article.

In Mrs. J. A. Bliss's advertisement on our seventh page, please read Thursday, at 2:30 P. M., instead of Saturday, 2:30 P. M. Mrs. Bliss is an excellent medium for materialization, and deserves a full share of the patronage of inquirers in this direction.

ITEMS.

The extensive works of Charles Pratt & Co., (astral oil) located on 12th street, Williamsburg, N. Y., were totally destroyed by fire Dec. 21st—at a pecuniary loss of over half a million of dollars. There was but little insurance on buildings or stock. Ten thousand parrels of burning oil were at one time at liberty, running over the ground in a flood of devastation. A vast orowd of speciators, notwithstanding the descending rain, assembled to view the great conflagra-

The mercury was a dozen degrees below zero on Friday and Baturday in Massachusetts—85° below in Canada: The cold wave subsided rapidly, however, and we subsequently had a snow storm, and then a rain

St. John's Orphan Asylum, in Brooklyn, N. Y., was destroyed by fire recently, and many lost their lives in the configration. At latest accounts the bodies of twenty-two children and two adults had been recov ered—and others to be accounted for threaten to bring the killed and missing up to one hundred.

The great exhibition at New Orleans was successfully inaugurated on the afternoon of Dec. 18th., Ches. ter A. Arthur, in the White House at Washington, on the banks of the Potomac, after appropriate services, and before a brilliant assembly, touched the tele-graphic key at 3:10 which set in motion at the Orescent City on the banks of the Mississippi the machinery addresses of welcome and approval were fisshed back and forth along the line from New Orleans to the ha-tional capital. In New Orleans itself all was joy and happiness some 25,000 people were present on the grounds, and music, speeches, artillery, with illumins-nations at night, testified to the hold the enterprise has upon the local and visiting population.

Read "ZOELLNER'S TRANSCENDENTAL Paraics. The Rocky Mountain News, of Den-yer, Co. says it is a very interesting book, worth ornial "who has any desire to intion c. Biolica of spiritual manifestation c. Biolica of the work on sale at ... A USUST BLOOK A Place of Light and will take orders for the Biolica of Book of the Book of

Movements of Mediums and Letturers.

[Matter for this Department should reach our office by onday night's mail to insure insertion the same week.

Mrs. M. A. Howes has just recovered from a severe attack of sickness while on a visit at the home of her sister, New Boston, Ill. Mrs. Clark A. Fjeld will speak in Washington. D. C., until further notice. Bhe would like to make further engagements Bouth for the winter. Address her at 201 A street, B. E., Capitol Hill, Washington, D. C. Permanent address care BANNER OF LIGHT.

Mrs. Kimball lectures in Harwich next Sunday.

A. B. French lectures in place of George Chainey at Chickering Hall, Sunday afternoon.

Miss Jennie B. Hagan spoke for the people of Clinton, Mass., Dec. 21st. Will speak for the same society on Dec. 23th. Sue will make engagements to speak for societies in New York, Pennsylvania and Ohio. Miss Hagan will engage for week-evenings and Sundays.

Dr. J. K. Balley may be addressed for the present in care of P. O. Box 374, Balabridge, N. Y. He spoke at the funeral of Mrs. Matilda Doane, wife of Reuben Doane of Binghamton, N. Y., Dec. 13th.

Dr. L. K. Coonley will answer calls for lectures, scances, funerals, or other mediumiatic labors in Bos-ton or vicinity, Address him 206 Harrison Avenue.

Dr. H. P. Fairfield speaks for the Spiritual Society in Brockton, Mass., Sunday, Jan. 4th; in Clinton, for the Spiritual Society, the last three Sundays of January and the first Sunday in February; in Haverhill the last two Sundays in February. Would like to make enga ements for March, April and May. Address Dr. H. P. Fairfield, Box 785, Newburyport, Mass.

Mrs. E. C. Hatch, the materializing medium, at 28t Shawmut Avenue, has engaged the services of Mr. C. P. Longley, the celebrated composer and musician, to officiate as organist at her séances.

officiate as organist at her séances.

Hop. Warren Chase closes his engagement in Haverhill Dec. 28th. He speaks in Worcester the four Sundays of January, and in Norwich; Ot., the four Sundays of February. He has no further engagements at present, and would like to engage in New England for March, not far from Boston.

Jan. 5th. 1885, will be the seventy-second birthday of Mr. Chase, and his friends in Worcester will give him a public reception in Grand Army Hall, in that city, Sunday evening, Jan. 4th, at which he will relate some of his early experiences in life, and some incidents of his thirty-seven years of experience as a lecturer on Spiritualism: Speeches, poems, recitations and music will make up the evening. Seats free,

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they'look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH. Publishers. the work.

A reliable trance medium-J. W. Fletcher, 2 Hamilton Place, Boston.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 48 Clarendon street, Boston, Mass.

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\$3,00 per year.

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kers, N. Y. 60 cents per annum. Single copies 10 cents.
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AT Advertisements to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

417 Sumner Avenue, Brooklyn, N. Y., until Feb. 1st. Due notice will be given of his days at the Quincy House the coming winter. N.20.

Dr. Jas. V. Mansfield, at 28 Dartmouth treet, Boston, answers sealed letters. Terms, \$3, and 10c. postage.

ton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

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J.J. MURSE; he well-known English lecturer, will set as our agent, and receive subscriptions for the Hammer of Leghs at fitteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, 201 Euston Road, London, N. W., England, where single copies of the Hammer can be obtained at 4d, each; if sent per post, 4d, extra. Mr. Morse sho keeps for sale the spiritual and Referentiery Works published by

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The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Sevents street, above New York avenue, Washington, D. C., keeps constantly for sale the Banner of Light, and supply of Spiritual and Reformatory Works published by Colby & Rich.

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1w*—Dec. 27.

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H. Severance.

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Spirit Knowledge of the Movements of Mortals. By Mr.

Dirit knowledge of the Asymptotic Conditions. By Mr. M. Lyon.
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By Mrs. A. Roberts.
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Materialization and Physical Manifestations in the Light with Dr. Slade. By Mr. J. Simmons.

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LIFE AND LABOR

In the Spirit-World:

Being a Description of Localities. Employ ments, Surroundings, and Conditions in the Spheres.

BY MEMBERS OF THE SPIRIT-BAND OF MISS M. T. SHELHAMER, Medium of the Banner of Light Public Free Circle.

When one becomes fully convinced that friends who have passed from existence on earth still live, the questions naturally arise, How do they live, and what are their occupa-tions? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descrip-

tions are not mere theories and surmises of what may exist

beyond this state of being, the acceptance of which depends mainly upon the faith of the individual to whom they may

live that life, and are familiar with the scenes and experiences of which they write.

To the thousands who have from week to week read with pleasure and instruction, and many with strengthened hope and consolation, in the Message Department of the Ban-MEH OF LIGHT, the spirit communications received through the mediumship of Miss Shelhamer, nothing need be said to commend this volume: to them it will be doubly welcome while the general public cannot fail to read its pages with

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PART FIRST, BY SPIRIT VIOLET,
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Ground of the Indians.

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more. All express as much of truth as they percented more. It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the factfor publication.

All attrait flowers apon our Circle-licom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their foral offerings.

All we will be written questions for answer at these scances from all parts of the country.

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; noither does she resolve visitors on Tuesdays, Wednesdays or Fridays.)

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Lawis B. Wilson, Chairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Nov. 21st, 1884. Invocation.

Oh! thou who art the Ruler of the Universe, the Great First Cause of all causes, whom mankind call God, and whom we recognize as the source of all intelligence, the central power of all wisdom, and the soul of all love, we bow before thee in adoration and praise for all thy mercies; we bring to thee the thanksgiving of our hearts for the experiences of life which thou hast bestowed upon us; we are grateful to thee for that very discipline of existence which has made each one of us an individual; which has given to us those characteristics that stamp us as a part of thee, and yet as distinct beings.

characteristics that stamp us as a part of thee, the years distinct belings.

Our Father, we would come into conscious communion with thy ministering angels at this hour; and not alone upon a special occasion, but in every hour, and throughout every day of our lives, we would walk in holy communion with the pure and blest. Oh! may we be worthy of such association as theirs; may we be fitted to become companions of the good and true; may we be willing to dispense that which they have to offer us unto those who have not received the glad tidings of truth which they have given to our souls; and may we, at all times, desire to live in harmony, in sympathy and fraternity of feeling with our fellow-creatures, so that we may also become pure and good, as are the angels in heaven. as distinct beings.

Questions and Answers.

