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The Rostrum.

THE HOME.

A Lecture by

MRS. H. S. LAKE, Delivered at the Camadaga Camp-Meeting, Aug. 9th, 1885

[Reported for the Banner of Light.]

The word Home is of Saxon origin, and means to close

The word Home is of Saxon origin, and means to close, keep, or hold fast, to cover, make secret, etc. It is a word which is closely knit and interwoven with the sweetest and tenderest feelings of the human heart. No songs are more lovely than those which are sung of home.

We have a saying, "Home, heaven, mother! three sweetest words in the English language." Yet there was a time when people had no homes; when wandering tribes pitched their tents at the close of a day's journey, and called it a stopping-place, as, all together, they sought to rest themselves from the fatigue of the march. Then the boughs of the forest were their shelter, the winds among the trees the music which lulled them to their slumbers; the morrow found them distant from the place of last night's rest, and the pilgrimage of life was aptly symbolized by the journey of the day or year. This was avagery, this was the life of barbarism out of which we have arisen; the day of home was not yet born, and hence the word had no existence.

word had no existence.

It was only after centuries and centuries of development and growth that it became natural for man to look forward to something of permanency, established by the toil of his hands and the development of his faculties. When he ceased to be satisfied with the wild fruits and nuts, when he began to dig and to plant—thus remaining for some little line in one place—then he can be a constituted.

he began to dig and to plant—thus remaining for some little time in one place—then began to grow the organ of inhabit-iveness upon which home is founded and its altars reared. In those early days, when wandering was natural to man, he no doubt now and then saw some tree, some bush, some river-bank or sloping valley, which appeared to him fairer and more fruitful than the rest, and toward which his emotions were stirred; and, no doubt, in leaving these, faint regrets arose, which served to give some little activity to the point of brain where now we locate the organ of inhabit-iveness.

Emotions of admiration and regret having thus been aroused, there followed memory, with her thousand ideal thintings, to enhance the loveliness of the scene, no longer visible. Drawn by this memory, doubtless, our wandering ancestry found themselves again pitching their tents on the spots which seemed fairest to thom, and thus the law of the spots which seemed tairest to them, and thus the law of association began to operate upon the faculties, and served to link and group together the various organs which now preside over the place and spot called home. But there was something else which entered into the idea

of that spot, and that was those who shared the comfort and the cares of it. Centuries after centuries elapsed after the advent of primitive man, before he came to regard those, even, who were nearest in blood to him as anything more than any one else, except for the briefest possible period of time.

But, little by little, the law of association comented the feeling of affection to that of inhabitiveness, and both places and persons became distinguishable and dearer than were others; places, because food was more easily obtainable, shelter more quickly gotten, or landscape more beau-ful; different wants were ministered to by kindred, and a feeling of dependence was aroused which gradually evoked the sentiment of love, and thus were born the fami-ly feelings which to-day are so strong, linking in almost in-dissoluble bonds those of the same blood, however diverse their interior structures or individual tempera-Hence I think it may safely be inferred that he who has the greatest and strongest love for home has evo-luted furthest from the place once, occupied by our savage

lited furthest from the place once occupied by our savage ancestry.

Barbariam built mo sities; asvagery founded no homes; for sa the art of invention and the skill of industry had not yet randared man conqueror of the environment, and provided the means for him to axtor; subsistence from the soil; so he was inevitably driven; at brist periods, to new places and into new conditions. With the advance of invention and the development of skill the mee changed materially its migratory habits, and settled down to enjoy the fruits of industry and the fellowship of kin. The mud-huts and underground dwellings, the tents and rude free-houses were superseded by more comfortable and elaborate habitations, in which the inmates loyed to linger to escape the blaze of summer and the blaze of winter, to rest after the day's toil, and to evicy the night's repose. So much time day's toll, and to enjoy the night's repose. So much time being passed therein, the fancy naturally became quicken-ed, and art, at last arose from the soil of utility, to paint column passes therein, the rancy insuranty became quickented, and art, at last arose from the soil of utility, to paint the ploture, carre the statue, hang the tapestry, and delight the eye—which had now become trained to observe—with these various adornments. Then, again, the magnetic enterints, emanating from the lives and hearts of the dwellers, also, began to weare a subtle chain around the spot, and that of, home began to strengthen in the bosom of the human race, until now to be homeless is to be indeed the child of misortune and of suffering, the second with a sove, philoprogenitiveness, in conjunction with friendship, linked to conjugal, love—has grown and developed with each succeeding age, and is now one of the strongest faculties in the human brain. The spirit of the being is mingled, with the spirit of the scene, and no peoples axcept those in the lowest stage of sevence, and no peoples axcept those in the lowest stage of sevence, and no peoples axcept those in the lowest stage of sevence, and no peoples axcept those in the lowest stage of sevence, and no peoples axcept these three brave Swiss, his native Alps ambig.

being thrilled by the sentiment of home.

"Hear the brave Swiss, his native Alps amois, the most grey cot in shelving ledges hung; the most grey cot in shelving ledges hung; the flat of the most grey cot in shelving ledges hung; the flat grey are, this Alp, is not a wave flat of the grey are, this Alp, is not a wave flat of the grey are, this Alp, is not a wave flat of the grey and the shock in the flat grey grey flat in a wind heighbers; rock, the grey grey flat in battle; speed yet hiew

My freside amoke away, but I shall sever go!

So sings the Switzer in his injunction home, and the schools of his application in an appropriate flower, and handcoke of temperate somes; and mong the pines and hamlocks of temperate somes; and mong the pines and hamlocks of temperate somes;

Home | home | home | 'sing the winds and the tides to winds and the tides to home, and he sallor on the seas; this most if live part of the world's avectors music, and it is not in the winds of the world's avectors in the constitution in the continuous particulation the destinice! and the sculpture in the state of the matteries are member in the sound man.

Upon the homes of a veople is a nation's greatness grounded. The tides of political life may ebb and flow—the currents of her commercial being set to and recode from the center, yet, if the home remain secure—if the tender spirit of love and watchful feeling linger there, government is stable, and the nation's weal secure.

And why? Because the home is the oradle of the citizen; because the home is the school of the young roul entering upon the everlasting pilgrimage of life; because the home concentrates the feelings, and draws out the best or the worst there is in the being, for there the truest part of his

concentrates the feelings, and draws out the best or the worst there is in the being, for there the truest part of his life is always passed.

Home, then, embraces love for place and people, desire for means and development of industry. All these concentrate around the spot where the human being breathes the atmosphere for the first time, or, in later years, gathers his household treasures, and names them as they pass in panoramic view before him, as did the lower creations before the eye of the mythologic Adam, in the fabled Garden of Edenthat charmed and sacred spot from which he could not be driven until he heard God's thundering command to move. This fable of the Old Testament illustrates the home sentiment very forcibly; it was born of the brain of the savage race, which vaguely realized that the happiest condition to which man could possibly attain would be some secluded spot, shared by the one being dearest to him and best. This story of Eden has a beautiful truth hidden away down deep under its many exaggerated statements.

Adam and Eve were alone, in a new spot—home, about to be the contract of the savage transport.

Adam and Eve were alone, in a new spot—home, about to begin life. This is typical of the planting of the household tree by every husband and wife since the history of civilized marriage began—he and she, alone, and yet around them are the fruits, and flowers, and foliage of the garden of the soul

These are the blossoms of love and hope which walt upon the union of hearts and the foundation of homes. The "Tree of Life" is the perpetually recurring and reblossoming of the affection which first brought the man and the woman together; the Serpent is the discord which entered into the blooming Eden of Love, and drove the pair into the cold desert of the world. desert of the world.

desert of the world.

This allegory teaches us that "home is more than four square walls"; for, though the fabled Adam and Eve were able, after they were driven from their Edenic home; to establish another abiding place; yet the original happiness never returned; the conditions of contentment were never regained. So should we beware how, in earch either for knowledge or for gain; we permit discontent to enter the garden of the heart, lest it prove the advent of the serpent into Paradise.

All history serves to show how strong are the feelings which cluster around the place and the spot where are accumulated the results of toil and thought, and the hallowed associations of many years.

To preserve the dwelling, the farm, the familiar things, man will put forth exertions of remarkable strength and wonderful endurance; yea, to defend the sanctity of home and the security of the fireside he will shoulder his musket. and the security of the fireside he will shoulder his music, and stand sentry with his life, or march upon the enemy to the music of the cannon and the singing of the shell.

Most wars, into which man rushes with enthusiasm, are founded upon and carried on by appeals to his "love of home," to the "defense of the fireside."

If, then, the inanimate things, the earth, trees, flowers, bills, rivers, yes, the resy rocks, become so dear to the heart, so intertwined with the sweetest emotions, how might more dear are likely to become the form and face or forms and

dear are likely to become the form and face, or forms and faces of those who share with him the pleasures and the trials, the comforts and the perils of that sacred spot.

As the human spirit is so much more precious than any material thing, so is the being who adorns the habitation superior to the structure reared to protect it. Hence the poet has anny poet has sung :

"Tis home where'er the heart is, Where'er its loved ones dwell; In cottage, or in palace, Througed haunt, or mossy dell."

About the word home cluster many others, born of the affections—wife, husband, mother, father, child: this group makes up a picture ever painted on the pages of the human memory.

Who does not recall, with feelings which bring tears to the eyes and a tremor to the voice, the white haired mother, who, sitting by her fireside made desolate by death or the who, sitting by her fireside made describes by death of the departure of her loved ones, watches the embers slowly fall-ing on the hearth, or gazes with dim vision upon the soft shades of the slowly setting sun, alone, yet clinging to the spot endeared to her by a thousand tender recollections? Here she came as a young bride, with her resolute and rosy Here she came as a young bride, with her resolute and rosy husband; they began life together, together they reared the dwelling and gathered around the hearth the young blossoms of their loye and hope. But the husband has laid down the burden of life, there is a white stone a few miles distant the children have gone West, but mother is at home alone, lingering in the dear old spot hallowed by the memory of other and happier days.

We all remember the rock, the tree, the curve in the road, the great west ways.

the gate-post where we stood with lads and lassles; we re-member the sweet sleep of childhood under the dear old roof, perhaps so low it was that the tinkling rain-drops almost baptized us with their pearly blessing; or we may recall a home of magnificent proportions, of yielding carpets, beautiful pictures, music, and the happy laughter of gay companions; still it was home; whatever aspect it bore, it drew upon the affections as the spot where life was largely passed, and thus it engraved itself indelibly upon argely passed, and thus it engraved itself indelibly upon

the memory.

Yet the physical aspect is the least important part of home; the spirit it is which makes it a Paradisa or a hell; and in nothing else is the truth of the Spiritual Philosophy so clearly revealed as in the ability of the spirit of the inmates to make or mar this refuge from the world. Hence, young men and young women who are looking forward to and contemplating the establishment of a home, should see to it that the spiritual union upon which they would erect their siter shall be as nearly perfect as oosable. Of course there can be no perfect unions upon this plane, but they may approximate. They will be near this when the head, the heart and the person act in comparative harmony together. gether.

Home is not merely a house. It has its interior, or spirit as the body has; it has its soul, and this is evolved from the blended lives of the husband and the wife, who are the central figures. Love, loyalty and laborare the Trinity which preside over a happy home. Wealth is far more powerless than love to create this spot, as spirit is superior to the external to the spot, as spirit is superior to the external to the spot, as a spirit is superior to the external to the spot, as a spirit is superior to the external to the spot, as a spirit is superior to the external to the spot, as a spirit is superior to the external to the spot, as a spirit is superior to the external to the spot is superior to the spot is superior to the external to the spot is superior to the spot is su

The costlest picture ever hung upon the grandest wall never gave such a glow of beauty to the fireside as the sweet smile of tender love and trust. No chandelier, with all its glittering, blaze reflected from a thousand mirrors, ever lit a home so radiantly as the soft light of tender eyes. No strain of music from the finest instrument eyer soothed the tired brain and troubled heart like the gentle words affection will always as freely nitter.

strain of music from the finest instrument ever soothed the tired brain and troubled heart/like the gentle words affection will always so freely utter.

In the mad race for wealth which now aweeps over society like a simoon, scorching and withering the fairest homes; in the fierce contest for place and power into which man today is plunging recklessly, he should be reminded that the best of life is being bartered for a meas of "pottage," which will fail the soul with the first breath of penury or pain. Think you the Newark Bank subcides, with the appalling lists we daily read, would be chronicled were home the object of the dearest love? Had ambition, greed and sold not burnt the bleasing from its boundaries, there would have been no ghost of perjury, forgary and theft to rake its gharily head and menace them, until the bullet blew the fleeting breath beyond the lines of time and sense. Some persons, intoxicated with the new ers of thought and progress, of invention and excitament, deery contentment as a fee to man's advance. Not like development of all those fines, feelings which furnish home with fairer this part has all ammon can bestow. The sweetest part of love is its, contentment—the satisfaction springing from a well filled flair.

And satisfacting of the heart, I must not regisest to mention that other with a matching of hence for it is about information that other with a matching of the heart. I must not regisest to mention that other with a matching of hence for it is proposed to morning wear part of heart will be matching the most mines were really and the first wear of his morning ways really and the first wear of his order in morning ways really and to heart will be made the first keep heart or morning the recommendation of heart will be made the first keep.

ing; and there is not alittle truth in the bright and witty saying of the late "Fanny Fern," who wrote: "The surest way to a man's heart is through his throat." Good bread has a great deal to do with bright eyes, and sweet smiles may frequently be evolved from a sufficient supply of savory sauce. The edor of a well-cooked meal can oftentimes drive away despondency, and charming cookery has captured more hen than mathematics or music, simply because the base of life begins in the animal, and few persons—though they might like to deny it—are capable of being amiable they might like to deny it—are capable of being amiable with a hungry stomach.

I am thoroughly convinced that in the good time coming no woman will be willing to call her education complete unless she knows how to prepare a good, wholesome, byglencia, nutritious meal; yet—let me impress it upon you—the spirit of the home is far superior to the shell, and I have a faint suspicion that health, love and a sweet temper will impart elements more nutritious to food than the utmost cullivary skill can do.

The spiritual man and woman eat—that is, they absorb and assimilate in conjunction with the physical—which may perhaps explain the fact that persons who love much and are much beloved often find themselves without appetite, giving rise to the joke, "If you cannot eat, you surely must be in love."

Love unquestionably imparts life to the body by feeding the out; yet let no shrewd Yankee, because of this statement, immediately set about devising ways and means to manufacture love in order to save provisions. This element is not produced to order, though there is but little doubt that one may so order his or her life as to create, regain, remained the produced to order, though there is but little doubt that one may so order his or her life as to create, regain, remained the produced to order, though there is but little doubt that one may so order his or her life as to create the seneral produced to order, though there is but little doubt that one may so orde

This is not true.

None hold in deeper veneration human love than we. None realize its mighty power more keenly than ourselves. Some say the industrial, the governmental, or the religious question is the one; that electricity and steam are the propelling forces of the world. Not so, my friends. Love it is which tunnels the mountains, bridges the rivers, lays the wires, builds the steamers, drains the awamps—man dreaming of his love and thinking of his home. This is the converging point of all man's aspiration and endeavor, of woman's work and worth. Perverted though this faculty so frequently becomes, yet upon its normal manifestation is the world's advancement ever based.

We are nisunderstood simply because we stand for the ideal nome, as we stand for the ideal government and the ideal religion; because we would put the spirit into the form, now so frequently a lifeless corpse, dragging itself about amid society.

We are accused of believing in ghosts, but we have no confidence in dead homes upon which to build live religions, live governments, live societies or live people.

We call to men and women to come up out of discord, strife and struggling for the world's gain—out of deceit. demoralization and death, into the purer atmosphere of love and home.

Why, every man should have time to pet his wife every day and call her darling; to take his child upon his kneed.

why, every man should have time to pet his wife every day and call her darling; to take his child upon his knee and inquire into its troubles and its joys; and no woman should ever neglect the affairs of the heart for those of the agrarel. This putting off or neglecting to say the little affectionate thought, has hung many a home in black and brought a coffin and a funeral to many a door.

It is but too frequently the case that a man regards his wife only as some sort of an appendage to his home—a kind of pivot upon which the machinery of domestic life in some

mysterious way is hung. If she has a house, and clothes, and carriage, and food, he supposes, or thinks he supposes, that that constitutes living. Said a very refined and gentlemanly man to me not long ago: "I have shipwrecked my life, and I know the rock whereon I struck. In my early married days I furnished my wife a house, clothes, money, horses and carriage. I told her to drive and enjoy herself; but (with a falling inflection and a tear-dimmed eye) I neglebted to go with her. I see now where I made my mistake. She married a man, not a house or horses. She had all these, but she had no home."

She married a man, not a house or horses. She had all these, but she had no home."

I know a woman who to day is sitting in her desolate rooms alone. She adored fine clothes, a grand establishment, display, fashion. In her effort to acquire these she became fretful and peevish; the serpent crept into the Eden, and the man walked out. The home is built upon a union of spirit.

I remember to have once read of a countryman who, standing by the open grave of his wife, remarked pathetically: "I don't see why I should feel so bad, she was only related to me by marriage!" This man understood nothing but ties of blood. But the strongest ties in the world are those of spirit. Why, there are some children whose flesh; and blood parents are not theirs at all spiritually. They are repelled, not attracted by them; discord entered the home and drove the cruel mark straight to the child, and he or she carries it, and will continue to do so, until entering upon another life. Tenderness, trust and truth, in the home, are the trinity which alone can save the world from the army of criminals now daily peopling it.

There is nothing which can ever make up, in a home, for the lack of love. You may cushion the chairs, carpet the floors, drape the windows, bedeck the walls—mirrors may flash; and there may be a constant coming and going of friends, attracted by your surroundings—these will not feed the inner nature, and upon that alone does the human soul survive.

I know, in this age of bluster and pinchbeck, of fast

I know, in this age of bluster and pinchbeck, of fast trains, fast horses and fast people, that there is a tendency to jest upon these subjects, and to lower the tone of public thought in consequence: and it is refreshing, amid the gen-eral rush and wreck of lives, to read of a John Stuart Mill, who, with a name celebrated the world over—a reputation which kings might well envy because of the power he wields over human thought—I say it is refreshing to read of him, after the death of his beloved wife, sitting at a window which commanded a view of her grave, that he might derive inspiration from the solemn and silent spot, as he once derived it from her near and dear companionable. And it is interesting to read of a Wendell Phillips, whose silvery tones rose and fell in mellow cadences upon the ears of list-ening multitudes—whose name and fame are linked forever with his country's greatness—he, making no public engage-

with his country's greatness—he, making no public engage-ments, going not from the charmed precincts of his home until abe; his invalid wife—whose happiness was his con-stant pare—lent the sanction of her sweet approval. •We speak much, in these days, of freedom, individual sov-eralguty, etc.; but let me impress upon you the fact that love has its own bondage, always self-imposed. The sweet service iff, the lover, father, wile or friend, makes glorious posses in the discord of our human world. What, think you would John Howard Payne, author of "Home, Sweet-Home, have given of service in exchange for its endear-ing associations? pg associations?

ing descriptions?

(a Blow often it is that from the innermost depths of the manifed being are born those beautiful poems, or wonderful books, or divine melodies, or ditrabeling paintings, which entapture the world! Bo, from the sorrows of a lonely life, from the sorrows of a lonely life, from the years heart, was evolved that loyellest of all lovely sours, which has been sung for so many years, and which will never grow old:

Mie bictoures and palaces though we may roam,
I. a Bell-aver ac humble, there's no place like home;
A charm from the akles seems to fallow it there;
IT Which note I brough the world is not or met with chewhere.
I snoot it has at ever so numble; there's no place like home.

An exite from home, splendor dazzles in vain,
Oh! give me my lowly thatched cottage again;
The birds singing gaily, that came at my cail,
And sweet peace of mind that is dearer than all.
Home, home, sweet, sweet home!
Be it ever so humble, there's no place like home."

Into nearly every language has this poem been translated, showing how universally the heart responds to the sentiments therein expressed.

timents therein expressed.

Yet, in closing. I must remind you that this feeling, strong and enduring as it is, can never be fully satisfied here: that, such is the mutability and changeability of all things, dear as our homes are, they are but transient, after all. In them we rest ourselves in the onward march of life: we recline after the day's labor; we rise with the morning's light; we watch by the bedside of some suffering one; we give our friends in marriage: we coffin our dead, and then are ourselves carried forth, the outer being no longer responsive to the stir of life around us, ried forth, the oute of life around us,

of life around us.

But the home more permanent is then attained. The dwelling, which by our deeds we have reared in the substantial realm of the spirit, opens to receive us. Upon its walls we behold the picture of our thoughts and purposes as we plodded over the pathway of this life. We find blooming there the unselfish deed, the loving word, the sweet affection. We meet again the dear ones who went so long before; into our habitations come and go the messengers of higher spheres, invited by our aspirations; a "house not made with hands"; a home whose walls are reared on work and wisdom, where we feel the longing of the spirit gratified.

We are building these homes to-night, to-morrow. every we are building these homes to-night, to-morrow, every day. The unseen ones are gathering momently the material for that atructure as we cast it off. It will be our abiding-place. May we be able to sing, as its walls arise before the fading vision of this world, and all the sounds and sights of this so strangely drop away: "All hail our home, sweet home!"

Original Essay.

MEDIUMSHIP.

BY MRS. HATTIE E. CARR.

The Philosophy of Spiritualism embodies the grandest and most beautiful teachings the world has yet received; its strong and subtle forces are sweeping onward with the mighty power of truth, opening new avenues of thought, and imparting to the souls of mortals clearer perceptions of the life that lies beyond. Its mediums are human; they are wise or weak according to their intellectual development, and the work they do cannot rise above their own standard

of spiritual excellence and wisdom. All are striving to obtain the highest and best the spiritworld can give them, yet in their midst are discordant conditions growing out of selfishness and a desire to be thought superior to all others. A few have been, and are, working themselves into prominence through misdirection, owing to a want of moral excellence and a more perfect individu-

I would not say this in a spirit of fault-finding, or from a desire to wound any soul; far from it. The path of mediums is thorny, and oftentimes they are led by strong psychological forces out of the form as well as in it.

Sensitive, susceptible souls, unfold your individuality, Sensitive, susceptible souls, unfold your individuality, and learn who are your companions and guides. Be pure and humble in spirit, seeking not for high-sounding names, and a prominence which may not be obtainable, but rather let your souls go out after truths that are imperishable. Fold the Christ-spirit within you, and let its light so diffuse itself in your souls that naught can disturb the rays of light which seek to reach you from the Great Centre of all truth. Be truthful, seek for the highest good, and let your aspirations go out toward all who labor for the good of

aspirations go out toward all who hador for the good or others, and who strive to let their light shine. Let envy and jealousy and all prejudice be swept away, and in their place let Love and Charity abide and reign. None are per-fect; all souls move in their own orbits, and bright or dim, as their light may be, draw within their circle souls akin to their own.

I bring a truth all may not comprehend; a spirit out of

the body controlling a spirit in the body cannot be a perfect identity, but is, while controlling, a part of the individual he controls; so much so, that a great deal we receive from the disembodied oftentimes bears the stamp of the mind of the embodied, for spirits are often led by mortals; coming into their atmosphere they partake in a great degree of the characteristics and thoughts of the medium, and transmit them to others.

There never can be brought through any medium more than they have the capacity to possess. The spirit of thought and erudition only intensifies and quickens those latent powers within the one subjected to its will, and brings them into action. The inspiration comes like the breath of the morning, bringing sweetness and strength from the happy vales beyond.

There have been, and are now, marvelous unfoldments. The mind and will of the wholly unlettered and ignorant medium being brought into subjection to the will of the

spirit who governs every faculty for the time, have their identity while in that state merged in the stronger person-

identity while in that state merged in the atronger personality of another; but these are exceptions.

I do not wish to imply that mediums should give up their individuality to the spirit, for that would make them non-entities; but to live more in harmony with the great soul entities; but to live more in harmony with the great soul of the universe; to strive after better things than a vain ambition to outdo others and to accumulate worldly possessions. The wise, and pure, and good, come not in rapport with those conditions, and it is left for those spirits to manifest who have not risen above the earthly plane. Laudation and flattery have much to do with the inharmony that prevails, and the exaltation of any one soul lowers the standard of mediumship. All march under the same banner; all are worthy according to their works. If too much of self becomes prominent, deal kindly with the erring, and give charity instead of condemnation, for we know not what give charity instead of condemnation, for we know not what influence may be thrown around them. Let your prayers go out to them to help uplift them from their darkness, that they may find the true light which comes as a blessing to all. Spiritualists, throw around your sensitives the best con-Spiritualists, throw around your sensitives the best conditions; bring trust and confidence with you when you come to them for light, and the light will be yours. Let not the breath of suspicion go out from you if all seems not right to your understanding, until you have the positive assurance of fraud; and if a truth has ever been brought you from the one found fraudulent, do not go back on it because the majority condemn, but stick to it. One truth is evidence of a true mediumship; and while I would wish that all wrong and deception may be brought to light, I would also that you deal kindly with the one in shadow, and in a loving spirit help disperse the dark mists that for a time dim truth's lustre, but which can never obliterate it; for truth is mighty, and all the powers of darkness and disorganization can never prevail against it; they must go down to their own level as truth comes uppermost, and eventually be heard of no more. All souls move onward to the same good; all have their convictions of right; and work within that spnere. The teachings they receive form the propelling force that carries them onward. Give your best thoughts for the good of each other, for out of chaos and confusion all souls must rise, and find their place among their kindred stars.

all souls must rise, and find their place among their kindred stars.

Love, Truth and Wisdom radiate from the All Soul, and in time will take a permanent shiding place in each heart, and permeste each waiting soul. Inharmony and disintegration come from the low and undeveloped order of spirits, so wrapped in their own selfishness; and ignorance of that higher law which must eventually reach and lift them up, that they fall to read God's holy light in its truest meaning, but interpret it according to their own desires. The bright intelligences, those who are brought under the dominion of the noblest attributes of the soul, and live for the good of humanity, reaching downward, to earth laden with sweet messages of love to all mankind, come with many blessings,

bringing from their soul-life Unity, Harmony

Beek to obtain the highest possibilities your soul can reach, and as you come nearer to the spirit of harmony, in a relative degree the soulbeauty and love will unfold within you. Work together, that truth in all its splendor may be a radiant light within each heart, leading the

a radiant light within each heart, leading the soul ever upward and onward, a beacon-light to those who come after you.

Each soul is a flower of various lights and shades, and the most beautiful are of the best culture spiritually. To a finely strung organism and exquisite sensibilities the moral and spiritual sphere of each life coming within the radius of the sensitive brings the aroma of its presence and attractor repels according to its presence, and attracts or repels according to its

presence, and attracts or repels according to its sweetness and beauty.

We are stars and suns of greater or lesser magnitude, and we know not to what heights we may attain when we attune our souls to the harmonies beyond.

Arise! in all your grandeur, oh! souls of earth, and look upward to the stars resplendent in the heavens, bright symbols of the divine life, and of what you shall be when freed from the dross of earth; a star of light unto others to guide and bless.

All wrong shall be swept away, and every injury done another, be it great or small, shall find its measure.

find its measure.

Take courage, oh! fainting heart, struggling on through darkness and defeat, your day of joy shall dawn; and as clouds move on before the wind, and reveal the sunlight, so shall the clouds of error and wrong pass away before the mighty power of truth, and the sunlight of

my thought circle, and embodied in words: I lifted up mine eyes to highest heaven, And scanned the holiest law to mortals given. It filled my inmost soul with truth divine, And all its holy light on me doth shine.

I knelt before the shrine where angels kneel, And in my soul of souls this truth can feel. There is a flame Divine, lit from above To kindle human bearts, and this is Love.

THE BENEFICIAL WORKINGS OF SPIRITUALISM.

To the Editor of the Banner of Light :

Having had some very interesting experiences the last thirty-two years, and even when a boy, long before the modern advent began in New York, with your approval I will submit the following, showing the practical benefits to be derived from spiritual mindedness:

Some eight years ago our youngest child, then about five years old, was unlucky enough, through play at school, to strain her limb in the knee-joint, which began gradually to swell and cause great pain, so that during the summer it became about twice the natural size, and gradually the usual contractions began to shorten the leg so that she was obliged to walk on her toes: in fact, the shortening was occasioned by the disposition to tread lightly upon that foot so as to avoid pain, and the shews of a necessity, for want of proper straightening, were growing shorter constantly. We called a doctor, and he began with lodine and the usual washes to allay the pain, but they afforded little or no relief, and the limb was getting shorter.

The question then presented itself, shall we use some mechanical appliance to prevent any further crookening, or suffer it to continue? The doctor finally decided that it would be better to use the appliance, and suggested the knee-joint, which began gradually to swell and

the doctor many decided that it would be bet-ter to use the appliance, and suggested the pressure and thumb screw pad, to be adjusted and gradually tightened, in the hope of straight-ening it, and said he would select the one best adapted to the case, and would call in about a

week and take the measurements.

I must confess that the thoughts of having a I must confess that the thoughts of having a permanent cripple in the family excited my fears and troubled me very much, and I revolved the case in my mind during the remainder of the day, and could scarcely get to sleep when I went to bed, but I did finally at a late hour doze off into a sort of disturbed and troubled slumber, to wake up and doze off again, until finally I got into a peculiar half-and-half state of mind—I was not sound asleep, nor wide awake, but I soon felt the presence of some other personality. I seemed to strain my eyes to see who or what it was, and gradually I began to see a tall white figure, with a mild and benevolent face looking directly at me, and I remember distinctly that I felt ly at me, and I remember distinctly that I felt he was a very kind and good personage. After a short time he spoke thus: "I am a spirit. I was a physician and practiced a long time while was a physician and practiced a long time while a resident of your world, but I have learned more about the cure of humanity since I became a spirit than I knew then, and I came to tell you how to cure your child's limb. I will appeal to your own reason and judgment in what I advise. She has injured it by a fall, and local inflammation has set in, which is very difficult to remove by the ordinary methods, but as it is a local injury it requires a local remedy. Take about ten yards of muslin three inches wide, and wet this in cold water; wrap in the usual way, not too tightly, around the swollen parts, and ronew the operation every hour, taking it off at each time and thoroughly washing the bandage. Keep the process up until every particle of heat and fever has left the joint, and with this method the pain will all go, and the particle of heat and fever has left the joint, and with this method the pain will all go, and the sinews resume their normal condition. It may require from three days to a month, but you must persist in the application." After he finished speaking I thanked him, and said, "I shall certainly give your remedy a fair trial," when in an instant he was gone.

I felt so relieved and delighted at this occurrence that I immediately awards my mile and

rence that I immediately awoke my wife and told her that I had just had an interview with told her that I had just had an interview with a spirit-doctor, and related what I have here written, and soon thereafter I went into a refreshing sleep, with my mind much relieved. I commenced the cure immediately in the morning, and at the end of three days every particle of heat and pain had left the joint and the swelling was almost gone. I did not continue it as regularly during the night, and probably not every hour after the first day, but I saw that it was a success, and indeed, very soon the limb was well and of its natural size, and there has not been a particle of difference and there has not been a particle of difference between it and the one that had not been in-jured to this day. I feel certain that but for the spirit's advice our daughter would be a cripple

between it and tho one that had not been in jured to this day. If see certain that but for the splits advice out daughter would be a cripple to day, and, in fact, the doctor who called the splits advice out daughter would be a cripple to day, and, in fact, the doctor who called the splits of the

sun of hope illuminating the earth around me.
As an evidence that spirits do know what is
going on, and take an interest in our affairs. I
will relate briefly that in 1870, while attending as an evidence that spirits do and was argoing on, and take an interest in our affairs, I will relate briefly that in 1876, while attending the great Centennial, I by mere accident was introduced to Mrs. Manks, a splendid test-medium, in Philadelphia. She almost immediately said that there were many of my friends there who wanted to communicate with me. A self-ish and skeptical person would very likely have thought she was only inviting me for the sake of a dollar; but I knew differently, as I myself feit their desire. So I said: "If you will give me an hour I will go to your home with you now." She excused herself by saying her house was all upside down, undergoing a cleaning. But she could not shake off her Indian control; he wanted to speak with me, and she finally agreed I should accompany her, provided I would excuse the condition of her apartments, to which I readily agreed, and a better and more testful scance I never attended; it was astonishing beyond all previous attempts. I inquired of her control whether he could give me the names of my spirit-friends present. In answer he said: "Oh I yes, me give many." And he began by saying: "Big chief, your father is here, and Sarah, the music-lady, and Martha—she like you much; and George, the hunter, and Josey, your pappoose—him bright spirit; he often comes and places his arms around your neck when you sit in big armachair and listen to the raps on back of it." (If nothing else would make me a Spiritualist these raps would, as they show an absolutely distinct something that is intelligent.) As each spirit was announced, I held an interesting conversation, pertaining to such a knowledge of former circumstances as no other spirit could There has come to me this spray of song from the soul-fountain of an immortal, dropped into answer. It will be noticed that each spirit was named with some characteristic that made it a certainty to me. "George, the hunter." was a friend with whom I often roamed the blue mountains during his life, and every incident referred to was characteristic of the man. Oh I what a beautiful, natural, intelligent and convincing scance that was! Itthrills me with joy often, and will as long as I live whenever I think of it. It is impossible to convey the absolute tests which they each gave and which I fully know.

fully know.