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

QUES.—[From a Subscriber, Greenwich Village, Mass.] If two persons whose minds are widely divergent are united by marriage in this life, will they upon entering the spirit world be brought by a mutual understanding into harmonious relations, or will they separate, each to seek more congenial associations?

ANS.—If the minds of two persons united on earth in the marriage relations are so widely divergent that their tastes, inclinations. symearth in the marriage relations are so widely divergent that their tastes, inclinations, sympathies and tendencies generally are at variance with each other, they will not naturally be united in the spiritual world, but will seek other associates, to whom and with whom they are congenial. It however sometimes happens that two persons on earth, united in marriage, misunderstand each other, but who are not so divergent as they appear to be when each really and thoroughly comprehends the interior workings of the mind of the other. In such a case, the parties on passing to the spirit-world, arising above the physical clouds and thrall-dom which formerly held them, and emerging into the clear atmosphere of sight, of general

dom which formerly held them, and emerging into the clear atmosphere of sight, of general perception, would come to understand each other, and thus their relations might become harmoniously adjusted, and they find themselves in sympathy one with the other.

Q.—[By "A Constant Reader," New York.] I attend the scances of a medium whom I believe to be a good, spiritual-minded woman. The spirit controlling is said to be Jesus Christ. The same medium is sometimes controlled by one purporting to be John Pierpont. Please inform me whether the claim is true in either instance.

A.-We know no reason why a pure-minded, spiritually-inclined medium, one whose aspira-tions and desires were heavenward, who wished to do good to her fellow-creatures and employ her medial gifts for the service of humanity, should not be influenced by the spirit of him known to you as the Nazarene. We understand that spirit to have an actual existence in the higher life; we have come into personal contact Jesus of Nazareth, and he is, in the spheres, a teacher of Moral Philosophy. This spirit has under his tuition a large class of advanced and exalted intelligences who gain wisdom and truth from his teachings, and also gather a personal magnetism from his presence, which they sand forth unto others who are in need of the sonal magnetism from his presence, which they send forth unto others who are in need of elevation. The central figure and person of this group of spirits may himself directly influence or control a pure-minded medium on the earth, or any one of his pupils coming directly from his sphere of spirituality who might properly claim to be one with him. We see no objection nor any reason why this may not be the case with the medium in question. John Pierpont controls many mediums in this country, and sometimes takes occasion to manifest himself in other countries on this planet. Wherever he finds a work to do a service which he ever he finds a work to do, a service which he feels it is his mission to perform for humanity, a word to speak that may be of use to some humble individual, there he desires to be found; and very often he comes in contact with mediand very often he comes in contact with mean-ums who do not know of his presence, but through whose instrumentality he hopes to perform some work. There is no reason why he should not control the daughter of earth to

whom your questioner refers.
Q.—[By Isaac Caden, Galesburg, 111.] Can you state the reason why the revelations to Sweden-borg, and recorded by him when on earth, differ in essential points from the revelations of spirit-life and its conditions as made to us in this age?

A.—Swedenborg, although a medium for the spirit-world, and one who for his age may be called a clear seer, was governed, to an extent, by the conditions and circumstances of his age; his mind was not altogether free from old ideas and erroneous opinions concerning the future existence of man, and as a consequence the communications given through his agency, and the visions which he beheld of a future state, were somewhat colored by that condition of his mind. Swedenborg delivered many truths to mind. Swedenborg delivered many truths to humanity, but not all that was given through his instrumentality can be called truth. In those days he stood alone as a medium for the spirit-world, and what he gave must be weighed in the balances of sound judgment and reason. The truth may be accepted, and what appears to be erroneous may be discarded. Mediums for the spiritual world, in the present age, are to be found everywhere, and what would seem remarkable, if it did not indicate that a truthful spirit spoke through them, is this one fact, that wherever Spiritualism is taught through the instrumentality of our modern mediums, whether it be in the town, the hamlet, or in distant countries, where there is no possibility of whether it be in the town, the hamlet, or in distant countries, where there is no possibility of collusion between various mediums, invariably the essential truths of our spiritual philosophy are given, and its phenomena demonstrated. The essential parts of Spirit Swedenborg's revelations, if properly understood, and the errors which have crept into them eliminated, would be found not to differ so vitally from the basic and sound truths of the Spiritualism of to-day.

Q.—[By J. E. Davis, North Oxford, Mass., and N. E. M., Wellington, Ohio.] Were a materialized spirit-form to be seized by the hand, and so held that the material could not be by the spirit returned to the medium, would not the medium be foreibly drawn to the spirit, and the hand of the medium take the place of what at first was a genuine spirit-hand and form?

A.—The correct mode of action for a spirit in common of a materialized form at the motest when the hand of the form is select and spirit in the select and of the form is select and orbits retained, would be to looken its common of the select and at once lies the select and at once lies to the material common of the selection of the material common of the selection present.

from whom they had been extracted. But if, through bewilderment, through willfulness or from any other cause, the spirit is unable to loosen its hold, or is determined to retain it loosen its hold, or is determined to retain it upon the temporary form, whatever the consequences to the medium, then the spiritual guides in attendance, rather than risk any injury to their instrument, could and would, undoubtedly, swiftly bring their medium up to the temporarily extemporized form, and by the processes of chemical action transfer the elements of the materialized body to the form to which they properly belong—the medium. We see no reason why this could not be accomplished if the case demanded.

Mrs. Euphemia Robinson.

I died a few years ago, and all that was mortal of my being was placed away from sight. My friends mourned me; they thought I had gone from their midst; they were saddened be-cause I could no longer take my place in their cause I could no longer take my place in their midst. I have tried to give them an understanding that I had not left my old position, that I had not gone so far away that they could not know of my condition. I came to them and sought to impress their minds with a knowledge of my presence; I tried to speak a word that they might hear, and know that I was with them. I have long desired to manifest at this place; but from some cause have been unable to speak even one word, to whisper my name to my friends. I wish them to know that I am with them; that I bring them my love and am happy and satisfied with my home in the

am with them; that I bring them my love and am happy and satisfied with my home in the other life.

I did not wish to speak in public, and I would not have done so had I the power of coming and expressing my thought in a more private place. But I will come and give my dear ones. place. But I will come and give my dear ones all that they desire to know if they will give me an opportunity. Tell them all is peace with me now. I am satisfied that I passed out of the body as I did. I have no desire to take up the life of earth again. I know of the changes which have come to those dear to me in earthlife. I know life is continuously bringing changes to those who are on earth; but I have passed beyond the changes of this mortal life, and have entered into hampines in the spirit and have entered into happiness in the spirit-

world. It was strange to me at first, but I soon be-came accustomed to it, and I have been learning since I passed over, trying to understand my new relations to life, and realize my arisen

condition. I have relatives and friends in Yarmouth, I have relatives and friends in Yarmouth. Nova Scotia. I send my love to them all. I wish I could impress on their minds the realization that I live. It is true I died here, and the body was buried from sight; it is very true I can no longer take my place among my friends in the physical form I once occupied, but it is also true I can come to them, I am not now hampered by conditions, and can visit Yarmouth, and see those whom I love, who are nearly related to me, who are friendly in their thoughts, which I could not do readily when here in the body. I can be in their midst, and know what they are doing in almost a moment's thought. thought.

thought.

I lived in Allston, Mass., on North Beacon street. I wish and hope my friends may receive my message, and that those in Allston who are dear to me may recognize my coming. I hope they will understand that I am with them, bringing my love, and trying to influence their lives, that they may be happy, peaceful, and altogether satisfying.

I am Mrs. Euphemia Robinson. My nama was Euphemia Cook before marriage; my husband is Mr. Seth F. Robinson, of Allston.

Jane Freeland.

I lived about sixty-two years on earth, and I I lived about sixty-two years on earth, and I have been five or six years on the other side. When I lived here my folks didn't hear very much about these things. I don't know as they hear anything now of spirits returning; of those who have died and gone from the body, taking an active interest in the affairs and concerns of the seath hearing the reverse of some taking an active interest in the analyst and con-cerns of the earth, having the power of some-times shaping affairs to their own liking. I thought I would like to tell my friends about this, and try and awaken an interest to know something of what is taking place with the de-

I have friends in Boston. I formerly lived in

this city, and I hope if any of them see my words they will be glad to learn I am alive and able to come back and speak to them.

I passed away from Windham, N. H. I have a long message to give, but I do not intend to give it here—because all the world will read it and know what I say—for it concerns the private effects, of certain records and I don't think it know what I say—for it concerns the private affairs of certain people, and I don't think it would be well to give it out to everybody, but if the opportunity is afforded me of giving what I wish I will be very happy to do it. I am seeking a way now, and I intend to do so until I succeed in my purpose.