After a bit, the control went to my present home, some hundreds of miles from Philadel phia, and on returning he gave a minute description of each of my children, calling them scription of each of my children, calling them by name, and speaking of mother, who was then eighty-one years of age, saying she was then working in the garden, and stated also that she was a great lover of the garden, which was a fact. She is still living, upward of ninety years old, and now regrets that she cannot work in the garden as she used to. Then went on to describe my brother and his surroundings; and speaking of a daughter he called her Hannah, and said I had two Hannahs; that "my blanket squaw was Hannah, and my pappoose was Hannah, too"—every one of which tests it was an utter impossibility for the medium to know, and the theory of for the medium to know, and the theory of "mind-reading" is a miserable absurdity to

"mind-reading" is a miserable absurdity to explain it by.

One more incident, which I contend brings out the unknown factor, and I will close. After this Indian control had given me so many good tests, he said: "Now me just see big scratch (a letter) come from the East which bring you heap wamnum (money). When you go to big show you find him there—you know Ingin teil you sure." I thanked him for all the tests he had given me, and with a little whoop he left us. I had no knowledge about any letter whatever, but on inquiry as soon as I got to he left us. I had no knowledge about any letter whatever, but on inquiry as soon as I got to the Centennial post-office, sure enough, there was the letter, from the Mason & Hamlin Organ Company of Boston, wishing to purchase a patent I owned and was exhibiting in an organ there. We came to terms soon after and the "wampum" was paid to me, and they are using the appliance now. Here is the unknown factor: I was told of a thing not in my mind, not in the medium's mind, and which could have come only from some other mind, and I defy come only from some other mind, and I defy the ingenuity of the whole materialistic world to explain it on any other reasonable theory than that of the Spiritualist's.

Wilkesbarre, Pa.

J. R. PERRY.

For the Banner of Light. WAKED.

They were burning the blessed tapers. And they'd paid the priest his toll For the holy, peaceful passing Of his honest Irish soul. Yet I thought he held his passport, Or ever his spirit fled, Since the fair, meek saint of Patience Had crowned him alive and dead !

As I stood beside bim, gazing On the stillness of his rest, l took a free field-dalsy From the hand upon his breast, And I said, "Oh! flower, tell me Where is he-he who died?" And the soul of the flower answered: " He is with you—by your side!

"Go, comfort the heavy sorrow Of those who mourn his loss. They see but the blessed tapers And the shadow of the cross: They see but the darkened temple And the horror of the tomb, And the lifeless face that loved them In this narrow, empty room.

"They see not the gentle spirit. He knows their grief to-day; He has only left the body, Yet cannot go quite away-Not though the angels beckon And point to a higher sphere, Not while their tears are falling Will he rise and leave them here.

"Tell them he knows their sorrow. Tell them it holds him fast, And not till their grief be lessened Shall he know rest at last: And the children he's left lonely In the summer of their years, Will hallow his memory better By dutiful deeds, not tears.

"The word " watch " is the Trish expression for guard-

The Next World Interviewed is the title of a work just issued by Mrs. S. G. Horn, of Saratoga Springs. We have not had time since viewing the book to read all the interviews, but so far we have found it is very entertaining work. There are two hundred and fifty-two pages, containing fifty-five chapters or interviews. A good feature of the work is, when an interview is commenced the sprint answers the questions asked in a brief and concise manner. The Olice Branch, Utici, W. T.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by sales from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those wantlessed and personally ondersed; Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements,—Publishers B. of L.

SEANCE WITH MRS. FAY.

To the Editor of the Banner of Light:

The Spiritualistic Phenomena Association held a scauce for materialization at the Ladies' Aid Parlor, on the evening of Dec. 16th, the well-known Mrs. H. B. Fay, of 156 West Concord street, Boston, being the medium.

The cabinet—as in all scances held by this Association—was one of its own, while the managers were selected from the members as the scance was about to commence. The audience, upward of eighty persons, were seated in a manner usual on such occasions, the cabinet being placed at one side of the room. The lights were lowered at 80 clock and very soon being placed at one side of the room. The lights were lowered at 8 o'clock, and very soon after, the medium—with a spirit in white at her side—appeared at the opening in front of the cabinet, followed very quickly by a repetition, and this by two spirits of decided Indian characteristics, who together crossed the area in front of the cabinet. These returning to the cabinet, other indian spirits came in rapid succession, some of them going to individuals in the audience, by whom they were recognized as their controls or guides. At this point a lady from the audience entered the cabinet, and while there, with her hand upon the medium's head, a spirit came out and walked entirely across the area in front. This spirit returning, the lady stepped out, when the cutains turning the lady stepped out, when the curtains were raised, and the medium was distinctly seen seated in her chair, while upon either side stood a white-robed spirit-form. Thus by several distinct methods was it demonstrated that the forms were entirely independent of the medium.

real distinct methods was it demonstrated that medium. Store in the course of his communication. The work up to this time appeared to be of a preliminary charactor, apparently for the purpose of establishing confidence. The Indian, together with the maie spirits, were all attired with the main spirits were spirits. The spirit of the spirit of the spirit of the circle, to the presentation of the circle, to the presentation of the spirit of the spiri

No sconer had he received his congratulations than the spirit called for the writer, we having in days long since passed been shipmates together before the mast, and also associated on abore in our boyhood. Approaching the form, I received his hearty greeting, conversed with him, and asked if my mother was present, and if so, would she come out? He replied that she was present, and would soon appear. As this spirit gradually disappeared, and before I had time to retire from the cabinet, out danced "Billy"—well known in connection with the scances of Mrs. Bliss—and grasped my hand, saluting me in his characteristic manner. I returned to my seat, and had scarcely reached saluting me in his characteristic manner. I returned to my seat, and had ccarcely reached it, when I was again called to the cabinet, where to my great delight stood my mother! It is needless to say the greeting was hearty and affectionate; nor can one easily describe the emotions of an occasion when one for the first time stands in the conscious presence of his appeal parent received when the worker has the stands in the conscious presence of his emotions of an occasion when one for the first time stands in the consolous presence of his angel parent, receiving from her voice and her caresses indubitable evidence of immortality. Language fails to convey adequate expression of the wondrous interest and wonder excited by the various manifestations at this searce, which, according to the nearly unanimous expression of those present, was one of unusual merit as presenting the phenomenon of spiritmaterialization.

One might indulge at length in speculative

materialization.

One might indulge at length in speculative comment upon the various incidents of the evening—which at the best would be more than "Twice-Told Tales"—but already passing much that deserves mention this report has reached a length as ample perhaps as the valuable space in your paper will justify.

Dec. 21st, 1885.

G. O. PAINE, Cor. Sec.

MRS. HELEN FAIRCHILD.

To the Editor of the Banner of Light :

This medium is now located at 74 Waltham street, and has probably submitted to more adverse criticism than any other medium in Boston, owing to the fact that the forms coming from her cabinet have been and are so strong and lifelike, exhibiting a vital force in itself wonderful, that many have doubted if they were genuine materialisations - myself among the number. But I can frankly say that on my part these doubts have vanished, and I

on my part these doubts have vanished, and I have no hesitancy of now placing myself, after a careful investigation, squarely upon record in favor of her genuine medinmahip. I attended a scance at her rooms on the afternoon of Nov. 18th, where I found assembled some twenty-fire to thirty ladies and gentlemen of an intelligent and thoughtful cast of mind.

This medium does not resiain in the cabinet, but walks about the floor before the company, and while under control manages her scances in a very creditable and butiness like manner. On this occasion the scance commenced by the curtain being drawn open by invisible hands, and there stood before us three beautiful forms robed ip white, who seemed to welcome the company, and as they retired there came in their place the two forms of my aprictadughters, "Sweet Brier" and "Daisy Heill." They were as perfect as they could have been in their place the two forms of my apprictadughters, "I weet Brier" and "Daisy Heill." They were me perfect as they could have been in carth-life; they were lovely become the power of pen to describe. Them followed spirit after spirit in rapid succession, to others of the last y.

Then came to me the form of my honored father, as well as that of my sister, Mrs. Dunbar of East Hoston: The form of my father was marked for its perfection and life-like features. Suffice it to say some forty or more forms came from the cabinet, among whom was an infant apparently less than a year old. It sat upon the ficor in front of the cabinet, and was supported by a spirit-hand from the inside. There could have been no one there. The child played and smiled upon the company, and had every appearance of animated life, as it moved its limbs and head freely, and at times tried to reach the flowers of the carpet.

This closed one of the most interesting and wonderful agances I have ever witnessed. The scance was chilwened by original inspirational music by Prof. C. P. Longley, which added much to the interest of the coasion.

HIRAM E. FELCH.

Verifications of Spirit-Messages.

GEN. AUGUSTUS WILSON.

Reading the lengthy and intelligent message in the BANNER OF LIGHT of Nov. 14th, purporting to come from Augustus Wilson of Parsons, Kan., I was irresistibly impressed to address his widow regarding the statements made in his communication. She promptly replied, acknowledging their verity, and also enclosing to me extended extracts clipped from the Baltimore County Herald, Towsontown, Md., containing eloquent tributes to the General's memory from editors, ministers, and other distinguished men and women, from Kansas and other States. Gen. Wilson in the course of his message says:

"I shall be gratified, Mr. Chairman, if you will send my message to Mrs. Augustus Wilson, Parsons, Kan-sas. I passed on in July." His wife writes in verification :

"PARSONS, Kansas, Nov. 19th. 1885.

Dr. Gile, Lawrence, Kansas—Your letter of the 18th inst. at hand. In answer to your question concerning the meesage in the Banner of Liohr, purporting to be from my husband, Augustus Wilson, who departed this life July 25th, 1885, I can truly state that I do firmly believe the message is from him.

MRS, WILSON."

Spirit Gen. Wilson gave the following personal test to his widow in the course of his communication:

Yours truly, MRS. L. E. DODGE,

Of Worcester, Mass.

REV. LYSANDER FAY. Seeing in your issue of 2d inst. a message purporting to come from Rev. LYSANDER FAY, I am thus led to communicate a few words in response. Not being a decidedly undoubting believer in your teachings-perhaps from lack of means and opportunity for a thorough investigation of the subject-I am little if any further advanced than to hope it is the truth, and only truth. I was well acquainted with Rev. Lysander Fay of Athol, Mass., and a pupil of his during one term of school in that town, when I was eighteen years of age. He was not only an excellent teacher, but an estimable man in every way, and one whom I loved very much; and whether or not he was the author of the message in question, it is decidedly characteristic, and if it is his, I feel it should be responded to, and even if it is not, there seems to be no harm likely to result from this. The love I cherish for Rev. Lysander Fay, and the duty of doing as we would be done by, prompte

me to this notice. J. B. S. Fitchburg, Mass.

January Magazines.

ART DECORATIONS.—This month's issue is of supe rior excellence. It contains a large number of designs for the exterior and interior adornment of dwelling-houses, useful alike to professional and amateur decorators and tending to develop the spiritual nature by the cultivation of a love of harmonious and beautiful surroundings. Published at 7 Warren street. New York.

HERALD OF HEALTH.—This penny monthly, edited by Dr. T. L. Nichols, is an efficient agency for the advancement of all reforms, particularly laboring for that of health by means of an improved diet. Each number contains a large amount of valuable instruction on matters of vital interest to all. London, Eng. Nichols & Co., 28 Oxford street, W.

VACCINATION INQUIRER.—The advocates of the repeal of compulsory vaccination laws are congratulated upon the substantial accession to their force in the House of Commons, resulting from the late election. There are now forty-seven members pledged to vote against compulsory vaccination, and, in addition to these, six who will vote to exempt children whose parents object. London: R. W. Allen, 4 Ave Maria Lane, R.O. "THE CARRIER DOVE" appears in its January

number in an enlarged form, as an illustrated spiritual monthly of twenty-four large octavo pages, with a cover bearing a very appropriately designed title-page. Biographical sketches and portraits of Mrs. B. L. Watson and Mr. and Mrs. Dr. Albert Morton are given, which with other engravings and an interesting miscellany of reading matter constitute an at traction that should ealist for it an extended patron age and an assurance of success: It is edited by him.
J. Behlesinger, and published, 8341/ Broadway, Oak-land, Cal.

The Separate A News tells of a drimmer who reports the best in a certain section where he has being to be so there as to resider it almost impossible by even side.

free Thought.

TESTS! TESTS! TESTS!

To the Editor of the Banner of Light:

One of the characteristic features of Modern Spiritualism, distinguishing it from other systems of religious thought, is its demonstration of man's spiritual nature and its continued existence, by "tests," both physical and mental. proving individual spirit-presence and communication. Thus the phenomens of Spiritualism are its indispensable basis and most important factor of promulgation. By virtue of its sensuous and mental facts, it is conquering the doubts and prejudices of mankind. The de-

doubts and prejudices of mankind. The demand of all thinking and doubting minds for proofs of immortality is legitimate and wholesome. No wise spiritual teacher will ignore nor depreciate the evidences on which alone can rest a certain faith in a future existence. Spiritualism, without its vast array of phenomenal facts, would be no better than other speculative systems of philosophy and ethics that have preceded it. Hence all true teachers welcome every token that proves and illustrates the Spiritual Philosophy.

But the phenomena of Spiritualism constitute only its alpha, not its omega. They are its beginning, not its end and alm. Spirits are in our midst for something more than simply to prove that fact. They have come to do something more than merely to prove their existence, and present wonders to marvel-seekers. They mean serious and practical work for human enlightenment and progress. They come to teach us a truer and better philosophy of life than the world has had; to aid us in the solution of the great problems of our being; to inspire us with higher aims and nobler efforts for our own and others' good: they come to give spire us with higher sims and nobler efforts for our own and others good; they come to give us the benefit of their higher unfoldment and larger experience, that we may be incited to make the most and best of, our earthly opportunities, and to do what they can to correct our errors and educate us for the practical duour errors and educate us for the practical duties of both the present and future life. In fact, their purposes for our good are manifold, beyond the demonstration of their presence; and those investigators who stop short with phenomenal manifestations, and do not make them stepping stones to the great Temple of Spiritual Truth builded upon them, are but idle spectators of "a dumb show" that may amaze, and perhaps amuse them for a time, without adding anything to their mental or spiritual growth. All beginners in Spiritualism need its "object lessons"; but if they continually con over the A B Cs, and do not use them as symbols of thought and as keys to unlock the storehouses of spiritual truth, they look the storehouses of spiritual truth, they remain in spiritual childhood, and grow nei-ther in knowledge nor in spiritual unfoldment. After receiving tests enough to convince a reasonable mind of the reality of spirit-intercourse, the clamor for "a sign" should cease, and where it continues month after month and year after year, as is lamentably the fact with many, it evinces a morbid condition of mind; and the constant attendance of scances to obtain sensuous phenomena becomes a mental dissipation, ending in fanaticism and a waste of time, money and vital force, if nothing

It is not a sign of a healthy growth of our cause that there is such an insatiate clamor for only test-mediums upon our public platforms, and this, too, from old Spiritualists who seem

one of the best known and most popular ladies in the Kansas. Among her other work she was the faithful representative lady commissioner for Kansas at the New Orleans Exposition.

DR. T. J. GILE.

Lawrence, Kansas.

DR. SAMUEL MAXWELL.

Enclosed I send you another acknowledgment of the proof of splitt-return in a communication through the excellent medium of the BANNER OF LIGHT, Miss of the excellent medium of the BANNER OF LIGHT, Miss of the excellent medium of the BANNER OF LIGHT, Miss of I think it just to all that it should be.

Respectfully.

Haverhill, Jan. Th, 1886.

MR. W. L. JACK.—Dear Str.—I write to you for information upon a subject in which I feel a deep interest. I have sead the message of Dr. Samuel Maxwell in the BANNER OF LIGHT, and your verification iprinted Nov. 11th). A rumber of years ago I knew as in the Marker. I there are since that he had married and was living in Philadelphia. He was a good man, and a dear friend of my father's. If you can enlighten me in the matter I will be truly grateful.

There is a message in the BANNER of Jan. 2d from ROYAL RICH.

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They ling but a school time after—a little over a year in the reflorts to reform and a pole time, little over a year in the reflect to the printiple stand under th being. That we all may use wisely and well our opportunities and our gifts, to do the great-est possible good to the world, is the prayer and aim of DEAN CLARKE.

Was it All a Dream?

f From "Mind in Nature," Chicago, for January.]

A lady who had never been abroad, dreamed that a relative of her husband's, who lived in Europe, was dead. Neither she nor her husband knew that he was ill, nor had they received any recent news from him. She saw the funeral procession, the arrangement of which was different from anything of the kind she had ever witnessed. The manner in which the corpse was conveyed to the grave, the dress of the men forming the procession, and the absence of women, were specially noted by her. She also saw plainly the streets through which it passed sind the surroundings of the grave. She heard the plainly the streets through which it passed and the surroundings of the grave. She beard the people speak of her husband and ask if the was there, and the reply, "No, he is not here, but will be soon." A few days after, they received by telegraph information of the death of this relative. At that time her husband had not the remotest intention of going to Europe, but a few months after circumstances arose which made him decide suddenly to take the trip. "She accompanied him, and on reaching the place where the relative had lived and died, recognized the surroundings immediately as those she had seen in her dream, and on learning the details of the funeral, found it had taken place exactly as she had dreamed it; the order of the procession and the dress of the men were de-

the now dead relative, while a guest chamber on the second floor was assigned to her and her

On retiring that same evening she remained awake after her husband had fallen asleep, and she saw something come from the door of the room like a greyish white cloud having the form room like a greyish white cloud, naving the form and features of a man. It came to her side of the bed and seemed to bend over her, when she screamed and it disappeared. Her husband awoke, and she told him what she had seen, insisting that his relative had died in that room. This was denied the next day by the whole family, but admitted later on in the visit. They denied it at first, because they thought that she would be afraid to occupy the room if she knew the facts.

that ane would be airead to occupy the rooms ahe knew the facts.

At that period of her life she was for some time in delicate health, and while in that state had other similar experiences. Since regaining her health nothing of the kind has occurred.

The facts given in the above statement can be relied upon. For obvious reasons we cannot always give named of addresses to statements of this kind, as it might cause uppleasant notoriety, but the manager is ready at all times to furnish proofs to any one who desires to investigate the cases should pur be suffered

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"A MOMENT'S ORNAMENT." A BEMINISCENCE OF "II. H."

We strolled along the Princeton road, The day was wondrous fair;
A day to make one young again;
A sparkle in the air!

Blue gentians and the golden rod Were all in glad array; Their heavenly blue and golden hue Transformed the dusty way.

We thought of Wordsworth's dearest lays, Of Whittler's tuneful song;
Just then the coach came rumbling on, And "coach and four" belong

To fairy land and lolk, you know; The hurrying horses pranced. The driver's while snapped brisk and clear, The red wheels whirled and danced.

One fairy lady rode within-A fairy of renown; She seemed the Spirit of Delight Come hasting into town.

Her radiance rivalled sunshine clear, Her eyes the gentian's blue, And oh! her smiles as happy were As Eden eyer knew!

Quick glances sought with eager love And recognition sweet. The nodding flowers and waving grass And clouds and shadows fleet.

Who is this "Phantom of Delight?"
Has she swift wings? I said—
This creature so transcendent fair,
By loving fancies led?

'T was just a passing gleam, and yet Our very souls were stirred. Who could it be? We asked a name, And Helen Hunt's we heard! Truly her presence uttered thought

From sources grand and high;
Friendship and love and poesy
Lived to her ardent eye.

—[Mary Elwell, in New York Independent.

Banner Correspondence.

Pennsylvania.

RAST STROUDSBURG .- O. E. Durfee writes : "I was present at a seance of Mrs. Stoddard Grav's in October last. Four ladies, two gentlemen and myself constituted the audience; all apparently strangers to each other. The cabinet and its surroundings were satisfactorily examined, the lights were extinguished. Singing was engaged in by the company, when various physical phenomena occurred. Soon we were allowed some light; singing was resumed, and forms began to appear, which were usually recognized by some one. Finally, one for me, whose name was said to be Mary. I was still puzzled, as I had three Marys, relatives who had passed on; but as soon as she put her hands to her lungs, and gave a dry cough, I recognized her as a sister in law, who died with consumption. She appeared several times while I stood near, gained strength, and finally in a whisper said she wanted to see Sarah (my wife). Her brother also came, and made himself known, as well as my mother, who held her face up to the light close to mine for identification. She said she had often tried to come, and upon my saying I would like more evidence, she took my right hand, and tried to straighten my third and fourth fingers, which were burned when an infant, before my recollection, and the cords being contracted, I never could straighten them. Then she commenced making passes with both hands gently, from the top of my head down, an operation I had performed for her during some of her last days. Later, one came, turned her back, put both hands under her flowing black hair, and flirted it toward me, by which I recognized her as my sister Frances.

Two days later I attended a scance of Carrie M. Sawyer, in Boston, at which the spirits appeared promptly, and were usually recognized. Finally one came, who, by repeating the act with her hair witnessed by me at Mrs. Gray's, I recognized to be my sister Frances. On my return to New York City I again visited Mrs. Gray and DeWitt C. Hough. The audience consisted of eight or nine gentlemen, apparently strangers to each other, who were careful to examine the cabinet. The first appearance was that of an illuminated form in front of the cabinet, covered with Masonic emblems familiar to me. In response to my request that he advance in due form, and give me a sign, I heard the step as heard in the lodge-room, and my hand was grasped with a perfect grip of a Mason. I asked for various grips, and tested him as much as was allowable in promiscuous company, even to the Royal Arch degree. Many forms appeared, most of whom were recognized. My sister came as before, as did my sister-in-law.

I relate these experiences because they are more than I ever got before in my thirty years' investigation, and since I had them I have been about as happy as a mortal can be."

Ohio.

CHILLICOTHE. Thursday, Dec. 31st, a medium, whose name by special request is withheld, appeared here. After a formal acquaintance and preliminary introduction, arrange ments were perfected to hold a private séance at my house on the evening of Jan. 1st. A circle was formed and musical instruments placed on a table. The medium sat between myself and wife, I holding his right hand and my wife his left during the sitting. Immediately after, the light being turned down, bells were rung, musical instruments hurled around the room and played upon by spirit hands, the face of each one touched by departed klends and relatives, who gave their names, shook hands with us, etc. A communication was written inside of a double-folding slate, securely fastened, without pencil inclosed, and held by one

present. The writing could be distinctly heard by all. We have a great Orthodox community, Spiritualism is confined to a few, and as an open, outspoken advocate of Spiritual Philosophy, I have stood alone for many years. Hence this opportunity to prove my docby phenomenal facts was improved with great satisfaction. I invited some of our most influential citizens (skeptical of course), among them bankers. lawyers, and County officials, to a scance at my house Monday evening, Jan. 3d. . The manifestations on the occasion surpassed those of the previous sitting. Every person present received a communication from one or more friends in the spirit-land, and in addition to the former physical manifestations, rings were taken from the fingers of one, and put on those of another. watches were taken out of pockets and passed around the circle from one hand to another. These manifestations occurred while the medium's hands were firmly grasped and held by one of our city's prominent attor neys. All were amazed at these illustrations of spiritpresence and power, and as a natural consequence Spiritualism is the topic of conversation here now skepticism has received a heavy blow. My expectations are now being realized and my perseverance fully rewarded."

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new YORK CITY.—A. M. Coad writes: "It gives memuch pleasure, after such a long season of inaction among the Spiritualists here, to be able to speak of the advent, among us of Mrs. Fannie C. Dexter, the well-known medium and healer. We have long felt the need of just such a medium, and she is having most excellent success, which she well deserves. Mrs. Dexter as is well known, is a ploneer in the ranks of Spiritualism. Her first public work was commen New Hampabire nearly thirty years ago, she afterward working successfully in Boston and New York, building for herself a reputation second: to none for truthfulness and earnestness in the work to which; she has devoted her life. She proudly speaks of having been a subscriber for the BANKER OF LIGHT from the hour of its birth, and in no instance has she ever swerved from her devotion to the cause of true Spiritualism She is a lady of true culture and refinement; truthfulness and sincere devotion to her cause speak in every act of her life. It is with much pleasure that I express my satisfaction that she is located with us, and say from a beart warm with interest for a noble cause, God bless all such."

BUFFALO. A correspondent writes that W. A Manifeld has removed from Jamestown to this city, where he will remain for some ux mouths as a student of Brant & Bratton's College. He will hold, however, hereal, harles as above each week, one being expressity for the development of materialization.

of which he has the promise. He will resume his public work about July next. His address till that time will be 413 Pearl street, Buffalo; permanent address, Grand Rapids, Mich.

BROOKLYN,-A. B. Lawrence writes: "I would like to submit a few ideas, briefly and without elaboration, to the readers of the BANNER OF LIGHT. OR the subject of a National Building Society, for the purpose of erecting or buying buildings for the use of Bpiritual Societies throughout this country, the organization to be called the 'American Spiritualists' Building Society, shares to be placed at the nominal sum of five dollars each. In order to make it universal, I should advise the societies to take up subscriptions of not less than one dime, and forward the amounts to the office of the American Spiritualists' Building Society, to be placed to the credit of the subsoribers. When the amount of each subscriber reaches five dollars, then a single share be placed to their credit. As soon as sufficient mousy has been subscribed, and it is deemed advisable to commence operations, then the officers shall determine upon a city where they think it is safe to erect or buy a building. The society using this building when erected shall pay a fair rental until they are in a position to purchase it from the American Spiritualists' Building So-

It does not require any stretch of imagination to see that such a society would soon be able to control lecture halls in several of the principal cities of the Union, and wield a large influence for good. I have not attempted to enter into details, but have submitted these few remarks to provoke discussion."

Massachusetts.

BOSTON .- A. S. Hayward writes: "Bunday evening, Dec. 20th, J. Frank Baxter described and personated Lorenzo D. Grosvenor in full, giving his name, etc. This spirit, after alluding to himself as not being understood while in earth-life-and to his own workspoke of a man still in the physical life and of his labor as a prison-reformer, but for some reason he was not permitted to give his full name—giving only his initials, 'B. W.' One of the last public acts of Mr. Grosvenor—and one in which he was successful—was to visit, in his feeble condition, Gov. Robinson of

Massachusetts, to procure a pardon for 'B. W.'

I am satisfied that there was no one but myself present, not even Mr. Baxter himself. who knew of Mr. G.'s visit to the Governor to obtain B. W.'s pardon. Sunday, Dec. 27th, Joseph D. Stiles, in his description of spirits at the Phenomenal Society, stated that Dr. John Cheever of Chelsea was present. This spirit was the first one to announce himself; no one recognized him. I thought it might be Dr. Cheever of Charlestown, but did not know his first name. I had, the day previous, spoken something about his success in practice, and if the spirit had not said that he passed out of the form in Chelses I might have supposed it to have been him. I did not say anything in recognition. This was about the only spirit, of more than one hundred who put in an appearance, who was not recognized by some one present. I have since been informed that the spirit was correct in the case of Dr. Cheever, that he did remove to Chelsea from Charlestown a few years before his exit, and doubtless there was not a person in the audience who knew of the fact.

What have the members of the Psychical Research Society, also the opposers of Spiritualism, to say to these facts?"

JAMAICA PLAIN .- J. R. Lippitt writes: "In late issue of the BANNER OF LIGHT is an article copied from the Philadelphia North American, and written by Thomas R. Hazard. One incident he relates was the request by his spirit-daughter, Gertrude, that he should visit a sick lady in poor circumstances in West Philadelphia, Gertrude giving the name, but not the address, but directing him to a drug store in that section. The lady whom he met at the drug store related to me the incident as Mr. Hazard has stated, a few days before we saw it in print; and further said she was impressed to go to the store at that particular time, and hearing a man inquire of the clerks if they knew of a lady by the name of Foster, she at once answered for them, and called him by name, though she had never seen him. The generous gift bestowed upon the sufferer exemplifies the man."

MARBLEHEAD .- "Wonderful" writes : "Sunday, Jan. 17th, at Rechabite Ball, Joseph D. Stiles, at the close of interesting lectures, gave the following names, descriptions, etc., of spirits: Charles Carroll, Jane Woodfin, who gave a beautiful poem: Francis Woodfin, who said he died in Gloucester; Benjamin F. Doak, of Lynn; William Doak, a second cousin to B. F. Doak, and an own cousin to his father, Frank Doak; Priscilla Bowden, Uncle James Bowden, Jo seph Callyer, who was a soldier : Frank Preclo, Joseph Snellins, killed by the cars in Lynn; Uncle Enoch Phillip and Eunice, Daniel Hyde, Lynn; Richard Tucker, Rev. William A. Braman, who died in Springfield; Manuel Fenolosa, of Salem; Charley Feno-Felix Muldoon, of Salem; William H. Orne, William McKenney, Samuel Brimblecome, Ambrose Cox, and

Jane Martin, who passed away in Boston. In the evening: Reuben Nichols, his daughter Mary Dora Nichols, Edward F. Symonds, William Henry Banks, Solomon Barnard, Salem; then Solomon Cole said he was blind; no one recognized him until he said he used to be at the corner of Essex and Washington streets, Salem; Reveleth Richardson, Richard W. Drown and Henry Bubler, of Lynn, came together; Albert Daliber, son of Benjamin Daliber; Cassiva Lindsey, Capt. John Lindsey, Alvin O. Abbot, Swamp scott, lived near Mudge Reddington; James Phillips and Ebenezer Phillips, of Salem; Daniel Evans, who said, fight the division of Marbiehead, and he will help; Dr. Pierson, Hannah Lawrence; Caleb Cook, Salem; Samuel Hyde, who kept a store on Rasex street. Salem, before it was as it now is: Dr. Geo. Choate, William A. Lampell, Francis Joseph, Ebenezer Callyer, Lydian and Isaac, Mary Jane Bennett. Sarah Cloutman, John Cloutman, Dan, Weed and Charley Weed (this was a very remarkable test); Mary Jane Lee, Charles P. Lee, Mary Francis Nick-erson, Ribridge Barker, William H. Bancroft, Lynn; William H. Symonds Michier, Alley Michier Baldwin, Benjamin Birchsted Johnson, of Lynn; Richard Knowland, Charley Phillips, of Lynn; Sarah Ann Poindexter. Nearly all were recognized."

Indiana.

INDIANAPOLIS.-James M. Rogers writes: "I often hear those who have sought light in outward forms only say of a person i He has become a Spiritualist.' This is equivalent to saying the sea has water, or the sun light. Han has by birthright endow-ment a spiritual nature. He does not acquire spirituality through abstruse studies of any existent forms or dogmas. He simply directs his mental glance in-ward, and discovering his spiritual self, develops and adds to gifts already in his possession. Me worldly learning does not do this-neither does a following of creeds aid perception. Henry Ward Beecher is learned, eloquent, great in human wisdom; yet he professes to believe in evolution, and in the dogma of a personal God, at one and the same time. These are in contradistinction to each other. The theory of evolution does not admit the dogma of a personal God. Many natives who never saw a book or heard of a creed could to-day give Mr. Beecher, much information upon true Spiritualism. But he is near the 'arch-way' leading out to a wider world, and an existence where he will soon learn that the God of the universe is not a being he can'throw his arms around, as he said recently. Light is clear and self-evident of itself; one does not need to hold a lamp up to the sun, yet misguided millions are doing the same thing to their spiritual natures that would be as absurd in the nat-

INDIANAPOLIS .- W. R. Henning writes that he is involuntarily given to severely criticising the theories of those who believe in a future state of existence, adding : "Yet in spite of all criticism and of all doubts, the Message Department of the BARKER, and its un-questionably genuine manifestations and verified statements, do away with all my skepticism."

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BUTLER.—William O. Witter writes: "It is about two years' since we commission holding sireles, and though we began with flow, the new have quite a large attendance at our meetings. We have have reliable

mediums. One is Mrs. King, who is developed to speak | Meetings at Rockport, (Pigeon Cove.) on any subject chosen by the audience, or if preferred,

will choose one herself. Mrs. Sherman is finely developed for personations, as also for talking and singing in an ancient tongue. She is likewise a good inspirational lecturer, and often she will give us a short lecture that all might well hear. Occasionally Dr. Johnson of Coldwater comes, and beips us by giving a fine lecture."

South Carolina.

GAPPNEY CITY .- M. S. J. writes: "In Charlestown District, Boston, lives my niece, a married lady, some thirty five years of age, daughter of my beloved brother who died twenty-eight years ago, in full belief of Spiritualism. My niece made me a visit two years since, and immediately after her return to C. was taken sick, and, after many months treatment by the regular M. D.s, was given up by them to die. At the instigation of her friends she consented to see a spirit doctor, when she was herself controlled by an Indian maiden, by whom she was fully restored o health. Notwithstanding this, she has never admitted her belief in Spiritualism. In a letter I recently received from her she says: 'One evening, two weeks ago, we were all in the sitting-room when (naming her control) came and told mother that some person whom we knew had come up there that morning, and gave the name as Paschal Stone, an old friend of father's and of the family. We waited all day impatiently for the evening paper, knowing, if her account were true, the occurrence would be noticed in that, as he, the deceased, was a prominent man in M-n. When the paper came we found it all true. Mr. Stone had gone to bed the night before, arose next morning, and was discovered partly dressed in his easy chair

Minnesota.