Tell my friends that I remember and love

out by experience. I would be very happy to impart my lessons to those whom I once knew, who are ignorant of such matters. I am Jane

Hezekiah Coleman.

Good afternoon, Mr. Chairman. This is a queer kind of a meeting-house, aint it? But there is a good feeling here, and I rather like it. Now, you'll want to know who I am. Well, sir, my name is Hezekiah Coleman, and I hair from Meeting Meet I lived a good, long life in sir, my name is Hezekian Coleman, and I half from Marion, Mass. I lived a good long life in the body, a matter of seventy-six years, and I would like to come round and see how things are going on here in this life. I got interested in them, you see, while here, and I don't want to lose that interest. I want to keep it up, and understand how the world is moving along, and navigations have my friends are moving with it. particularly how my friends are moving with it.

I come to send them my greeting. I want them to feel that I get round once in a while, and that I am quite active; I am not disabled, nor am I in such a condition as to be entirely useless. I am picking up rapidly in the spiritworld, and I feel that I must employ myself in

world, and I feel that I must employ myself in doing some kind of practical work.

I want to be particular, so I will tell you, sir, that I passed out on the last of September, 1881. I think I have got that right. I have been over in the other life, or on the spirit-shore, three years, and you may believe that I have not been wasting these years, nor have I spent my time in sleep. I have been looking around sharp, 'taking my bearings, and ascertaining where I was and what kind of people I had come among, and I am quite satisfied. I can give in my report here, and say to my friends: It is a good place, and it is one that will help a man to get up in the world if he has any desire to do it. I know it to be a fact, for the experience of earthly life proves that many times a man may wish ever so much to get along, develop himself, to make some kind of a mark in the world, but the conditions are so depressing and confining that he cannot do intertion to the table to the trainer. mark in the world, but the conditions are so depressing and confining that he cannot do justice to that which is within. But I have found on the other side that where the desire is, there is the motive-power that will give a man the force to work out that which is really himself, and he will find facilities for expanding and accomplishing that which he desires. It seems to me, if I read this new life rightly, that things are better adjusted over there, and people find their proper level, their true place:

people find their proper level, their true place; so I want any friend of mine who feels discour-aged on this side of life to cheer up and press on, and have faith that if he does his duty here the best he knows how, he will get his proper position over there, find the place for which he

is fitted.

That is all I have to say at this time, sir, and am very much obliged to you for permitting me to come in and speak.

Maria Staples. My name is Maria Staples. I lived in New York. My father's name is John Andrew Staples. I hope to reach him through this channel. It want to do something more than get my letter before his eyes; I want to reach his heart, with the same spirit of love and welcome to him and that he will respond in the same spirit of love and welcome mylich she comes to him and gives him greeting. I have been gone from my fathers sight for s

long while; that is, he feels that I am not with him; but I have been, many times—not always, because I had other duties elsewhere. I have great lessons to learn in the spirit-world, and work to perform, for I was ignorant of life and its duties and conditions when here. I did not know that spirits lived in the manner they do, or that they could return to friends of earth. I had no idea of the true life of the spiritual world; I had not full faith in the future life. I accepted the teachings of religion given to me by my parents and Sabbath school teacher to a certain extent, but I never thought much about certain extent, but I never thought much about them; they did not become a part of my life, as real spiritual conceptions of the future should; so I can say I went to the higher life ignorant, and almost unprepared to understand anything about it. But I was taken in charge by kind teachers and placed in a position where I could learn the lessons which I so much reluired.

When my mother came to me in the spirit-world I could impart to her some of the knowl-When my mother came to me in the spiritworld I could impart to her some of the knowledge I had gained, and was happy to do so. I
bring her love to father, and I want him to
know we come to him sometimes, and strive to
help him. Mother is his guardian spirit; she is
by his side frequently, giving him her loving influence and her kindly ministrations. She has
kept him above the waters of despondency more
than once, and she will bring him out into the
clear sunshine of spiritual light and love byand-by. Oh! we want him to know that there
is a truth in Spiritualism, that we can come
back and manifest to him, and if he can understand this, we will gain power to come and give
him something that will cheer his heart.

I have come here to-day feeling that my
words may reach my father, hoping that they
will effect the result I wish. Other dear friends
also send him their. love. His mother comes
with me, and says: "Oh! my dear boy, remember the parting words of your mother; she gave
you her advice, as her hold slipped on the body,
but she did not then leave you as she expected
to; she has been permitted to guide and watch
over you, and comes from the spirit-world with
love and with influences of cheer." Her name
is Charlotte Staples.

Caroline Lawrence.

I am Caroline Lawrence. I come here because it is the only way I know of by which I can reach some friends of mine in Hartford, Conn., who are investigating Spiritualism. They are mere novices in the investigation, but they have become interested in this religion, and they hope it contains truth which will be acceptable and can be demonstrated to them. I have been attracted to their home especially because of the interest they are manifesting, and because I love them. I want to convince them of the truths which are so dear to me. I them of the truths which are so dear to me. I knew something of the claims of Spiritualism before I passed from the body, and I had talked with my friends concerning them—those very friends who are to-day growing interested because of the little, feeble tokens that have come to them of an unseen presence.

They who laughed at me in former days, who told me I was deluded and mistaken, and would sometime realize that. I was are, to my great

sometime realize that I was, are, to my great
joy, themselves becoming, not deluded, but interested, and Ishall endeavor to give them such
manifestations of spiritual power as will convince them that it contains a vital truth.

These friends have lost dear ones; a sweet
little child went out from their earthly life not

long ago, and it was through her physical de-cease that they first began to hope and pray that they might learn something of the future life. I know something of her condition. She came to them, and gave them a few little taps and touches, which made them feel that perhaps she was permitted to approach them from the angel-world, and that induced them to investigate Spiritualism. I want to say to my friends: Oh! I hope that you will continue to try and learn something of this great light which is just walting to dawn upon you. I hope that your interest will not abate, that you will allow the door to open so that your little hope that your interest will not abate, that you will allow the door to open, so that your little Ida will come to you—so that your friend Caroline can approach you, so that other dear ones who dwell in the spirit world may be able to manifest to you their presence.

I am persuaded that if you continue your investigations, not many months will pass before all that you desire or ask for will be given to your hearts, and you will understand and know that beyond the earthly life is a home of harmony and of peace; that there your angel-

mony and of peace; that there your angel-friends abide, and that through its portals they can return and bless your lives with their touch of love. I have been permitted to take your little one under my charge. She was very dear to me before I passed away, and when she, too, had to leave the earthly condition, I was ready to receive her with open arms, I Tell my friends that I remember and love them, and shall be glad to come and speak with them. I want them to know that the spiritworld, and will give her all the lovely and pure conditions which I can gain from higher sources, in order to unfold her powers and bring out the purest, loveliest attributes of her being.

I want them to know that the spiritworld is very much like the earth-life. Its homes, associations and conditions depend a great deal upon the kind of life we lead here. I have been learning these things, finding out the purest, loveliest attributes of her being.

control our medium, but he is unable to manifest himself through her organism, and as he is desirous of reaching his friends and convincing them of his immortal state, we will now give what he has to say : My name is William LeBrun. My home was

in Concord, Mass. I wish to reach my Concord friends. I desire them to know that I live, and that I have endeavored to speak to them, but could not. There are certain affairs connected with material life which I wish to speak of—matters that belonged to myself, to my own life. I did not arrange them. I did not speak as I desired to and would have done had I known I was to pass so suddenly from the body. What I most especially request is, that my friends will seek means by which I may communicate with them on those private affairs. I cannot tell if I will be able to speak through

municate with them on those private affairs. I cannot tell if I will be able to speak through the first medium they may choose or not, as I cannot speak through this one, but I will do the best I can, and will work earnestly with them until I find some means of making my desires known, and of explaining something which I have in mind, and feel ought to be attended to. I left the body at York, Me., in the summertime. I felt, when ushered into the spirit world, as though I ought not to have changed my condition so soon or so suddenly. True, I lived over sixty years on earth, but yet I did not expect to pass out at the moment when I did, and at first I was bewildered; I did not understand the aituation. It did not take me long to realize that I had no longer a hold on the body, and then I desired to communicate, with my friends concerning those matters I have spoken of, also to assure them I have power to move, to think and act, and that I find myself in what seems to be a well-established country. These matters I will speak of if I gain an opportunity of coming in private. It is about two years since I went out of the body. since I went out of the body.

MESSAGES TO BE PURLISHED. Nov. 25.—Ezra B. Gannett; Clarence Marshall; Winifred Means; James H. Blake; Eben B. Phillips; Snow Ball. Nov. 25.—Robert T. Lynch; Cornelius Sweetser; Eliza-beth Hanscom; Johnnie Gibson; John Oliver Mason; Ruth Lowry.

Dec. 2.—George N. Wilcox; Daniel Flanders; Dorcas
Seavey; Hiram Parker; Gilman H. Felch; Harriet Web-Seavey; Hiram Parker; Gilman H. Felch; Harriet Webster.

Dec. 5.—Aunt Mary A. Halstead; William F. Brett; Ada Sanborn: Milo Ives; Katle T. Magee; George Dillingham; Etta Com.

Dec. 9.—Benefice; Minnie E. Wilson; Marshall S. Rice; Lotela, for Mrs. Sarah Clark, Augusts Whittler, Amanda Snow, T. F. Johnston, Alida Cummings, Fred Warren, Mrs. Ida Sawyer. Victor Jones, Eatbar Sutton,

Dec. 12.—William E. Dodge; George B. Cordwell; Clara Underwood; Caroline Y. Cook, Mrs. Sarah A. Leonard; David C. Densmore.

Dec. 16.—Richard Robbins; W. B. Beebe; Eliza Ellis; Beth E. Brown; Hemy Fenner; Caroline Todd; Hannah E. Klimball.

Trying to chew chocolate caramels with false teeth, and essaying to unite fast knotted sheetrings with dogskin gioves on, it very like grying to to business without advertising... Carl Presst \$10 cetty.

Scott's Emulsion of Pure

Scott's Emulsion of Pure Cod layer bill with Hypephospidities. For Anamia and Maramus in Collection. Dr. W. D. Grayrer, Kansas Olty, Mo., says: "I have used Scott's Emulsion for Mars, and for consumption and amendo patients and children with mitratmus, have found it very re-liable. Have frequently given it which patients could retain nothing also on the stomach."

are being made to the undeveloped classes of the spirit-world—the question is, not so great of what shall be done with these ignorant, carnal-minded beings, as is the more important one of how shall we stay the mighty tide of evil that surges around souls on earth, and that bears them on its waves to the eternal shore? If the march of unprogressed and unprogressive souls to the spirit-world could be suspended, and passionate, reckless, degraded beings should no longer reach that life, it would be a comparatively light task for the zealous, benevolent and wise souls of the upper spheres to accomplish a regenerating work in the hearts of those erring ones who had already crossed

Love being the controlling force and spiritual instruction the enlightening power that these exalted teachers employ, it would be but a question of time how long before the ignorance, the rebelliousness, or the lawless desire of those under their protecting care would melt away before the light of that knowledge, that conception of truth and goodness, that comprehension of the purposes of existence that would surely dawn upon them. While the prospect of this mundane world bearing a humanity whose deeds were all of goodness, and with none upon it who were evil and depraved, would inspire such hapless ones to emulate those they beheld, in thoughts and efforts toward a pure and honorable life.

Error on earth, evil in the hearts of mortals. do not contribute to the advancement of undeveloped spirits. Those disembodied ones whose physical appetites and passions have been fostered until they have engulfed the soul in a state of wild disorder, are only confirmed in their reckless and hapless condition by a contemplation of others on earth indulging in unbridled sin and iniquity; while in looking further and beholding society, with its respectability, its lofty dignity and its self-righteousness, calmly indifferent to the wrong-doing, to the slavish condition, to the ignorance and brutality of the criminal classes, except where it finds it necessary to bring them before the bar of judgment to protect itself from personal injury-such spirits are prone to continue in their evil ways, and to sink still deeper in the slough of debasement that vengeful, passionate thoughts create.

Therefore it follows that if our lower humanity here becomes purged of its impurities and lifted into an atmosphere of decency and usefulness, the lowest classes "over there" will rise accordingly. More: the undeveloped spirits will grow active, industrious and high-minded rapidly, for they will not only have the example of goodness before them on earth, but they will have the wise teachings and ministrations of exalted intelligences around them to inspire their efforts; while the sight of happy, beautiful souls above them, living in a state of peace. will be an incentive to them to press onward and to do well.

"While hordes of lawless spirits constantly surge to the spirit-world, mortals must expect to be occasionally or even frequently annoyed by learning of their return into contact with physical life, and alarmed at the thoughts of the mischief they may work. The great remedy for this evil is to refrain from sending to us such ignorant, unhappy beings.

We will agree to take care of and restrain all the reckless, degraded beings who have already yielded up their physical bodies, together with those who, already hardened in sin and crime, may pass from earth during the next few years. provided society on earth will agree to allow no more new recruits to take the places of those who drop out the ranks of iniquity and moral corruption. Bands upon bands of zealous spirits are ready to take up this work in connection with mortals-prepared to look after the evil-doer on our side, if you but reform and restrain the criminal here.

We do not expect that a work of redemption will be wrought in the souls of sin-stained men and women here; such must know our methods of regeneration before they can see the light. But we do assert that human society can prevent the spread of error and evil by attending to the needs of those who are growing up around it in the midst of moral corruption. Myriads of children are annually born into mortal life who are the offspring of degraded and ignorant parents; these sprigs from the tree of evil are allowed to grow in the midst of that moral cesspool from which they sprang, and are reared in conditions of ignorance and amid scenes of brutality and vice. What wonder that the seeds of stupidity and of iniquity, implanted within their young hearts ere they saw the light of day, flourish and germinate, bursting into external growth and assuming large proportions! What wonder that crime early marks so many of our youth and young people as its prey! Humanity itself permits this terrible condi-

tion of evil, for in this enlightened age, when mankind understands the progressive tendency of life, and that total depravity is a monstrosity of the imagination of the past, when education and moral enlightenment may be diffused as widely as the universe, society neglects the wants of its most helpless and needy classes, and allows them to flounder in the mire of that ignorance that degrades them to a far lower level than that of the beasts of the forest. If, then, we arraign society with her laws, her principles, her powers, as unfaithful to her mission, unjust in her administration, and untrue in her profession, it is because we deeply feel that she is responsible for the sad condition of human error and folly that prevails in every large community; it is because, while claiming to protect and instruct her children, she is too prone to foster the pride, and to applaud the possessions of the higher advanced, and to neglect and ignore the needs and struggles of those who are low in the scale of intelligence. This is all wrong. A system of social protec-

the best interests of the lower should be carefully attended to. And this can be wisely acl fully attended to. And this can be wisely act book by the spirithalistics complianed. Let, society rescue the miserable as it was almost from the offspring of the degraded from their wretched tingulaned poet, disersurroundings and place them under such as it was almost from the surroundings and place them under such as it was almost from the surroundings and place them under such as it was almost from the surroundings and place them under such as it was almost from the surroundings and place them under such as it was almost from the surroundings and place them under such as it was almost from the surroundings and place them under such as it was almost from the surrounding to the surroundi

ALL SORTS OF PARAGRAPHS.

STRIFE. Ali human life Is full of strife. From early youth to age : The law of fate Is law of hate, As traced on history's page. Men condone wrong In prose and song, While teaching the right way; Much we expect From Christian sect. Whose members preach and pray: Yet moralists Fight with their fists-Oft'ner on printed page ! And thus we live, Scarce ere forgive. On, on, through every age.-Dighy.

In reply to Merrimac: If a person dies intestate, leaving no wife nor issue, the real estate and personal property are distributed alike in Massachusetts as follows: 1. If he leaves no issue and no wife, in equal shares to his father and mother. 2. If he leaves no issue, no wife and no mother, then to his father. 3. If no issue, no wife, and no father, then to his mother. 4. If no issue, no wife, no father, no mother, then to his brothers and sisters and issue of any deceased child by right of representation.—Boston Journal.

A splinter of a deer's hoof, with powerful microscopes and polarized light, is as wonderful to see as the rainbow.

It is related that a certain German maiden once presided at a mineral water fountain, at which there were only two kinds of syrup—vanills and lemon. To her came a young man, who said: "I want a glass of soda without syrup." "Ja," replied Katrina, "boot vot kind of syrop you vant him mitout—mitout vanilla or mitout lemon?"—Albany Argus.

FLAXBEED LEMONADE. -- Two tablespoons of whole flaxseed to a pint of boiling water; let it stand until cool, then strain and add the juice of two lemons and two tablespoons of honey. Invaluable for coughs.

There are probably hundreds of thousands of mothers who surrender their children to the vaccinator's lancet with an agony of apprehension.—Manchester Examiner and Times, (Eng.), July 2d, 1883.

WAFFLES. - Waffles are an old-time supper dish. To a quart of flour stir a quart of sweet milk and half a cup of melted butter, with a tenspoon even full of . salt and one of sugar. Add half a cup of yeast, and, when the waffles are very light, two eggs. Beat well and let the mixture stand twenty minutes, when it is ready to bake.