BT. PAUL.-George B. Painter writes: "I have been an invalid more than four years, and under treatment of the most reputable medical practitioners without receiving any relief. My mother in her anxiety asked the last physician to tell her candidly what his opinion of my case was. He replied it was but a question of time, in fact, limited to a few days. Some intimate friends urged my mother to try magnetic treatment; but her projudice was so strong she discarded their advice, until one day I was taken with a fit, and the neighbors were called in in the belief that I was near death. Mr. C. D. King, a magnetic healer, happened to be visiting the neighbors at the time and they brought him in, and under his manipulation at the alarming symptoms soon passed away. Since that evening I have been under his treatment, every day gaining in strength, and every day having increased evidence of improvement."

Appended to the above we have the attestation of Mr. and Mrs. W. W. Folsom of St. Paul, the neighbors referred to, of the truth of the statements made

New Publications.

A Woman's Inheritance. By Amanda M. Douglas, author of "Floyd Grandon's Honor," "In Trust," etc. 12mo, cloth, pp. 345. Boston: Lee & Shepard.

There is an inspirational sphere of interest about the novels emanating from the mind of this author that gives them a peculiar attraction, and invests the reader with a feeling that each new one is better than its predecessor; certainly that feeling will come to every one who reads this "Inheritance." Disappointed in not having a son, a man fits his daughter for a business life, resulting, not in the loss of womanly qualities, but still possessing them, discarding the many false and shallow things that too often rule in female society. She makes but one mistake, and that in supposing she can live without love. Later, as the story deepens, she discovers her error, meets a noble minded man, and the natural consequence follows.

THE SCIENCE OF THE MIND APPLIED TO TEACHING, Including the Human Temperaments and Their Influences upon the Mind; The Analysis of the Mental Faculties, and How to Develop and Train Them; The Theory of Education and the School; and Methods of Instruction and School Management. By U. J. Hoffman. Illustrated, 12mo, cloth, pp. 319. New Cork: Fowler & Wells Company, 753 Broadway.

An adaptation of the salence of phranclesy to adm.

An adaptation of the science of phrenology to educational methods. Worthy the consideration of allteachers.

HAMLET, PRINGE OF DENMARK. Edited, with Notes, by Homer B. Sprague, A. M., Ph. D., President of Mills College. With Critical Comments, Suggestions and Plans for Study, Specimens of Examination Papers, and Topics for Essays. 12mo, paper, pp. 230. Chicago: S. R. Winchell & Co.

tended for students, the general reader will find it useful to a better understanding of the play, as it difers from all others in several important respects THE DAWNING. A Novel. "Oh! heaven!

Apollo is once more among the herdsmen of Admetus, and the herdsmen know not it is the Sun-God." 12mo, cloth, pp. 382. Boston: Lee & Shepard.

A book of great merit, by one who most heartily believes in radical reform, and the rooting out of abuses from social life, including that of those who on account of their wealth, rank, or aught else, are termed the higher classes," though in advocating such a measure he may incur their severe denunciation in his effort to bring them to a recognition of their duty to themselves and others. The grand character of the story is Langdon Bowditch, the son of a rich merchant, who destines him for the law. But his studies and observations convince him that most laws, when reduced to practice, result in injustice, and he decides not to become a lawyer. He will not enter the ministry, because he will not pander to the rich for the sake of a fat salary, or to the narrow-minded and bigoted, for fear of being driven from the pulpit. The labor problem, the employer and the employed, and the claims of each upon the other, in a word, all reform tending to benefit the entire mass of mankind, have their claims ably presented and advocated in a story of remarkable strength and interest; one that, though its author's name is not given, is plainly from a practiced pen. The heroine of the story is Grace Temple. the pride of Beacon Hill," whose attention becomes attracted to Bowditch's peculiarly radical views, and she finally snaps her finger at society, marries him, and aids him in carrying out his ideas.

BIOGRAPHIES OF ANCIENT AND MODERN CELE-BRATED FREETHINKERS. Reprinted from an English work entitled "Half Hours with the Freethinkers." By "Iconoclast," Collins & Watts. 16mo, cloth, pp. 344. Boston: J. P. Mendum.

This volume is published as an effective answer to the assertion often made that outside of the Church there is a dearth of thinkers and astute reasoners, and to make known the fact that great minds and good men have sought truth apart from faith for many ages, though few were prepared to receive them, and many united to crush them.

King Solomon's Mines. By H. Rider Haggard. 12mo, cloth, pp. 320. Cassell & Co., New York, London, Paris & Melbourne.

Those who mentally revel in narratives of marvel-ous adventure will find in this book a broad field for such exercise. The story is told by an elephant-hunter of Natal, South Africa, Allan Quatermain, engaged to lead an expedition in search of a missing man who, he surmises, has endeavored to reach Kukuanaland, where remarkable diamond mines are said to exist. These mines, the Ophir of the Old Testament. and denominated King Solomon's, Quaternain and his men finally reach, and the description given thereof, the weird chambers and chests of gold and diamonds, is fascinating and ingenious; As a whole, the book reads like a happily-constructed blending of the Arabian Nights, Robinson Crusce, Munchausen and Peter

One day as John Van Buren was lunching at the As-One day as John Van Buren was lunching at the Astor House, an enemy named Wadman came up to him.
"Mr. Yau Buren," said Wadman, "Is there any case to mujust, mean and dirty that you will not take Heart Well, I don't know," said Wan Buren, picking up to make the property of his fork;; "what have you been doing the well of the first through the work of Mind and Modern through through the work of Mind and Modern through throug

To the Editor of the Banner of Light: On Wednesday evening, the 13th inst., an unusually large and certainly interested audience gathered in the interest of Spiritualism in Edmunds's Hall, at the interest of Spiritualism in Edmunds's Hall, at Pigeon Cove, to listen to a lecture and witness the spirit manifestations as given through the instrumentality of Mr. J. Frank Baxter. This gentleman had been here previously, speaking then in the Universalist oburch and creating great interest in unexpected quarters, not to say excitement. On both occasions Mr. Baxter acquitted himself finely, and Spiritualism was assuredly triumphant. The delineations of epirits, for which Mr. Baxter is so noted, were very remarkable, and have led to beneficial discussions ever since. A fresh interest is aroused, and other meetings with different speakers and mediums are demanded, and negotiations are pending in response. These meetings are due particularly to the liberality and activity of Mrs. A. F. Story, to whom the Spiritualists of this section are very grateful.

Pamphiets Received.

BL-1E AINSLEE, A Victim of Social Wrong. By Sara L. McCracken, Star Publishing Company, Spring-field, Mass.

NATAL. MCCIACKEN. SIAT Publishing Company, Springfield, Mass.

WOMAN'S MANIFEST DESTINY AND DIVINE MisSION. In Four Parts: Woman Before Christ, Woman
After Christ, Woman in the Transitional Period. The
New Dispensation. By Elizabeth Hughes. San Francisco: Richardson Brothers, 215 Dupont street.

THE PHESENT TRUTH, FOR THE HONEST ENQUIRER. Miamisburg, O.: Builetin Steam Presses.
BABBATH BREAKING. Origin of the Sabbatic Idea,
The Jewish Babbath, Christian Scriptures and the
Sabbath, The Christian, Middle Age and Puritan Sabbath, Testimony of Christian Reformers, Scholars and
Divines. Abrogation of Sunday Laws, etc. By John
E. Remsburg. Truth Sesker Company, New York.

MANUAL OF DISTRIBUTIVE CO-OPERATION as
Practiced in Great Britain. Citizens of Massachuseits
supplied free on application to Carroll D. Wright, Bureau of Statistics of Labor, Boston.

A correspondent of the St. Louis Globe-Democrat thus describes a Buddhist temple in Japan: "The altars and the vast interiors are masses of carving, gilding, lacquer and paintings, and decorations have been lavished on them without stint. At the noonday mass the great temple is filled with worshipers, companies of priests in gauze and brocade garthe great temple is filled with worshipers, companies of priests in gauze and brocade garments chant the service, burn incense, light tapers, read from the sacred writings, and open the golden doors of the shrine containing the ancient image of Buddha. The faithful clasp their hands, bow to the earth and use the rosary in prayer, and the whole splendid service is so much that of the Church of Rome that it bewilders one to find the difference and realize that it is the gilded altar of the Nishi Hougwanji before him, and not that of St. Mark's."

Passed to Spirit-Life

From Brooklyn, N.Y., on New Year's morning, 1886, Jennie H. Foster, aged 62 years, formorly of Lowell, Mass, She peacefully entered the higher life, receiving her bountiful and well-merited reward for many years of faithful service to the spirit-world. She wastruly a veteran of the fanet inspirational lecturers upon the principles of our beloved philosophy, beside possessing healing power in a high degree, combined with eminent chirvoyant powers, and rare ability to identify spirits to their anxious earth-friend through unmistakable ovidence in test-giving. A volume of "Bpring Budsand Whiter Blossoms," and many of them are indeed "gems of purest ray screee," which have went the heartfelt appreciation of all lovers of the beautiful and the. From Brooklyn, N.Y., on New Year's morning, 1886

the heartfelt appreciation of all lovers of the beautiful and true.

Of her it can truthfully be said, "She loved the truth for truth's sake," and she made many sacrifices to advance its interests. She possessed a refined and highly developed spiritual nature, capable of inspiration from most wise said called spirits, and, under their influence, teaching the grandest truths of the inmodal life, her face was illumined with the divine light reflected from "the bills of eternal day," until she seemed like one transfigured, while her soul and the souls of her listeners were filled with a joy beyond that of earth.

Though she has passed beyond our human vision, yet the memory of her pure, unselfish and useful life will prove an incentive to mobiler efforts toward spiritual unfoldment, while we feel assured that she has now become a blessed uninistering angel of the Most ligh, comforting, as in the past, many human hearts, and striving with heroic axis to come to the inner spiritual life by Jesus of Mazaroth, whom she loved and served so well, must have been: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord."

From Hullsbore? Bridge N. H. Jan 8th Willia N. But-

From Hillsboro' Bridge, N. H., Jan. 8th, Willie N. But-

From Hillsboro's Bridge, N. H., Jan, St., While N. Butterfield, aged 22 years.

A young man of sterling worth, with the promise of a most
useful life before him, was translated without warning to
a higher life. He leaves a widowed mother, many relatives
and a host of friends to mourn their earthly loss; but they
have the cheering philosophy of Bpiritualism to sustain
them in this the hour of their great loss; and his loving and
genite spirit will be near them ever to bless and guide. The
sympathy of many friends will be extended to the mother
as-he journeys along the pathway that leads to him. The
funeral services were pronounced by GEO. A. FULLER. From Crete, Ill., Doc. 20th, Reuben Adams, aged 85 years

2 months and 19 days.

2 months and 19 days.

He was a subscriber for the BANNER OF LIGHT for over twenty years. He passed on quietly while sitting in his chair. He leaves behind an aged widow, who looks forward with surely and cheer to a reguler with her loved in the Better Land.

P. A.

Specimens of Examination Papers, and Topics for Essays. 12mo, paper, pp. 230. Chicago: S. R. Winchell & Co.

Though this edition of Shakspeare's Hamlet is in-

THIRD EDITION.

THE

NEW EDUCATION:

Moral, Industrial, Hygienic, Intellectual

OVERNMENTS, CHURCHES, AND COLLEGES FOR MAN' THOUSAND YEARS HAVE STRIVEN IN VAIN TO CONQUER CRIME, DISEASE, AND MISERY. A NEW METHOD MUST BE ADOPTED.

BY JOSEPH RODES BUCHANAN, M. D.

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CONTENTS:

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2.—Moral Education.
3.—Evolution of Genius.
4.—Ethical Culture.
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7.—Relations of Ethical to Practical Education.
8.—Relations of Ethical to Practical Education.
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drawing a pentel or ink line around the article he desires
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Panner of Vight.

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

The Bellef of the Jews.

The platform of the Jewish rabbis who formed the recent Pittsburgh Rabbinical Conference consists of eight planks, of which Rabbi Solomon Schindler of Boston, in a lecture in this city, on Christmas night, remarked that the language used appeared to be used chiefly to conceal any distinct and definite purpose, while the greater part of the phraseology seemed to be merely ornamental. He admitted that the task of the Convention was a difficult one, since it was to speak the truth before a community unaccustomed to its sound and unwilling to hear it. Hence it became necessary to sugarcoat the bitter pill which the patient was to take. He proposed to remove the shell and lay bare the nut. Rabbi Schindler remarked that the first and most prominent plank in the platform of a religion must be a definition of the God-idea. Unless a religion absolutely denies the existence of a God, it must, he said, give some approximate descriptions of its conception of the Supreme Being. This very condition has broken up many a rabbinical conference. The Pittsburgh Conference, while admitting that the existence of a God stands above all doubt, refrained from defining the undefinable. It rightly maintained that religion is but an attempt to grasp the infinite.

It maintained, also, that all definitions of the Supreme Being which have come down to us so far by means of a so called sacred literature, are simply the proofs of our consciousness of the indwelling of God in man. It further mainception of God at every period of its existence, and that it has developed and spiritualized it in accordance with the moral and philosophical progress of the respective age. That necessarily means, interpreted Rabbi Schindler, that our conception of God has been the product of numerous evolutions: that the God of Moses was evolved from that of Abraham; that the God of Isalah has been an improvement of that of Samuel: and that consequently our conception of God to-day must be higher, grander, and purer than that of past generations, in the same proportions as humanity has advanced morally and intellectually, and its mental horizon has been extended. The theory of evolution adapted to the God-idea places us far above our ancestors, and suggests the hope that future generation will come still nearer to its true conceptions. It likewise leaves every individual the right of defining God as he pleases and is best able to.

This is a concession which has never been made before, said Rabbi Schindler, but it is the basis for a universal religion, the religion of humanity. He asserted that there are not two persons in existence who hold exactly the same conception of the Divinity. If their ideas agree at some points, they differ at others. The greater the difference in their intellects and education, the greater will be the difference in their

Gods. Heretofore, every religious system had a well-defined God-idea, claimed to have been received by a divine revelation, and therefore it promulgated it as the only correct one, even at the point of the sword, and compelled not only its adherents but its opponents, if possible. to submit to it and acquiesce in it. Human reason revolts at such compulsion. Moses found it impossible to elevate his people to his ideas, and it took more than five hundred years before his conception of God had become popular. And it would have been impossible for the people to drag Moses down to their low standard and standpoint. The same way, too, if a man, however honest and conscientious, has not been trained in abstract thinking, be placed by the side of an Emerson, he would not be able

to grasp the self-same God-idea. He would behold in God merely the giver of his daily bread and the stern judge of his actions. He will unburden his heart before him in prayer, and expect of him, as his best and most powerful friend, that he would intercede in the most trivial acts of life. He will live and die in the fear of God. An Emerson will follow the vestiges of God through the immensities of the spheres; he will see his grandeur in the turbulence of the waves of human ory; he will detect his presence in his consi of self; and he will philosophically dissect his susence as it presents itself in the dif-

have to compel the first one to accept his anthropomorphic conception? All religious dissensions, said the Rabbi, which have disunited the human brotherhood-all religious wars and persecutions which have solled the record of humanity, had their origin in the belief that their own God-idea alone was the correct one, that all others, being erroneous, were an insult to God, which the holders of the true idea by right must avenge.

The God-idea of a man is tested by the way he realized it in his life: If it had the force to make him an honest man, it was called genuine, no matter how high or low its standard was. If it contained no such force, it was rejected as wrong, no matter how scrupulously that man performed the ceremonies of his church, and how hypocritically he proclaimed his belief in God. With every evolution through which the history of Israel has passed, the attempts to grasp the infinite have grown bolder and more successful. The monotheistic God-idea has won the victory, and displaced polytheism and pantheism. The average conception of God has become purer and more sublime than it has ever been; and, said Rabbi Schindler, there is no doubt that it will receive its highest development and its loftiest spiritualization, provided full freedom is left to the individual mind to grasp the infinite to the extent of its compass. The first paragraph of the Pittsburg Convention, he said, removes the shackles of a uniform and unchangeable Godidea, and claims the liberty for every man to form his own idea, to make his own attempt to grasp the infinite. On this plank the intelligent class of all sects and denominations can unite. It is, said Rabbi Schindler, a plank for the religion of the future.

More Cremation Discussion.

A crematory has recently been completed at Buffalo, and been subjected to a proper test. The comments of the different order of clergymen are as varied as they are interesting. Two of them have thought it necessary to deliver sermons on the subject. Bishop Coxe of the Diocese of Western New York preached against the resurrection of cremation from the ages of oblivion." But another Episcopal clergyman in charge of a church in Buffalo has made a public defense of cremation. The great majority of the clergymen of Buffalo are opposed to cremation. Bishop Coxe having been interpetulently exclaimed: "Oh! that nasty question again! I thought I had disposed of it." Being told that it was now a matter of public interest to know how the clergy met it, he replied: "Very true; these people have thrown a firebrand into society to plunge us into chaos. None but cranks will patronize the horrible practice. No respectable person will consent to be cremated after death. Why, think of the shudder of horror that will go through the family whose father is a victim—the son anxious to stick the body into an oven, and the girls broken-hearted. I tell you it is outrageous."