Sald a good sister in her testimony at a late camp-meeting, "My husband opposed my coming to this sa-cred spot, but I can truthfully say that in coming here I have received a blessing, and I know that when I reach home my husband will get a blessing:" No one seemed to doubt her.—Columbus Dispatch.

One-half of all the telegraph wires in France are already underground.

Experiences are grand teachers. Let us profit by them in all our walks through life, and especially in our relation to the public as teachers and helpers of spirits and mediums in their loving labors for humani-

Church bells are going out of fashion in every American city.

LAKE ERIE.

I stood upon Lake Erie's windy shore
What time a raging storm grew from the north,
And lashed its waters. Like a giant wroth
Or some proud steed his master woundeth sore,
They made a sudden plunge, with deafening roar,
And every coursing wave broke wildly forth,
Its mane snow-white, its sides all flecked with froth;
Illimitable the surging mass before—
Foam-crested waves, far as the eye can reach,
Mounting to Heaven in passionate increase,
But driven back to earth, they never cease
To buffet with mad strokes the steadfast beach!
—[W. H., in Correspondence University Journal, Chicago, Ill.

The Boston Journal, after enumerating the losses by fire for the past ten years in the United States, says: 'We are now burning up annually more than one hun-, dred million dollars of property, yet the waste goes on steadily increasing, and outside of fire insurance circles it seems to be impossible to arouse the public mind to a clear sense of the enormous drain upon our national resources which these figures stand for."

MEXICAN NEWSPAPER ENGLISH.—A child has escaped death from the effects of a bottle of laudanum, the contents of which not knowing, of course, what he did, thanks to the energetic efforts of his folks.—Et Correo de las Doce.

Stanley, the explorer, has received seven titles, 24 decorations, 95 resolutions of thanks, and 150 compilmentary dinners, but there are times when he has to borrow a postage stamp.

The old cynic sat on the back seat of the dummy watching a young couple beside him who were very tender and devoted. His hand was holding hers, his face was close to hers, his eyes looked into hers; and she was as happy as a turkey that finds itself alive when the market closes for Thanksgiving. "Happy, are n't they?" said his friend. "Happy, yes! Stirring nature with a spoon."—San Francisco Call.

Life is a journey by night to see the sun rise in the

WILLIAM DENTON.

"Slain by the one he worshiped?" nay, not so, But wooed by her he loved to needed rest, Laid tired head upon her faithful breast, Murmuring in dreams of home: "I go, I go."

Nature herself, whose love in ceaseless flow
His whole life's noble work was set to prove:
Hoping to show—discord and strife above—
Her great heart's brooding care with tenderness aglow.
—Mattle Krekel, in Truth Sector.

A good deal of amusement has been caused in London by a published statement that the banks are about to combine to enforce a rule that in future if any member of the staff whose income is less than £150 a. year shall marry, he shall be disqualified from continulng in the bank's service, and will accordingly be required to retire from it. The banks thus hope to check speculation on the part of employes whose living expenses would exceed their income.

A correspondent writes to know which, in our judgment, is the safest seat in case of a railroad collision, as he wieldes to settle a controversy with some friends. From a long and painful study in this matter, and calling to our aid a ripe experience, we would say, without lear of a successful denial, that the safe seat, in case of a railroad collision, is the top rail of a reliable fence, about four miles in a northeasterly direction from the collision.—Southwestern Railway Advance, Chicago, Ill.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

stand the test of law:

"I give, devise and bequeath into Luther.
Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insort the description of
the property to be willed strictly upon trust,
that they shall appropriate and expend the same
in such way and manner as they shall deem expedient and proper for the promulgation of the
doctrine of the immortality of the soul and its
eternal progression."

Colby & Rich, the original publishers, This is all wrong. A system of social protection that will attend to the wants and satisfy the needs of all is what is demanded. While Basis of Spinitral in the higher classes of humanity are protected, gent. The number of the satisfication is the higher classes of humanity are protected. proof of the warm welcome at make to the book by the spiritualistic could be patched as it; was almost stom the sections of this distributional beautiful tingulahed poet titles as a particular and the section of the Advertisements.

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ITBEMOVES FAINTNESS, FLATULENCY, DESTROYS ALL SEAVING FOR STIMULANTS, AND BELIEVES WEAKNESS OF THE STONACH. IT CURES BLOATING, HEADACHE, NEEVOUS PROSTRATION, GENERAL DEBILITY, DEPRES-SION AND INDIGESTION. . THAT FEELING OF BRARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY TURED BY ITS USE.

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Oct. 4.

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Permanent address, WICKET'S ISLAND, Onset, Mass. Oct. 11.—138.

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Dec. 13.—3w

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Dec. 6.—13w*

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Dec. 20.-5w*

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April7.

Light for Thinkers. A WEEKLY PAPER, published at Atlanta Cd. in the interest of Spiritualism, at \$1.50 per annum.

G. W. KATER, Editor.

May 19.

A. C. LADD, Publisher.

What is Property?

W.J.OOLVILLE Paper. Price 5 cents. For sale by COLBY & RICH

Banner of Wight.

BOSTON, SATURDAY, DECEMBER 27, 1884.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth Sirees-Every Tuesday and Friday atternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horitemitural Hall.—Boston Spiritual Temple. Lectures Sundays at 10½ A. M. and 7½ P. M. R. Holmes, President; W. A. Dunkiee, Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Lycoun meets in this hall. 93 Washington street, every Sunday at 10½ A. M. All friendsof the young are invited to visitus. J. B. Hatch, Conductor.

Taine Memorial Hall, Appleton Street, near Tremont.—United's Progressive Lycoum No. 1. Sessions sundays, at 104 o'clock, Benj. P. Weaver, Conductor. Allare cordially invited. Seats free.

Berkeley Hall, 4 Berkeley Street, corner of Tremont. Public service every Sunday at 10% A.M. and 7% P.M. Permanent lecturer, W. J. Colville, Organist, Rudolph King. The public cordially invited.

Rudopa King. The public cortains invited in the Mouth End Spiritual Temple, No. 30 Worcester Square (in conrection with Berkeley Hall Society).—Sunday, public service at 3 P.M. Monday, Ladles' Union, 2½ P.M., public meeting, 8 F.M. Wednesday, concert and lecture, 8 F.M. Friday, lectures on health and healing,

The Working Union of Progressive Spiritual-ista holds public services at Berkeley Hall Sundays at 2% P.M., also Wednesday evening at 7% o'clock. J. Commo-dore Street, Secretary, 5% Beacon street.

dore Street, Secretary, 54 Beacon street.

Society of the Perfect Way.—George Chainey lectures in Chekering Hail every Sauday at 2:45 P.M.

Wells Memorial Hall, 987 Washington Street.—
The Spiritualistic Phenomena Association holds meetings every Sauday siteranon at 24 o'clock. Alonzo Danforth, Corresponding Secretary.

1831 Washington Street.—Ladles' Aid Society meets overy Friday at 24 and 75 P.M., Mrs. A. M. H. Tyler, Secretary protem.

retary pro tem.

713 Washington Nireet.—The Fraternity of the White Cross holds regular Sunday meetings at its Rooms at 10% A. M. and 7% P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments; on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. Admission free on Sundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis Secretary.

College Hall, 34 Essex Street.—Sundays, at 101/2 A.M., 21/2 and 7/2 P.M., and Wednesday at 3 P.M. Eben Cobb, Conductor.

Cobb. Conductor.

Harmony Hall, 34 Essex Street(ist flight).—Sundays, at 10½ A.M., 2½ (seats free) and 7½ P.M.; Thursdays, at 3 P.M. Prescott Robinson, Chairman.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Suilding, Hawthorn street, opposite Bellingham Car Station, at 3 and 7% P. M.

The Ladles' Harmonial Aid Society meets at Temple of Honor liali, Hawthorn street, every Friday afternoon, Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

Hadley Hall.—Meetings will be held in this hall. East Somerville, during the fail and winter on Sundayevenings.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. Last Sunday, after the usual opening services, Conduc, tor Hatch called upon Miss M. T. Shelhamer, who. act-

tor Hatch called upon Miss M. T. Shelhamer, who, acting for Bro. Colville, gave an invitation for all children connected with this Lyceum to meet him in the early part of the evening of Thursday, Dec. 25th, at 30 Worcester Square. The exercises of the morning followed, and were participated in by Louise Irvine, Willie Wilcox, Gerite Rich, Georgie Wilbur, Lulu Morse, Georgie Eila Wilbiams, and Addie Bradford.

Christmas, that has been and now is considered in the double light of a holy commemoration and a cheerful festival, has come again with its memories and greetings. Feelings of sadness arise as we remember voices that one short year ago blended with ours; but there would be no sligh to smother, no tears to flow, if we could hear them slog as they are now singing on the evergreen shore of the spirit-land. Christmas comes to us as a dear old friend, with a freshness that leads us to feel as though we had never kept it before. At this featival season the Shawmut Lyceum extends to all its friends and patrons the wish that they may have a Merry Christmas and a Happy New Year.

ALONZO DANFORTH, Sec. S. S. L.

23 Windsor street, Dec. 21st, 1884.

PAINE HALL.-Although the weather was unpleasant, our Christmas session on Sunday last was well attended, especially by the children, each of whom was, after the opening exercises, presented with a Christ-mas card from the famous establishment of L. Prang & Co., who have for several years kindly presented these cards to the "little folks" of our Lyceum. Ap-A Co., who have for several years kindly presented these cards to the "little folks" of our Lyceum. Appropriate readings and recitations were given by Freddle Stevens, Carrie Huff, Mazy Howland, Morris Schwartz, Aaron Lowenthal, Beulah Lynch and Emma Ireland. Vocal selections by Martha Hammerberg and Julia Vay. Prof. Draper, through his medium, Dr. Donnelly, addressed the school; the Doctor also improvised fine poems upon subjects given by the audience. "The Children of the Lyceum," and "Christmas." The result of our Fair is a surprise to many; it was a decided financial success, and the funds of the Lyceum will be increased thereby about one hundred dollars. Our thanks are due our largest contributor. Mrs. C. H. Wildes, our faithful assistant and "Fortune Teller," Mrs. M. V. Lincoln, Mrs. Maggie Folson Butler, and many others outside our association; the faithful ones of the Association need no thanks more than "Weil done, good and faithful ones." FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston. ones." FRANCIS E 45 Indiana Place, Boston.

LISTIC PERNON meeting on Sunday was quite interesting. Dr. M. V. Thomas, of this city, whose peculiar phase of mediumship has been attracting a large share of attention lately, was present. He claims to have a spirit-control or guide who will compound medicines from the elements guide who will compound medicines from the elements in the atmosphere, and give the same to persons in the audience who are feeling unwell, and to instantly give relief. He gave treatment to several on Sunday, and in all instances the parties receiving it either tasted the medicines as being of a coppery or bitter nature, or if not tasting, would immediately feel beneficial effects therefrom.

A contleman gave an account of a materializing so

A gentleman gave an account of a materializing so ance held with the medium, Mrs. H. B. Fay, before a number of directors and members of the Spiritualist number of directors and members of the Spiritualist to Phenomena Association, at which the German caemist and guides of Dr. Thomas appeared in mate rialized form and gave treatment to one of the sitters, in full view of the circle, thereby proving to those present the genuineness of his mediumship.

Mr. David Brown gave several fine descriptive tests, which were fully recognized. Dr. H. F. Tripp made psychometric readings from articles received from among the audience.

Mrs. Pennell, by the aid of her brilliant little Indian control, Prairie Flower, gave a great many tests, citing the full names of the spirits as they presented themselves for recognition.

Selves for recognition.

An Indian control of Dr. Thomas closed the meeting with a benediction.

E. A. C.

THE LADIES' AID SOCIETY at its weekly meeting has always an interesting and profitable time. On the 19th Dr. A. H. Richardson acted as Chairman, and made a Dr. A. H. Richardson acted as Chairman, and made a very tender speech, which gave a good tone to the meeting; and he then called upon a Mrs. Beecher from Brooklyn, N. Y., who made a vigorous speech favoring the philosophical and religious features of Spiritualism, rather than the phenomenal; though the latter were useful, and doing good to many minds. Mr. Räson made a few remarks, and then Mrs. Bradbury, a medium from Vermont, was called upon, and under then fundered of an Indian, spoke very interestingly; then was controlled by a departed friend, and was equally interesting, though markedly different. Miss Balley, the sweet singer of Salem, was an addition to the occasion, and her selections, so touching, are always applauded. "Shadows" was asked to make the closing speech; he hardly thought it was needed, but ways applauted. "Snacows" was asked to make the closing speech; he hardly thought it was needed, but the applause forced him to the platform, and he seemed to have to go. His energetic common-sense remarks, in his unique way, were more than usually eloquent, and added lustre to a meeting which was already a bright occasion.

COLLEGE HALL.-The meeting at College Hall last Sunday evening, conducted by Eben Cobb, was a very good one. After the usual opening music, the Chairman called upon Dr. Donnelly to make an address, and he did so under the influence of the late Prof. Draper, who began by saying he had no particular subject in his mind, but said he saw a bright individual in the audience sometimes known as "Shadows," and he would ask him to give him a subject the Bankeria; individual mentioned for a subject the Bankeria; individual mentioned for a subject the Bankeria; individual mentioned for a subject the Bankeria; in the coming antiversary on March 3ist at the new Temple so generously given to the spirita—it being ready for dedication about that time." This invisible but not unperceived Prof. Draper made an able address upon the suggested subject, and was followed by request of the Chairman by the aforesald "Shadows," who also continued the same subject. He seemed to think the effect of such a union in the coming affair, but would "show manifestly our growth and the magnitude of this spiritual movement." Both of these speeches on the subject were interesting, and gave manifest satisfaction.

"The Chairman them made an address cognate in good one. Ater the usual opening music, the Chairman

of Prof. Milleson, "Can a good spirit control a man in a state of delirium tremens to do a noble, loving in a state of delirium tremens to do a none, loving deed? or will not said brain shape the mental influents delirium tremens as a result, no matter who uses it for the time being?" Mrs. Chapman, Mrs. Bearles and Mrs. Newhall took part in the exercises. At 2:30 p. m. Mrs. Chapman, Mr. Milleson and Mr. Chase made remarks, and tests were given by Mrs. Knox and Mrs. Charter. At 7 p. m. addresses were made by Mr. Milleson, Mr. Chase, Mrs. Searles, and tests given by Wm. Brown, Mrs. Charter and Mrs. Blaine. This hall will be open from 1 to 5 p. m. on Christmas day.

Berkeley Hall Meetings.

On Sunday last, Dec. 21st, notwithstanding the very unfavorable weather, Berkeley Hall was well attended both morning and evening. W. J. Colville delivered two inspirational discourses and poems fully up to his usual standard of excellence. The topic of the forenoon lecture was "The Coming Religion of America."
In the course of a lengthy and eloquent dissertation on the spiritual needs of mankind, the speaker proved, to the evident satisfaction of the highly intelligent and thoughtful audience, that Spiritualism, pure and simple, divested of all foreign encumbrances, would assuredly be the religion of the future, and that in this country we may expect to see the earliest public adoption of the religion of knowledge, which will supersede that of mere belief.

In the evening the wonders of Egypt were most interestingly explained in a novel and spiritual manner, throwing much light upon ancient history, and deciphering many of the hieroglyphs of past times. Announcement was made of a special Musical Service to be held in Berkeley Hall on Ohristmas Day at 10:30 A. M. The music will be elaborate. Mr. Colville will deliver an inspirational oration on "Christmas; its Origin, History and Spiritual Bignificance," followed by an original poem. All seats free. Collection for expenses, which will necessarily be heavy.

At 30 Worcester Square noon lecture was "The Coming Religion of America."

expenses, which will necessarily be neavy.

At 30 Worcester Square

Grand musical and literary entertainments were announced for Christmas eve and New Year's evening; also a service of carols on Christmas Day at 6:30 P. M., during which presents from the tree and other good things will be freely dispensed to all the young folks who attend. On New Year's eve a watch night service will be held after the supper following the entertainment.

will be held after the supper following the entertalnment.

W. J. Colville lectures next Sunday, Dec. 28th, in Hadley Hall, East Somerville, at 2:45 P. M. precisely, on "The True Healing Art, or, How Mental Cure Restores Bodily Health"; also at 7:30 P. M., in G. A. R. Hall, Lowell, on "The Reality and Nearness of the Spiritual World," followed by poem. Mr. Rudolph King will furnish music.

Mr. Colville is desirous of making arrangements to lecture out of Boston on some week day evenings, and will arrange very favorable terms with responsible parties desiring his services. For particulars address him at 304 Shawmut Avenue, or personally after any meeting.

ANNOUNCEMENTS FOR CHRISTMAS AND NEW YEAR.