When inquired of whether any clergyman in his diocese would be permitted to officiate at such a funeral of one of his parishioners, he answered with immense gravity that "the decision of the church has not yet issued." He said that no such case has come up, and so there would have to be new legislation on the

Nevertheless and notwithstanding, it is asserted that one or two Episcopal rectors of Buffalo have expressed their willingness to officlate at crematory funerals. One of them remarked to the interviewer as follows: "The burial service contains the expression, 'earth to earth, ashes to ashes, dust to dust,' the only idea conveyed being that the body goes back into its original elements. The words, 'we therefore commit his (or her) body to the ground'-could be changed to-'we therefore commit his (or her) body to the elements, or some such expression, if it was deemed undesirable to say 'flames' in place of 'ground.' I cognizant of it at the present time. tained that Judaism has held the highest con- think the burial service could be used with entire propriety."

A Jewish Rabbi of Buffalo gave it as his opinion that, as there is no resurrection of the body, the disposition of it would not interfere with the future state of the soul.

But one body has thus far been cremated in Buffalo, and no funeral services were held either before or after the event. In reply to Bishop Coxe, the Springfield Republican asks him to think of taking the corpse of a loved one and thrusting it beneath the ground "to lie in cold obstruction and to rot," to become a loathsome mass of putrescent corruption, poisoning the springs of living water, and so forth. It asks which is the more repulsive or horrible to think of. It truly answers that those who advocate cremation have a higher thought of life and death, and have escaped from what is really a gross materialism repugnant to the civilization that is dawning on the world.

A Montreal "Gossip."

Judging from the concentrated conceit of the average paragraphing of a Montreal sheet named "Gossip," to say nothing of its brutal spirit in referring to the hanging of the halfbreed Riel, its gabble on the subject of spiritual phenomena in that city is nowise out of the way or unexpected. It sets up a noisy clatter about "the Spiritualist humbug," by way of announcing that an association has been formed in Montreal, and a hall secured and fitted up, for the purpose of holding seances. It rattles on with a recital of the things that are to be done at these seances, and mixes up "mediums," "circles," "the dead," "the rappings." the slate messages,""the tales from the other world," "spirit hands," "materialized forms," "cabinets," "believers," "the initiated," "long haired mediums," and such catch-words and phrases with all the vivacity of an auctioneer at a public sale of second-hand household furniture. The cause of all this commotion on the intellectual surface—for it clearly has no interior-of "Gossip" is, in its own cheap-jack language, that "a considerable body of intelligent gentlemen, some of them reputed wealthy, and several ladies, are acting, as it were, hand in glove in this business."

It is not at all strange that the brainless writer for Gossip is so put out at the gentlemen in question being "intelligent." Indeed, we conclude that to be the chief cause of his dislike to them, "as it were"-to borrow his own highly original phrase. Then Gossip proceeds to lay down a proposition, for no other reason that we can discover than that it was tired of carrying it so far, which is into the middle of its paragraph of sprout-wood. That proposition is, "as it were," that "if Spiritualism is true, Christianity is a fraud; or, if Christianity is true, Spiritualism is a fraud." Deep as a well, main sheld not force his God-ides upon the other if not also as wide as a door. Gossip's belief is

wage war upon Spiritualism from the word 'go,' and this is our notice to the club." The "club" is therefore admonished to mind its eye; for when Gossip gets the fateful word "go," it does not propose to stop, even for lunch, till it gets there. And when it does get there, we simply predict that it will be altogether puzzled to know what it started for.

Worse and better than all the rest, however, is Gossip's crowning and crowing resolution to save the "worthy people" who are now investigating Spiritualism in Montreal from themselves. It does not mind whether they care to be so saved or not. Gossip intends to make it its special business to save them. How it will proceed it fails to say, with a modesty we cannot on the instant account for. On the other hand, who in Montreal would for a moment think of saving Gossip from itself? It is doubtful if even vaccination would do that.

A Medium Asked to Empty His Blood-Vessels.

Ordinary mortals, those who do not lay claim to greatly exalted mental acumen, find it possible to reach a definite and accurate conclusion respecting any mooted question by the simple exercise of their senses; but "men of science" appear to have lost in the mists and fogs of their presumably great learning, the faculty of ascertaining a fact by so simple a method, and resort to the most strange and inexplicable ways instead. We are impressed with this thought by noticing that the London Society for Psychical Research, in their report of experiments with Mr. Cecil Husk, on whose arm an iron ring has been repeatedly placed. while his hands were held by others, after elaborately measuring wrist, arm and ring, and subjecting him to various crucial conditions, wished to place Mr. Husk under the influence of an anæsthetic in order to empty the bloodvessels, and guard against all involuntary and muscular contraction." It must require a very scientific mind to suppose that Mr. Husk himself produced involuntary contraction in order to exhibit the phenomenon. Fortunately Mr. Husk was disinclined to have his blood-vessels emptied, "and the committee," says the report, "did not press the request."

Newspaporial.

We learn from The Spiritual Offering of Jan. 6th that Mr. J. M. Roberts will resume the pubviewed on the subject, he is reported to have lication of Mind and Matter in Philadelphia, on the 30th inst. Mr. R. writes to the Offering that he hopes to make his paper more useful and valuable as an exponent and advocate of Spiritualism than ever before. His present address is Burlington, N. J.

Light in the West is the title of a new paper published in St. Louis, Mo., devoted to the Spiritual Cause. Thomas B. Wilson, editor.

The Spiritual Messenger (formerly of Minneapolis) will henceforth be issued weekly at 431 W. Madison street, Chicago, Ill., by Fred. J.

Notwithstanding the bickerings that ocpasionally crop out among certain controversial Spiritualists, it is a great satisfaction to know-as these columns fully attest—that the Cause is rapidly gaining ground in every State in the Union. Mediums are being developed in many sections of the country, and evidences of direct spirit return through public as well as private medial instruments were never so conclusive to the general public as at the present time. This fact only proves, what we were assured by our angel-friends many years ago would be the case, namely, that we would live to see the Cause of Modern Spiritualism spread all over the civilized world; that we would be fully protected against all opposition, coming from whatever source it might, as the grand work in which we had enlisted was inaugurated by a Power that no mortal antagonism could overcome. We have had ample evidence of this fact in the years that are past, and are still

We nublished in last mook's Rawn report of a lecture delivered in Berkeley Hall, Boston, on the evening of Dec. 13th, 1885, uttered by Mr. W. J. Colville, under the influence of his spiritual guides, upon "Spirit-Materialization-an Exposition of its Philosophy and Phenomena." It is timely just at this particular juncture, when so many people in our ranks, as well as outside of them, are so prone to condemn this particular class of mediumship. As this able discourse will soon be put in pamphlet form, we have no doubt it will receive an added circulation, as correspondents have already asked if it was to be issued in the manner alluded to above.

It gave us great pleasure to learn, as we did from a letter from Sara E. Hervey, M. D., of Brockton, Mass., (which appeared in last week's Banner of Light) that the Spiritualists of that enterprising town had commenced holding regular meetings in a commodious hall rented and furnished by the Ladies' Aid Society there; and it was especially gratifying also to learn that they have inaugurated a Children's Lyceum, which meets every Sunday. We hope and trust other localities where there are no regular meetings will speedily organize in a similar manner.

THE LYMAN HOUSE, 107 Division street, Saratoga Springs, N.Y., under the management of Mr. and Mrs. Harvey Lyman, will be found a very agreeable abiding place for Spiritualists. Being in every regard a Spiritual Home, mediums and lecturers are frequently numbered among its guests. We are informed that Mrs. Huntoon is at present holding seances for materialization in Saratoga, and that Dr. W. B. Mills is at all times ready to give names and descriptions of spirits to those who desire his services.

Henry Slade was to sall for Germany the latterdays of January, so we are informed. A London contemporary, speaking of this visit, regretfully states that "through the action of antiquated laws and the bigotry of a small section of the scientific world," he will not be able to visit England. It is not the first time "a small section of the scientific world" has attempted (and for the time succeeded) to stay the tide of progress; but "truth shall conquer at the last."

Information reaches us that the following officers were chosen at the semi-annual election of the First Spiritualist Society of Evart, Mich., held Jan. 16th : President. Charles S. Blom; Vice-President, Miss Lizzie Hooker; Secretary, Miss Belle Snyder; Treasurer, Thomas Ruby. tarol in the contraction of the first of

We are informed from Sweden that the great and influential Dr. Carl Von Bergen, the Protestant, and founder of the Protestant: one, more would it ever occur to him to try to that the latter is "a correct proposition," and society, has been won over to Spiritualism, and do so; and what right would the other one "so believing," "we propose "-it sade." to intends to lecture on the subject this winter.

For the Benefit of the Indians. The Annual Conference of the Board of Indian com-

nissioners and representatives of various organizations for improving the condition of the Indians convened at Washington, D. O., on the 21st inst. Gen. C. B. Fisk presided and Rev. Dr. Jackson was Secretary. A report framed by President Page of Rutgers College, and others in favor of abiding by the treaty rights of the Indians and elevating them before dissolving their tribal relations and dividing their lands in severalty, was adopted. Able speeches were made by President Page, Justice Strong, Judge Willard, Dr. Bland, Dr. Painter and others, and a resolution against the bill of Congressman Townshend, of Illinois, to organize the Indian Territory into a territory of the

United States, was unanimously adopted.

In the evening an entertainment was given at which prominent speakers were introduced, and Indian boys and girls, of whom there were about a score present from the school at Carlisle, Pa., helped to entertain the audience with speeches, recitations and songs. Dr. Strieby, Secretary of the American Missionary Association, was the first speaker. He was followe Preston Gates, of Rutgers College, who advocated the dishandment of tribal organizations, they being in his view inimicable to the formation of homes, the latter constituting the largest factor in civilization.

Boys from the Pueblo, Apache, Omaha and Cheyenne tribes spoke in broken accents, but with very great self-possession. The Apache boy said that as intelligence and industry make a man, he wanted to grow that way. Nearly all the boys and girls had never spoken English before entering the school at Carlisle. Senator Chace, of Rhode Island, said some means should be taken to prevent the white man from getting the lands belonging to the Indians. Miss Fletcher, Gen. Armstrong and Capt. Platt each followed with interesting comments on the Indian problem.

On the evening of the day following the above, the National Indian Defense Association held a meeting in Dr. Sunderland's church, at which Gen. J. W. Denver, President of the Association, said :

ver, President of the Association, said:

"A crisis is upon the Indians. Formerly, when disposessed of their homes they could go further west and find homes. Now there remains no unoccupied territory; they must hold the reservations they have or become homeless paupers. This Association was organized with a view to their protection against those who would deprive them of their present lands, and for the purpose, also, of promoting their education and civilization."

Addresses were made by Hon. A. J. Willard, ex-Chief-Justice of South Carolina, Col. G. W. Harkins, an educated Chickasaw; Chief John Jumper of the Seminoles, and Col. Grayson of the Creeks.

Dr. Sunderland, Vice-President of the Association closed the discussion with a brief but eloquent appeal to all friends of humanity to join the Association and work with it. An Indian choir, composed of some twenty pupils of the Government Indian Training School of Carlisle, entertained the audience by singing "America," and other songs. Senator Dawes had a front seat and was a close listener, as were also the members of the Board of Indian Commissioners.

The Illinois Board of Health Under the Ponderous Hammer of the Law.

Read the judgment of the High Court of the State of fillnois on the Board of Health case. The last thirteen lines breathe a lively indignation toward the acts of the "Board" and its methods. The Judge does not healtate to style it an unmitigated despotism, shocking to contemplate. The States of Alabama, Mississippi, Virginia and North Carolina have medical laws or their statute books far more infamous than is the Illinois law. The Allopaths had them placed there. These laws are a disgrace to any civilization. They partake of the odious qualities of star chambers for trades union purposes. The laws make the Allopathic school of physicians in those States an established medical priesthood, because they are managed and controlled by their State societies with special powers to crush out all enterprise, liberality, competition and

The Eclectic physicians of Alabama have become aroused to the galling despotism the Allopaths have been exercising over them, and are bravely fighting their enemies, with every prospect of finally over throwing the outrageous despotism.

If the Eclectics of Mississippi, Virginia and North Carolina will organize and fall into line, they can and will sweep away the whole fabric of Allopathic domination through the strong arms of unjust and dis criminating law.

These very acts of the Allopaths in obtaining this kind of trades-union legislation bespeak the inherent weakness of that school of physicians when brought into competition with the New School doctors. The public see and feel the force of this. Eclectics must go to work in those States and at once assault the lines of the Allopaths, and they are bound to win.-Eclectic Medical Journal, Atlanta, Ga.

In the above mentioned case the B Health undertook to revoke the license of a medical graduate, which the Court decided was a usurpation of authority not warranted by law.

A. B. French.

Whose engagement by the Boston Spiritual Temple Society meeting at Horticultural Hall has been a success par excellence, closes his ministrations for that body on Sunday next, as will be seen by a notice in another column, and beyond question the place of assembly will be crowded on both occasions.

Bro. French had good audiences at Ottumma, Ia. where he closed with December; the first week in January he spoke in Cardington, O., the week succeeding at Garrettsville, O., (for the Library A ssociation)-the Boston engagement following.

He goes to Providence, R. I., the first two Sundays of Pebruary ; the third and fourth Sundays of that month he speaks in Haverbill; the first two Sabbaths in March he will be in Norwich. Ct.; the third Sunday at Ashley, O.; the last Saturday and Sunday of that month he attends the anniversary meetings in Ionia, Mich.. where he delivers the address : April. May and June he lectures at places that can be reached within three or four hours' ride of his home in Clyde, O.; July 25th to 30th he will be at the Neshaminy Falls Camp-Meeting; the first week in August at Onset Bay Camp : the 8th of August at Niantic, Ct.; from the 12th to the 16th at Clinton, Ia.; Aug. 22d to 30th he will be at Cassadaga Lake, N. Y., where he will deliver the closing lectures of the meeting.

J. J. Morse.

We have received a note from the above energetic and able worker, expressive of his deep appreciation of the various kindly notices the BANNER and its correspondents have given concerning him; for which we simply say we are all brothers and co-workers, and the BANNER desires nothing so much as to promote the work of the spiritual world and all worthy instruments, and to assist in the perpetuation of that harmoniousness our angel friends strive to establish.

Mr. Morse further adds that he is open to Rastern ngagements during April, May and June next onlyand that his camp meeting engagements, ending in September next, will terminate his Eastern work—as in accordance with the plan of work organized by his guides, he will start for the West in October next. He desires to make arrangements in Troy, Albany, Syracuse, Detroit, Cleveland and Chicago during the leature season of 1886-7, to take places near to each other. in consecutive order, so that strength, time and expense may be economized, as during about July of next year he is arranging to visit Australia and New Zoaland. Parties in the above localities, and in the far West and California, are requested to communicate with Mr. Morse at once, so that needful arrangements can be perfected in due time. All letters to be directed to this office. Here will be Well of

The Spirit Message Department Dieents this week the views of the Controlling Intelligence regarding a number of practical questions embracing a very wide range of subject matter; the messages of the revenant spirits are full of carnestness and power-particularly so in the case of PAULINA WRIGHT DAVIS, who pays a tribute of respect and appreciation to and volces friendly sentiments for the late

Foreign Items.

[Translated Expressly for the Banner of Light.] Several numbers of Psychische Studien are on hand. The attention of the writer is drawn to the fact that in dermany a great controversy in regard to Spiritualism is taking place among men of letters and in higher circles. The numbers of Psychische Studien referred to are filled with arguments from skeptics, who are

very ably answered in return. The present outlook in

that of gaining more believers over to Spiritualism. They relate also a curious circumstance of "stone showers" in Belgrade. It seems every evening at nine o'clock there are thrown such immense stones that people are afraid to pass through the portion of the city where it occurs. At first it was thought possible for it to be a trick of knaves, but it has been proved a mistake. Since then it has been found that the same phenomenon has taken place a number of times in different places since 1775.

Spiritualistische Blätter of Leipzig invites attention to the new book by Louis Hensel, entitled "New Manifestations," treating of the life hereafter. It is most interesting and highly recommended to Spiritualists, disclosing manifestations in an original way. It is a most novel and realistic description of spirit-

According to Spiritualistische Blütter there seems to be an astonishing scarcity of mediums in Germany throughout. The lack is not alone felt in mediums in general, but of the different varieties. The want prinipally is felt of writing mediums. If there had beenit is claimed—a number of such who could have given positive proof of the existence of another life by com-munications from the spirit-life, then Spiritualism in Europe would have been far more advanced.

The Meetings at Louisville, Ky.