Christmas Eve, Wednesday, Dec. 24th. 8 P. M., must cal and literary entertainment at 30 Worcester Square, followed by supper. Admission. 25 cents.
Christmas Day, Thursday, Dec. 25th. 10:30 A. M. Grand Musical Service in Berkeley Hall, with Inspirational lecture and poem by W. J. Colville. 6:30 P. M. Children's Festival at 30 Worcester Square. Admission free.

Children's resitval at 30 Worcester Square. Admission free.
Friday, Dec. 26th, 3 P. M., lecture at 30 Worcester Square, by W. J. Colville, on "Psychometry and its Relation to Healing," followed by questions and experiments if possible. Admission on cents.
Sunday, Dec. 28th, 10:30 A. M., Graud Musical Service at Berkeley Hall, with inspirational lecture and poem by Mr. Colville; subject: "Through Birth to Death, and Through Death to New Birth." 7:30 P. M., address by George Chainey, and lecture by A. B. French; subject: "Our Own and Other Worlds." Admission free.

French; subject: "Our Own and Other Worlds." Admission free.
Monday, Dec. 29th, 2:30 P. M., Ladies' Benevolent Union Meeting at 30 Worcester Square. 8 P. M. W. J. Colville's reception for answering questions. &c.
Tuesday, Dec. 30th, 7:45 P. M., at 30 Worcester Square, a special reception will be tendered to Mr. Colville by his friends, during which he will be presented with a Christmas offering.
Wednesday, Dec. 31st, 8 P. M., at 30 Worcester Square, Grand Musical and Literary Entertainment, with lecture by Mr. Colville on "The Music of the Future," followed by supper. Admission 25 cents. 11 P. M., Watch Night Service, free to all.
As the expenses connected with the services, to which the public are freely invited, are necessarily very heavy, those who attend are respectfully invited to remember the collection.

Boston Spiritual Temple.

Last Sunday morning, after the usual introductory service of song by Mrs. D. M. Wilson, accompanied on the piano by Mr. Wm. Milligan, followed by an invocation, the controls of Mrs. Colby announced the subject of discourse presented by one of the audience to be "The Science of Being, or the Power of Mind Over Matter," and remarked that it involved almost everything in the universe. "Man has a spirit and a body, the body being made from all the forms of matter in the universe, and is an advance step in formation of matter. Great stress is placed on the word science. Truth says that is a fact and this is false. Unless I can bring into my consciousness a truth, it is not science to me, for science is a truth demonstrated to my consciousness. It is not science to me until I can take up the particles and test them in the crucible of my thought, and bring them in contact with my own consciousness. My opinion is of little importance unless it is formed on such a basis. If we have learned all that there ever has been, we should have nothing to learn to day. If I should place my experience before you it would be all Greek to you; I must bring my service of song by Mrs. D. M. Wilson, accompanied learn to day. If I should place my experience before you it would be all Greek to you: I must bring my knowledge into your experience. The body in which you live, and the various chemical processes the matter composing it passed through before adapted to such use, is the branch of science for your study. What is mind? I have a kind of idea what it is. I know so little of combinations that I may be incorrect. I have examined matter and give the result. I do so with prostal nowse.

such use, is the branch of science for your study.

What is mind? I have a kind of idea what it is. I know so little of combinations that I may be incorrect. I have examined matter and give the result. I do so with mental power. I compare present experience with something of past experiences. If a writer published a book ten years and, his experience now may be such that upon re-writing that book he would be compelled to show the errors of his earlier experience. So when I take my past experience and compare it with what I now feel to be the truth, and thus re-form my science. Earth, air, water, light and heat are the elements combined for life. The varied stages the different races pass through develop varietles of organic structures. If I passed through the same experience every day there would be no advance. We do not want to repeat them, but to advance by new experiences. What makes some lives but a day old, while others attain an advanced age? It is that the germ of being is lacking positive power. This want of positiveness had not its origin previous to birth, but subsequently. So long as we can draw the elements of strength from food, air and material surroundings, we live here; when there is not power enough to do that dissolution takes place. We need harmonizing. My force will compel a person to teil the truth as it appears to him. I think I have an infinite power within me; when we have experience we have knowledge, and knowledge is power. Physical bodies are from nature and return to it again to resippear in other forms. So far as science can affirm or deny, truth calls for proof. Science agitates thought until we arrive at a conclusion. Psychological law is a science that underlies all others. I can read the character of any human being by coming in contact with alls aura. Revey one has a telescopic power of vision, but few have the power to use it here; so we have within power or that influence those acquired with the power to without they are considered to the evening discourse was "Self-Governmen

these speeches on the subject were interesting, and gave manifest satisfaction.

The Chairman, then made an address cognate in character; he was as usual solemn and impressive, and gave an increased religious turn to the affair, which on a bunday evening is always in order.

The last half hour of the meeting was speed by Day, Doubelly and Tripp in giving; previouse to best proposed in the analysis of the proposed by proposed in the analysis of the proposed of the proposed in the analysis of the proposed of the proposed in the proposed by read. Always in the proposed of the proposed by read of the proposed by the pr

lecture next sunday afternoon, in place of Mr. Chainey, on the subject, " Does Death End All?" Mr. Chainey exchanges services with Mr. Colville in the evening Mr. Colville going to Lowell, and Mr. Chainey speak. ing in Berkeley Hall, together with Mr. French.

Abused Journalism.

To the Editor of the Banner of Light: The newspaper press is a great instructor, and wields a strong power in every community of the civilized world; and the interests of modern civilization depend upon its freedom. It must be exempt from all restraint and censorship, in order that it may be able to present fully each side of every question, independently of the personal interests that may be involved in shielding guilt or sustaining error.

The man who assumes the function of a journalist does so under the implied condition that he will exerclse the power which it gives him with fairness, honesty and conscientionness—that he will not make it an engine to assail personal character, to exact blackmail by an unnecessary exposure of the faults and failings of others, or, to gratify his own personal malevolence. When journalism is thus abused—as it too often is-the liberty of the press obviously degenerates into license; and the person who thus dishonorably violates the conditions under which he is permitted to publish a newspaper, brands himself before his fellow-citizens as undeserving of confidence and respect. He may, it is true, for a time, in the words

of Pope,
"Clothe malice in the garb of honest zeal;" but he will soon expose the animus by which he is actuated, and become a just object of opprobrium and

contempt. I make these reflections not as an abstraction, but with the concrete embodiment before me, in the shape of a journal that claims to be both religious and philosophical, and yet is constantly and habitually made the vehicle of the editor's personal malice, in attack-ing the character of individuals whose only offense is the failure to endorse his views, adopt his methods, applaud his sentiments and assumed position, and join in the abuse of those whom he makes the objects of his vulgar obloquy.

I recently referred to some of the low, disreputable and unjust assaults which I had been ashamed and chagrined to find in the columns of a paper pretending to be an exponent of Spiritualism, and of "clean Spiritualism," too, (heaven save the mark!); though I made no reflections on this person's character, leaving the proper inference to be drawn from the facts stated. It was his peculiar course alone that I considered myself justified in criticising; and I certainly shall not descend so low as to meet him where he has placed himself, in the arena of scurrility and vituperation. Nothing is cheaper or dirtier than such journal. istic mud-throwing, which I had hoped, for the sake of our sacred cause, as well as his own reputation, he would see the propriety of discontinuing, so as to make his "hebdomadal" sheet (as he would say) really

'clean" and respectable. But I find I was mistaken, In his issue of the 20th inst. he takes up his journalistic pen, dipped in concentrated venom, and, in a column of malignant abuse of various persons, drops the following fraternal morceau:

"While blind fanatics such as Henry Kiddle—to whom as the fittest heir seems to have fallen the mantle which had become too heavy for Thomas R. Hazard to carry with his four score years—persist in thrusting forward disreputable mediums, to the entire neglect of the eminently scientific and honorable advocates of our cause whom the intelligent public might respect, the inevitable effect must be to prolong the contemptuous prejudice which regards Spiritualism as unworthy of the least attention or courtesy."

This false and unjust statement but present one

This false and unjust statement but presents an other illustration of the man, his methods, his animus and his spiritual disposition. There are those who seem to enjoy these spirited sallies of the Colonel's exuberant nature, and think they display the efflores cence of clean and rational Spiritualism. "De questi-bus non disputandum." For my part, I say with Hamlet: "Let the galled jade wince, my withers are unwrung." And so, dear BANNER, I am sure say

New York, Dec. 20th, 1884.

Medical and Deutal Laws.

To the Editor of the Banner of Light: The Massachusetts Dental Society met in Boston, Dec. 12th. Among other matters discussed was that of the "protective laws." The question was considered as to whether it were best to join with the Massachusetts Medical Society in petitioning the Legis lature to enact some stringent laws in regard to the qualifications of a medical and dental nature, and was carried in the affirmative-a committee being chosen to confer with the same one appointed by the Massachusetts Medical Society.