The Spiritualist Reunion at Louisville, Ky., on the last four days of March and the first four of April, promises to be a notable event. A programme has been published, giving the speakers' names and assignments as follows: March 28th, Samuel Watson, G. W. Kates, Warren Chase; 29th, Miss Zaida Brown, Samuel Watson ; 30th, Miss L. D. Bailey, Charles Dawbarn; 31st, Samuel Watson, Mrs. A. H. Colby; April 1st, Mrs. A. H. Colby; 2d, G. W. Kates, Charles Dawbarn; 3d, visiting speakers and mediums; 4th, Miss Zaida Brown, Samuel Watson, and short addresses by all the speakers, and tests by the mediums. Mediums' meetings are to be interspersed among the above. Mediums who have engaged to be present are Mr. Bert Woodworth, who will give tests upon the platform at the close of each lecture, Mrs. Anna Cooper Olssna, slate-writing and materializing, and Mrs. A. C. Hawkes, slate writing: in addition to whom others are expected. Mrs. A. H. Colby is to deliver an Anniversary Oration on March Sist. Light for Thinkers remarks that this alone ought to insure success, and commends the liberal spirit and generous impulse of Mrs. Colby in thus making "a long trip from the East in order to help the work of the Southern Association, in a field of labor where her talents will tell with great effect.''

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS.

Amounts received since our last acknowledgments: From Mrs. D. G. Taylor, \$1,00; L. R. Rames, \$1,50; Mrs. R. A. Wells, 65 cents; Caroline Dodge, 50 cents; Eben Snow, \$2,00; Mrs. A. Glover, \$2,00; Wm. Sturgls,

Dr. T. T. Munger says in a late number of the Century magazine—it was he who pronounced the address at the grave of Dr. Mulford in Concord—"Nature puts the reality at a distance, and hides it behind a veil, and it is the office of mind to penetrate the distance and get behind the veil....Truth is always an achievement, and it becomes such by reversing appearances, turning rest into motion, centres into orbits, breaking up enclosing firmaments into infinite spaces.... To break away from the appearance of death—this is the imperative need, and the larger word and method of science justify us in the effort.... Under the theory of advanced science it is no longer spirit which seems vague, illusive, unreal, but matter -slipping away into modes of motion, dissolving into mere activity and so shading off toward some greater reality, full of life and energy.... Science has led up to the point where matter, and not God, becomes the unknowable. A. little further struggle through this tangle of matter, and we may stand on a 'peak of Darien,' in wild surmise before the 'ocean of spirit.'"

Mrs Mary M. Dimick, of Portland, Ore., ass our thanks for an oil painting of Mount Hood, which she generously donated to the Banner of Light Public Free Circle-Room. The picture arrived in good condition, and will ere long be placed in position. The donor (who has seen nearly sixty-eight years of earth-life) executed the view, so she announces, by aid of her spirit guides, and the work is a credit to all parties concerned.

The Massachusetts Joint Special Committee on Woman Suffrage will give a hearing to the petitioners at the Green Room, on Thursday morning, Jan. 28th, at 10 A. M. On Friday morning. Jan. 29th, at the same place and hour, a hearing will be given to remonstrants.

As will be seen by his note on our eighth page, John B. Wolff, Esq., of Washington, D. C., whose dangerous illness we noted some weeks since, is now far on the road to permanent recovery.

In the spirit-message of CLABA WHITE, printed in the BANNER OF LIGHT of Jan. 16th, the place of residence of her friends should have read Brooklyn instead of Brockton.

A Complimentary Benefit will be given by Mrs. Helen Fairchild to C. Payson Longley, Friday evening, Feb. 5th, 1886, at eight P. M., at No. 74 Waltham street, Boston.

As will be seen by his card on our seventh page, Mr. C. H. Johnson, the fine test medium, has removed from Charlestown to No. 870 Tremont street, shorted by the real of the

Read the advertisement of the contents of THE SPIRITUAL WREATH, a new music-book that is already finding its way into choirs and the home circle.

Dr. J. R. Cooke has on the seventh page of this issue an announcement of interest to in quirers regarding medial development. Read it.

We'are in receipt of a postal card dated Bradford," Pa., saying, "The people of this city desire a materializing or slate-writing medium to come here and spend a few weeks. For further information inquire

of Box 82." As we have no acquaintance with "Box" 82," we cannot recommend any action in the premises?" Perhaps it's a P. O. dodge. Reliable names are what

THE BANKE OF LIGHT—In our advertising columns appears the prospectus of the BANKE OF LIGHT, the leading and the oldest journal devoted to Spiritualism in the United States. The BANKER is an able exponent of this peouliar philosophy, and those desirous of investigating its claims will find this paper worthy of their patronness. Lackanging Intelligencer, Scranton, Pa.

ALL SORTS OF PARAGRAPHS.

MEETING IN THE MORNING. Not as transfigured saint,
With an aureole round your head,
And your garments free from all earthly taint,
A queen amougst the dead!
But with strange joy in your eyes,
That here grew dull with pain:
Without your greeting of glad surprise
Could I know you, dear, again?

I shall hope to meet you there
As I knew you here below,
With the sweet, sad smile and the elivered hair
That were yours long years ago.
For I'd fail to find you out
In a robe of heavenly gloss,
With a crown of light and the victor's palm
In place of your earthly cross.

—J. H. Ringwood Peach, in New Zealand Mail.

Funny stories are told about the late cold snap that reached the "Sunny South." Here is a specimen : At Summerville, S. C., a man whose ducks did not appear for their usual rations, found their feet frozen fast to the ground!

A parvenu duchess is usually ill-mannered in the consciousness of grandeur. "It's English, you know."

The longest drought that ever occurred in America was in the summer of 1762. No rain fell from the first of May to the first of September, making one hundred and twenty three days. Many of the inhabitants sent to England for grain and hay.

It is a notable fact that in countries where religious freedom is more the exception than the rule, numerous periodicals are now published advocating the truths of Spiritualism, as regard its phenomena and its teachings. In Italy there are four; in France, nineteen; in Spain, sixteen; in Mexico, seven; in Austria, four; in Brazii, three, and in Cuba, two. The propagands of the spirit world are not subject to the surveillance of earthly censors, or kept out of any locality by bolts, bars or bulls.

NEW MUSIC.-We have received from the publisher, Richard A. Saaifield, 12 Bible House, New York City, the following musical gems: "Mary Darling, Must You Leave Me?" (song,) by H. P. Danks; "Little Ah Sid, (song.) by J. P. Skelly; and the "Mikado Waltz," (Inst.,) by Coote.

Horse radish irritates the stomach, and consequently is unhealthy. Let it alone.

Blizzards come and blizzards go, Then swiftly follows hall and snow : Then the rain makes awful slosh, And bipeds swear the weather's bosh !

Many people to-day are afflicted with disease of the kidneys, caused unquestionably by the use of ice water in large quantities.

The County Poor House at Jackson, Mich., was burned early Sunday morning, Jan. 24th, and five of the inmates perished.

God faiters not, like men, with YES and No.!
And when his prophets preach, their sure word means a blow.

— John Stuart Blackie.

According to the Chicago Interior, a Presbyterian church in that city recently disciplined a member for "general cantankerousness," and on appeal the action of the session was confirmed. The Canada Presbyterian is much pleased with the idea, and observes that general cantankerousness is an offence a thousandfold more injurious to the church than any isolated case of sin of any kind can possibly be."

The Universalist Christian Leader is of the opinion that the battle between the right and left wings of the Unitarians, fifteen or twenty years ago, is about to be renewed, and that when it comes the radicals will be found to be in the majority. This pleases The Index, which says a little brush between the two wings will do no harm, but, on the contrary, might contribute to the development of that robustness [whatever that may mean] which Unitarianism needs to enable it to resist the absorbing influence of the Orthodox sects !

As we go to press the defiant attitude of Greece toward Turkey, and the news of payal preparations by England and Germany to compel Greece to desist from her warlike intentions, give a threatening tinge to the foreign news.

Bostonians are again to be afflicted by Joseph Cook's diaphanous talk.

A paper called The Future, published once a month at Richland, Kansas, in its January number says February will be a very stormy month, taken as a whole; and during the change from cold winter weather to rainy spring weather there will be a violent conflict in

It is said that the Obloago ministers have been esti-mating the pecuniary value of "converted souls." One statistician showed that it cost \$431 for every soul converted in a conference during 1885. Another minister said that six prominent Chicago churches, with a total membership of 2000, expended \$100,000 last year, and had just 100 converts. In other words, each convert cost \$1000. At this rate the decadence of the churches is not to be wondered at.

The latest estimate puts the damage to the Fiorida orange crop by the recent cold snap at about \$2,000,000.

The work of Christian nations since 1703 have caused the death of 4,470,000 men, to say nothing of the sufferings of widows and orphans, besides the expenditure of millions upon millions of treasure which would otherwise have kept "the wolf from the door" of countless numbers of the destitute poor. And still the bloody work goes on i

Twenty-three persons died of pneumonia last week

Happy must be the State Whose ruler heedeth more
The murmurs of the poor
Than flatteries of the great.—Whittier.

The Massachusetts Oremation Society has been incorporated, with Waldo Lincoln as President and Philip W. Moen, Treasurer, "to provide the necessary appliances and facilities for the proper disposal by incheration of the bodies of the dead, and therewith to cremate the bodies of the dead." The corporation is located at Wordshot, and the capital stock is \$10,-000, divided into ten shares of \$1000 each.

Verysad: "Aw, Algernon, sick?" "Co'd." "How'd y'catch't?" "Lifted my hat rawthah suddenly, y'know."—Chicago Nows.

A succession of heavy earthquake shocks on the 18th ult. drove the frightened inhabitants of the city of Amatilian, near Guatemala city, into the streets Many houses were wrecked and people hurled to the ground; but there was no loss of life. During the day

Spiritualist Meetings in Boston:

Hanner of Light Circle-Room, No. 2 Bosworth Street—Every Tuesday and Friday atternoon at 30 clock, Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Horticultural Hall. Lectures every Bunday at 10% A. M. and 7% P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

The Ladies' Endustrial Society meets every other Wednesday afternoon and evening at 176 Tremont street, Room A.

Room A.

Berkeley Comgregation.—Permanent lecturer, W. J. Colville. Public service in Berkeley Hall, Odd Fellows Building, Tremont street, every Sunday at 10% A. M. and 7% F.M.; also Friday, 7% F.M. Weekly Hall, Odd Fellows Building, Tremont street, every Sunday at 10% A. M. and 7% F.M.; also Friday, 7% F.M. Weekly meetings in Langham Hall (adjoining): Monday, 8 F.M., Questions and Answer Conference; Wednesday, 2% F.M., Ladies Union; 8 F.M., Musical and Literary Boirée; Baturday, 8 F.M., Locture and Conversation. Everybody welcome.

Unten Park Hall.—The Shawmut Spiritual Lyceum meets in this hall, correr Union Fark and Washington streets, every Sunday at 10% A. M. All friendsof theyoung are invited to visit us. J. B. Hatch, Conductor.

Falme Memorfal Hall. Appleten Street, mear Tremont.—Children's Progressive Lyceum No. 1. Sessions Sundays, at 10% octook. Seats free, and all are cordially invited. Benj. P. Wesver, Conductor. Francis B. Woodbury, Cor. Sec., 45 Indiana Place.

Facts Mostings. Horticultural Hall, every Sunday t 3 P. M. L. L. Whitlock, editor of Facts magazine, theirman

First Spiritual Temple, corner of Newbury and Exeter Streets.—Services every Sunday afternoon at 3 o'clock and every Wednesday evening at 7%. All are cor-dially invited. Sents free.

1031 Washington Street.—First Spiritualist Ladies Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary. College Hall, 34 Easex Street,—Sundays, at 10% A. M., 3% and 7% P. M., and Wednesday at 2% P. M., Eben Cobb, Conductor,

Engle Hall, 615 Washington Street, corner of Essex.-Bundays, at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P.M., Able speakers and test mediums, Excellent music. Prescott Robinson, Chairman. Spiritualistic Phenemena Association holds meetingsevery Sunday atternoon in Berkeley Hall, 4 Berkeley street, at 2½ o'clock. D. J. Ricker, President.

1931 Washington Street, Ladies' Aid Parlors.— Rational Developing Circle meets every Sunday at 3 P. M. James A. Billas, Conductor, assisted by other good develop-ing mediums. Good speaking and music. New Era Parlors, 176 Tremont Street.—Developing circle, 10% A.M.; tests and speaking, 2% and 7% P.M. E. A. Cutting, Chairman.

Fraternity of the White Cross, 12 Pemberton Square, Room 2.—Meetings second and fourth Thursdays of each month. Service of Silence on Saturday overing. The Mossenger will be at the rooms daily from 2 A.M., till 2 P. M., to give information respecting the Order.

Chelses.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Bundsy, at 3 F. M., W. J. Colville will speak. At 7%, George A. Fuller will occupy the rostrum. Dodge and Logan, Managers.

Berkeley Hall Meetings.

Sunday last, Jan. 24th, W. J. Colville addressed ex-cellent audiences at Berkeley Hall, morning and evening. The morning topic was "Atonement," the evening, "Shakspeare's Merchant of Venice." The text

be at once removed from the path of the rising generation.

On Sunday next, Jan. 31st, Mr. Colville's subjects will be, at 10:30 A. M., "The Nature of the Liberty which Enlightens the World"; at 7:30 P. M., "Thomas Paine and His Services to Humanity."

Mr. Colville lectures in Langham Hall, on Plato, Friday, Jan. 20th, at 7:45 P. M., and holds a public reception for answering questions every Monday, at 8 P. M. Ladies meet for benevolent work every Monday, at 8 P. M. Ladies meet for benevolent work every Monday, at 8 P. M. All ladies invited.

Mr. Colville lectures in Providence, Tuesday, Feb. 2d, and in Rast Somerville, Thursday, Feb. 4th. His closing lecture in Chelses will be given in Pilgrim Hall, Sunday, Jan. 31st, at 3 P. M. He will speak in Cambridgeport the four Sundays of February at 3 P. M., and is open to occasional week evening engagements out of Boston for lectures and funeral services.

W. J. COLVILLE desires to publicly tender his most sincere thanks to the Berkeley Hall Society for a New Year's offering, consisting of a handsome purse concontaining \$23. This renewed token of their kindly remembrance and appreciation has formed a new and added link to the many which have long composed the chain that binds the lecturer to the Society.

W. J. Colville lectured in the Spiritual Temple, cor w. 3. Colvine lectured in the Spiritual Temple, corner of Newbury and Excler streets, Wednesday, Jan. 20th, to a large and deeply interested audience. He has accepted an engagement to speak there again on the four Wednesdays of February, 2d, 10th, 17th and 24th, at 7:20 P. M. Subject, "Astronomy and Astrology; or, The Revelation of Spiritual Truth in the Starry Scriptures of the Skies." All seats free. The public cordially invited.

The Boston Spiritual Temple at Horticultural Hall.

A very large audience assembled at Horticultural Hall, notwithstanding the storm, Sunday morning, to listen to Mr. A. B. French upon "The Legend of the Buddha; or, Victory of the Soul." Mr. French opened

ground, but there was no loss of life. During the day one hundred and thirty-one shocks were felt, and the disturbances continued several days. It is believed that an adjacent volcano, until recently quiet, is seeking a new outlet.

Joseph Arch, the distinguished labor reformer in England, well known, in this country, is the first agricultural laborer ever discreted to Farliameni. In ability to represent and defend the interests of labor, he will be second to no other member.

Ferfect happiness is not to be achieved in this world, but a very near approach to lit may be secured by the man who possesses a theresometer which regulated by the man who possesses a there where the possesses is the ma

death. There is no death only to those who fear it. When we reach the higher life we can walk down into the night of death without a cloud of fear. To the serene soul the eternal world is visible when this world fades away.

Buddha had to leave his wealth and place, and look

rene sout the eternal world is visible when this world fades away.

Buddha had to leave his wealth and place, and look within for light. The man looking for wealth, place and power cannot see the marvelous gulf stream which flows in mid ocean of life. We must go out to it, and then we shall be warmed by waters heated under a tropical sun.

On the evening of the same day this glited lecturer continued his engagement with the Horticultural Hall Boolety by a lecture on Prehistoric America and the Mound-Builders—the announcement of his intended discourse calling out an excellent audience at a good admission fee, on one of the most stormy nights of the present inclement season.

The services of the evening were opened and closed by vocal selections from a quartette under the skillful direction of Mrs. Clapp.

Capt. Holmes, the Boolety's efficient President, prefaced the address by announcing Mr. French's subjects for next (and the closing) Sunday in his present engagement to be: A. M., "What Does the Spiritual Philosophy Teach Us?" evening, "Our Worlds, or the Narrowness of Human Life." He also made brief but appropriate reference to the promising character, as to interest, of the matter upon which the people were about to be addressed.

Mr. French at once took command of his subject, and for upward of an hour riveted upon himself and his choicely worded sentences the undeviating attention of his auditors.