I would suggest that the members of these arrogant societies had better read the veto message which Gov. John D. Long sent to the Legislature two years ago before they ask any new law regarding "the profession." as it is termed.

The above action by these organizations is an indi cation that the next General Court is to be bored with appeals for class and monopoly legislation on the pretext of "protecting the dear people" from persons who are not up to the red-tape ordeal. Time and money are yearly spent in the Legislature over these frantic efforts of the Allopaths and their Doctors Plot confrères, to obtain legal protection against " all (progressive) comers." These same projects originate self evidently with persons who desire to be protected from too successful rivals. They never come from the people, whom these self-interested M. D.s declare so much in need of protection; are the people of Massachusetts prepared to be enslaved, and driven to employing persons whom they do not want, merely for the benefit of the practitioners of the Old School sys tem of medicine? A MAGNETIC PHYSICIAN. Boston, Mass.

A State Board of Medical Examiners and Licensers in Pennsylvania. To the Editor of the Banner of Light:

A medical bill has been prepared for presentation to the Legislature of Pennsylvania at the coming ses

The bill itself is printed in a medical journal, but i The onliveser is printed in a medical journal, out it is too lengthy for your paper, doubtless, therefore I will simply say that it, it becomes a law the clairvoyant physiciaus who prescribe inedicines or remedies for the relief of the sick and take pay for the same, if not licensed by the State, will be called upon to pay a fine of not less than fifty, not more than five hundred dollars for each offense.

All applicants for license must pass satisfactory examinations in anatomy physiciony histology, general

All applicants for license must pass satisfactory examinations in anatomy, physiology, histology, general
chemistry, pathology, therapeutics, principles and
practice of medicine, surgery and obstetrics.
Said applicants shall share the same fate in examinations, even if they are engaged in different modes
of practice.
Spiritualists know that mediums while under the
control of spirits often prescribe remedies, and if this

Spiritualists know that mediums while under the control of spirits often prescribe remedies, and if this law should be enacted such mediums will be forced to educate themselves in all the branches of the medical profession before they can be allowed to exercise their spiritual gifts for money, gift or reward.

This law, like all others of the "Doctors' protective" lik, is an outrage upon the 'liberties of the people, and of the individual practitioners, as well; on what ground of justice can it be demanded that in order to relieve human suffering these different practitioners shall be required to prepare themselves for modes that they have no use for in their treatment.

ion modes that they have no use from the mode of eradiment.

When there is demonstrated a fixed mode of eradieating disease, and this mode shall be shown to
be successful in all cases and conditions, then will
come the time for the people to ask a law that will
prevent any one from practicing except those who
know of the infallible mode of healing—but not until
then.

A. B. HAYWARD.

Baratoga, N. Y.—Mrs. Morse Barer, so says The Bagls of 20th, delivered an inspirational lecture invested with rare eloquence, power and prophecy, at the meeting of the first Society of Spiritualists at the Supreme Court Room, Town Hall, Summay evening. She also spoke in the morning, in the same place. Italy, still uses hand pump fire engines. It is said there is not a sessin fire engine on the penthaula.

Recognition of a Message.

To the Editor of the Banner of Light:

I find in a recent issue of your most estimable paper a communication addressed to me from my beloved friend in spirit, EDWARD S. WHELLER. He refers to a purpose I had in mind, and advises me in regard to deciding upon it. The statement is marvelously true, and is also a corroboration of a test received from the same spirit at the séance of Mrs. M. E. Williams in New York. I was debating the same matter, when I was called to the curtain and told what to do, viz: "I have sent you a message in another way, because I thought I should not be able to see you; it is of the same import, however, and I give it now so as to help you." I could not imagine what other "way" there could be until I read the communication; that settled the matter effectually. I wish to add what I have so long been meaning to say, that the Message Department is of the utmost importance, and is doing a vast amount of good-comforting the sorrowing and en couraging the earnest worker. The BANNER has, by its unswerving devotion to the spirit world, prove itself a worthy exponent of a grand and mighty truth. and instead of wasting strength and power in perse outing "the wicked," has sought to uphold and sustain the true. We are long past the time when bravado and insult can affect the honest worker, and however some of us may question methods, because of our lack of understanding, the years of faithful service should forever silence the voice of slander. May each year add blessings to all who join hands with you in carrying forward the interests of humanity, is the earnest J. WILLIAM FLETCHER. 2 Hamilton Place, Boston, Dec. 17th.

Mr. A. B. French in Milwaukee, Wis

To the Editor of the Banner of Light: I should have written you before had I not suppose some one else would have done so, informing yourself and readers of the great satisfaction derived by the public from the eloquent and inspiring lectures of A. B. French, who gave us three masterly productions at the termination of his engagement at the State Convention of Spiritualists. The lectures were delivered in Musical Society Hall, Academy of Music Building, where Mrs. Spencer speaks every Sunday evening. Their subjects were as follows: "Mohammed, and Faith and Wars of Islam," "Our Words; or, The Nar-rowness of Human Life," "A Look Ahead; or, The World's To-morrow." Mrs. Spencer intended to have given tests after each lecture, but sickness prevented her going to the last one. The lectures were grand and instructive, and highly appreciated by very intelligent audiences. Mr. French left for Oakfield, Wis., Friday morning, Dec. 20th.

Mrs. Field in Washington.

Mrs. Clara A. Field, of Boston, Mass., lectured at G. A. R. Hall, corner of L and 7th streets, N. W., Sunday, Dec. 14th, morning and evening, to good audiences, although the inclemency of the weather kept

many away who would have otherwise attended.

Mrs. Field is a stranger in Washington, but she made a very favorable impression, if we may judge by the many expressions of pleasure and satisfaction to be heard on every hand. Her psychometric read ings in the evening were something entirely new here; and their truthfulness, as applied to the persons read, was highly appreciated and enjoyed by all present Mrs. Field is stopping at Capt. Cabel's during De cember.

Washington, D. C., Dec. 19th, 1884.

Spiritualist Meetings in New York. The First Society of Spiritualists holds its meetings overy Bunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.

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Areanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobleber Hall) every Sunday at 2M and 7M P. M. Frank W. Jones, Conductor. Ones, Condew.

The Ladica' Aid Reciety meets every Wednesday af-ernoon at 3 o'clock, at 128 West 43d street.

The People's Spiritual Meeting.

To the Editor of the Banner of Light: The People's Spiritual Meeting will hold a " Watch Meeting" at its hall, 57 West 25th street, on the evening of Dec. 31st, commencing at 8 o'clock and continuing until after 12 o'clock, or into 1885. Public cordially FRANK W. JONES, Conductor. welcomed. 78 East 9th street, New York, Dec. 21st, 1884.

Spiritualist Meetings in Brooklyn. The First Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morning service at 11 o'clock, evening at 7:45. Dr. F. L. H. Willis speaker for Decem-Wm. H. Johnson, President.

Wm. H. Jonnson, President.
Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7½ P.M. Conference, under charge of S. B. Nichols, at 3 P.M. Mrs. Mrs. J. T. Lillie will lecture every Sunday to July. The public cordially invited. Daniel Coons, Secretary.

The Eastern District Spiritual Conference meets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7%. Oharles R. Miller, President: W. H. Comn, Secretary.

The Everett Hall Spiritual Conference, 398 Ful-onstreet, meets every Saturday evening at 80 clock, Spir-tual papers and books on sale, and meetings free, W. J. Jushing, President; Lewis Johnson, Vice-President, A Spiritualist and Medium's Free Meeting will be held every bunday at 3 P. M. at Central Hall, 637 Fulton street. Lectures, tests and messages by Dr. J. M. Shes and other mediums. The public cordially invited.

DYSPEPSIA AND NERVOUS PROSTRATION. I have used it with great benefit, having been a sufferer for some time with dyspepsia and nervousness. I have induced several of my friends and relatives to use it, and they have derived a great deal of good from it.

Yours very truly, E. A. CARTER.

RHEUMATISM.

Having been afflicted with a Boston, Sept. 18th, 1884. I was advised to try OZONE WATER, and after using a few bottles I was entirely relieved. I therefore recommend it to any one troubled with rheumatism.

C. McKellup, 13 Bostovith street, Boston.

CATARRH AND HEART DISEASE. One girl in my employ had the catarrh very badly, so that if she were in the room but ave minutes the air was so offensive we could not stand it. Four bettles of the Concentrated Ozone Water cured her. It also had a wonderful effect on my son's wife, who suffers with heart disease. It was prescribed by her physician.

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