[We shall give our readers next week an extended abstract of the elequent remarks by Bro. French on this occasion, touching the pre-historic races of this continent, and their relies as met with in the mounds of the West, etc.—ED. B. OF L.]

Facts Social Seauce.

On Saturday evening, at Laugham Hall, Mr. Whitlook introduced Mrs. H. W. Cushman as the medium of the evening. The table was placed under the of the evening. The table was placed under the chandeller, and the light was good enough for all to see perfectly. Under these conditions, in the presence of at least sixty people, the guitar was played. The fact that Mrs. O.'s right hand is entirely useless as well as two fingers of her left—rendered so by paralysis—gives the better test of spirit-power. She is certainly a wonderful medium. Before the musical scance she gave descriptive tests to different people in the audience. Mr. Whitlock announces for next Saturday evening a reception to Mr. A. B. French. All are invited.

Facts Meeting.

On Sunday, the 24th, Mr. Roscoe, of England, gave a very interesting account of his mediumship and its de-

velopment.

Dr. Mansfield spoke of an ex-Alderman of Boston with whom he had physical demonstrations about twenty-five years ago, who has lately come from the West, and had convincing proof from writings with him of spirit power. He also told of a wonderful case of healing in his presence by Dr. Newton of a blind man who had not seen a ray of light for eighteen years.

Mr. Ordway of Haverhill described phenomena he had witnessed at the Berry Sisters', and Miss Jennie Rhind gave typical readings.

Sunday last, Jan. 24th, W. J. Golville addressed excellest and lenes at Berkeley Hail, morning non evening. The morning topic was "Atonement," the evening the second to the second topic of the stonement, pointed out that the doctrine in its unmercy is not strained." The speaker, in treating of
the stonement, pointed out that the doctrine in its unjust and regulative form was necessarily supported by
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displaced the fetch notions which lingered in Israel
when its lain Micat, and other inspired prophets veloa the second topic of th

Morrison; duet by Miss Helen M. Dill and Miss Amy Peters.

A family connected with this Boolety was called upon to part with one of its loved members during the past week: Franklin Stevens, son of Mr. and Mrs. F. Stevens, entered spirit-life after a long illness. Anxious to go, his loving parents desired not to detain him, although their hearts are now sad because of the broken home-circle and the vacant chair.

The Leaders of our school are holding social gatherings on Tuesday evenings, at the Ladies' Aid Pariors, 1031 Washington street, to which all interested in the Lyceum and its work are cordially invited. Next Sunday we shall celebrate the anniversary of the birth of Thomas Paine with special exercises. Seats tree. All invited.

Iree. All Invited.
FRANCIS B. WOODBURY, Cor. Sec. C. P. L.
45 Indiana Place, Boston.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION-BERKELEY HALL .- The exercises last Sunday afternoon were opened by Mrs. H. Mason and daughter.
After an invocation by Edgar W. Emerson, Mr. George
Le Claire, who is a great favorite with our audiences,
was introduced, and chose for his vocal solo. "Pass
Under the Rod;" Mrs. Edwards and Miss Nickerson
favored us with a duet; Mr. Edgar W. Emerson after
a brief address gave a most excellent and satisfactory
descriptive scance. The names of about seventy-five
spirits were given, of which only one or two failed to be
recognized. President Elcker at the close of the scance
introduced Vice President Lewis, who addressed us
upon "Materialization," stating that it was his conviction that the time was not far distant when our spiritfriends themselves would appear upon our platform,
and urged all to employ every means at their command to speed the coming of that day. Mr. N.S. Greenleaf of Lowell was called upon, but declined to speak
at any length, remarking that he had caught the inspiration of the hour, had partaken of aspiritual feast,
and consequently silence to him was golden.
In closing, President Ricker announced that on next
Sunday another descriptive scance would be given by
"Swift Arrow," through his medium, Mr. Joseph D.

Brancis B. Woodburk. Cor. Sec. S. P. A. noon were opened by Mrs. H. Mason and daughter,

Stiles. FRANCIS B. WOODBURY, Cor. Sec. S. P. A. 45 Indiana Place.

RAGLE HALL, 616 WASHINGTON STREET .- Unurually interesting meetings were held at this place on sually interesting meetings were held at this place on the 24th inst. The morning exercises consisted of remarks and tests by Dr. M. V. Thomas, Mrs. M. A. Chandler, Mrs. M. W. Leslie, and Mr. Chase, of Lynn. In the atternoon Miss Emms Iroland delivered a short lecture on." Forbearance," the subject being selected by the audience. She is an excellent medium, and though but a mere child, was influenced to treat her subject in a manner that would do credit to any speaker of mature years. Remarks were made by Col. E. C. Balley, and remarks and tests by Dr. B. F. Richardson, Mrs. M. W. Leslie, Mrs. Jackson, Mr. Coombs and Mrs. M. A. Chandler.

The evening exercises consisted of remarks by Dr. E. W. Hopkins, Dr. Richardson, Mrs. Leslie, and others. Tests by Mrs. Leslie and William Brown, and character readings by Dr. Bichardson.

THE NEW ERA SPIRITUALIST MEETINGS continue to be highly interesting and beneficial to all who at tend. On the afternoon of Sunday last Mrs. J. P. Diltend. On the afternoon of Sunday last Mirs. J. F. Dil-lingham, of Lynn, proved a remarkable success as a speaker and platform test modium. Twenty-four spirits described by her were recognized by friends present. Mirs. Dillingham is also very spt and espable in the di-rection of treating subjects given by the sudience. She deserves to be generously employed on the rootrum, she also has, a peculiar finess for organizing scances in the facility- and those having in mind the formation of a home circle for development will do well to corre-agond with her. Mirs. E. A. COTTING, Confector.

Dover, N. H.

To the Editor of the Banner of Light: Bunday, Jan. 24th, at "Engine House," Bawyer's Mills, two exceedingly interesting meetings were held by Jennie B. Hagan, who has been engaged for au-

by Jennie B. Hagan, who has been engaged for auother Sunday in next month—February. The interest
is still growing here; the above named hall is too
small for us to hold our services, and the building of a
suitable place is strongly talked of.
The answers to questions by Miss Hagan were very
pointed and satisfactory. In the afternoon the prin
cipal theme, "Will the Effect of Modern Spiritual
ism be Beneficial Morally?" was answered affirmatively. The poems on different subjects, given in by
the audience, were presented in an elegant flow of the
choicest language.

tivily. The poems on querent subjects, kitch in the audience, were presented in an elegant flow of the choicest language.

If the ladies of Dover and vicinity, desirous of joining the "Ladies' Aid" about to be formed, will send their names to my address I will see that they are notified in due season.

OHABLES STANSFIELD.

Haverhill-Brittan Hall. To the Editor of the Banner of Light:

Last Sunday the platform of the Brittan Hall Association of Spiritualists of Haverbill and Bradford was occupied by Dr. Dean Clarke, late of California. This was the first visit of Dr. Clarke to Haverhill, and the speaker and audience were entire strangers in this meeting, but excellent and profitable gatherlugs were held in the afternoon and evening. In the afternoon the topic was the general interests of the Spiritualistic Philosophy. In the evening the time was largely given to answering questions proposed by the audience, which was fair-sized and appreciative. The manner of speaking and quality of the addresses by Dr. Clarke were highly acceptable, and at the close of the evening meeting an invitation was extended to him to speak here again in February, which he accepted.

Dr. Harding, of Bosion, inspirational and psychometric speaker, will supply the platform at liritian Hall next Sunday.

Haverhill, Mass., Jan. 20th, 1830. occupied by Dr. Dean Clarke, late of California. This

Haverhill-Good Templars' Hall.

To the Editor of the Banner of Light: J. J. Morse, of England, spoke for the First Spiritualist Society of Haverhill and Bradford last Sunday Jan. 24th, morning and evening, to large and apreciative audiences, giving the very best of satisfaction. The subject of the morning lecture was "The Resurrection; is it a General Resurrection or an individual Resurrection?" In the evening the subject was "Spiritualism; the Religion of Humanity." Both lectures were listened to with marked attention, as the arguments were elegantly presented. We More will on tures were listened to with marked attention, as the arguments were eloquently presented. Mr. Morse will occupy the same platform next Sunday. Jan. 31st, which will close his engagement for this Society for the present. The subject of the morning lecture will be "The Future Life"; that of the evening will be given by the audience. Hours of commencing, two and seven. W. W. C.

Newburyport, Mass.

To the Editor of the Banner of Light: Mrs. Abby N. Burnham was our speaker on Sunday, and gave the best of satisfaction. Mrs. A. L. Pennell speaks next Sunday.

A candy built was held for the benefit of the Society at Cadet Hall on Thursday evening, Jan. 21st, and was a decided success.

Jennie B. Hagan has been engaged for another Sunday in February. She is a great favorite here.

The Ladies' Ald Society will celebrate their first anniversary next month by a Masquerade Ball and Banquet.

anniversary near mount of the oldest chairvoyant phy-Banquet.

Mrs. Dr. Green, one of the oldest chairvoyant phy-sicians, still onjoys an excellent practice, and beside takes an active part in all our suppers, dances and en-tertainments. She is one of the best known Spiritual-ists in this vicinity.

The Lyceum at Onset, Mass. To the Editor of the Banner of Light:

All was genial in Novelty Hall this afternoon, and the usual number in attendance, notwithstanding the severily of the weather. After the Banner March Gertle Fairbanks, Guy Parker, Nellie Barnard, Brooks Bates, Austin Bailou and Bertha Blackwood gave recitations; Etta Shea a song, and Cora Blackwood a plano solo. Mrs. Wanser gave a reading, Mrs. Pearce and Miss Barstow each a song, and remarks of encouragement were made by Messrs. Burgess, Griffin and Bessle. Several of the children had something to say about conscience, and more than usual interest was manifested by all. The exercises closed with the Target March.

Onset. Jan. 24th, 1886. severity of the weather. After the Banner March get Marcu. Onset, Jan. 24th, 1886.

New Bedford, Mass.

To the Editor of the Banner of Light: The lectures before our newly-organized Spiritualist Society last Sunday by Frank T. Ripley were appreciatively listened to by attentive audiences. The subject. "Had Man a Preëxistence?" was admirably well treated, as was also that of the evening, "The Spirit-World and Its Inhabitants." The tests given at the close were remarkable and all recognized. Mr. Ripley is to occupy our platform during February.

THOMAS THOMPSON, Secretary.

New Bedford, Mass., Jan. 22th, 1886.

[The address of Wm. F. Nye, on accepting the president of the North Rederick Coulomb Control of the President of the North Rederick Coulomb Control of the North Rederick Control

dency of the New Bedford Society, is received, and will be given in our columns next week .- ED. B. of L.1

Movements of Mediams and Lecturers. (Matter for this Department must reach our office by

Monday's mail to insure insertion the same week. 1

Geo. A. Fuller will lecture in Chelsea, Mass., Sunday evening, Jan. 31st; in Newburyport, Mass., Feb. 7th; in East Dennis, Mass., Feb. 14th; and in Brockton, Mass., the evenings of Feb. 21st and 28th. Would like engagements for the mornings and afternoons of those dates in the vicinity of Boston. He will also be with Dr. E. H. Amsden, Jan. 28th and 20th, at Hanson, Mass., where the Dootor will hold physical and musical scances upon those dates. For engagements address 130 Chandler street, Boston,

Dr. Bean Clarke speaks in Brockton, Mass. Jan.

Dr. Dean Clarke speaks in Brockton, Mass., Jan. 31st. He has been regagaged at Haverhill for Feb. 6th and 13th. Desires eugagements for March.

Mrs. J. W. Still of Morris, N. Y., has lately filled with great acceptance engagements at Columbus and Pittsfield, N. Y. At the close of her lectures names and descriptions of spirits have been given, resulting in awakening much interest in localities where but little if any attention had previously been given to Spiritualism.

Mrs. J. F. Dillingham will make engagements for tests and speaking. Address her at Lynn, Mass. She has been of late—since November—doing good work week evenings and Sundays, at Salem, Marbiehead and Worcester.

The twenty-ninth anniversary of Walter Howell's birthday was celebrated by an impromptu party at the residence of Mrs. Angell, 368 Warren Avenue, Chicago, Ili., on Wednesday evening, Dec. 23d. A pleasant evening was spent in social enjoyment and entertainment. ntertainment.

Frank T. Ripley, lecturer and platform test medium, has been resugaged for the month of February by the First Society of Spiritualists of New Bedford, Mass. Mr. Ripley has open dates for March and April. Dr. H. F. Merrill will occupy the platform at Gill's Hall, Springfield, Mass., Jan. 31st, and is engaged for Portland during the month of February. Can be addressed during that month, 245 York street, Portland, Maine.

On Sunday last J. Frank Baxter appeared to great acceptance in the Spiritualists' Course at Matblehead, and on Tuesday evening in Newburyport. On Sunday, the 31st inst., he will lecture, sing and delineate again in Marblehead.

Jesse Shepard intends to pass the winter in Kansas City, where he may be addressed. We are informed that he has of late been very successful in his mediumistic labor in St. Louis, Mo.

umistic labor in St. Louis, Mo.

Hon. Warren Chase closes his lectures in Manchester, N. H., Jan. 31st. He speaks in Woonsocket, R. I., Feb. 7th; in Fall River, Mass., Feb. 14th and 21st; in New York City, for People's Meeting, Feb. 28th; in Louisville, Ky., during March and April; in Evansville, Ind., May 2d; in Springfield, Mass., the five Sundaysof October. He will return East in time to attend the New England Camp-Meetings.

Horsford's Acid Phosphate as a Refrigerent Drink in Fevers. Dr. C. H. S. DAVIS, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased with it."

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

To Correspondents.

AP No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used. MRS. A. L. A., ARVADA, COL. -We have given the par

ty "a notice" several times in the BANNEB as being one from whom it would be best for the public to keep aloof at all times; we therefore decline to advertise him again. The illustrated clipping from the Denver Tribune regarding Obside H. Foster's death which you kindly send us for examination is correct in its statement that he has passed on, but the lessons of the remarkable occurrences which characterised his public life are smethered in the singular terms used by the writer of the account to "sugarcoat" his narrisidy for the palatist of bigotist readers.

RATES OF ADVERTISING.

Each line in Agaic type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion ow the seventh page.

Appends Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 H. on Saturday, a week in advance of the date where-

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

SPECIAL NOTICES.

Cure for the Deaf .- PECR'S PATENT IM-CURE for the Deal.—PECK'S PATENT IMPROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Always in position, but invisible to others, and comfortable to wear. All conversation and even whispers heard distinctly. We refer to those using them. Send for illustrated book with testimonials, free. Address F. HISCOX, 853 Broadway, N.Y. Mention this paper. A.15.6m°

Audrew Jackson Davis, Physician to Body and Mind, will be at the Apothecary Store of Webster & Co., 63 Warren Avenue, Boston, Mass., every Tuesday and Thursday, from 9 to 12 A.M. Consultation and advice, \$2,00. tfJ16

Dr. F. L. H. Willis may be seen every Tuesday, Wednesday and Thursday, from 9 until 1, at No. 20 Worcester Square, Boston. J2.13w*

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers scaled letters. Torms \$3, and 10c. postage. 4w* J28

To Foreign Subscribers the subscription price of the Banner of Lught is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

TITO DITIO FARM ANNUAL FOR 1886

Will be sent FREE to all who write for it. It is a Handsome Book of 129 Pages, with hundreds of new illustrations, two Colored Pintes, and tells all about the Best Garden, Farm and Flower Bulbs, Plants, Thoroughbred Stock and Fancy Poultry, It is the only complete Catalogue of the kind published, and describes RARENOV-ELTIES in VEGETABLES and FLOWERS, of real value, which

cannot be obtained elsewhere. Bend address on a postal to W. ATLEE BURPEE & CO.,

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THE well-known blind Trance Medium, will answer calls to Lecture. His gifts will strengthen the believer and convince the skeptic. He treats discases successfully by his new mode, known only to his Immense Band. For Medical Examination, send lock of hair and \$1,00, stating age and sox. He will also give you Life written Herescope from the cradle to the grave. Bend lock of hair and \$2,00, stating sex. All money should be sent by registered letter or P.O. order. Treats all forms of disease. Also gives Private Sittings at office from 9 A.M. to 9 P.M. Address himat 8 West Springfield street, Suite L. Boston, Mass. 1w° J30

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once for a treatment of the day, Glyo Express and Post-Office. It comes, a trial, and I will cure you. Address DR. H. G. ROOT, 183 Pearl street, New, York, 20teow J. R. WARNER & SON,

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MRS. FAIRCHILD.

MATERIALIZING SEANCES Wednesday, Saturday and Sunday afternoon, 2 o'clock. Tuesday, Thursday and Sunday evening at 8 o'clock. Private Séances by engagement. Also Private Sittings for Development. No. 74 Waitham street, Boston, Mass.

DR. J. R. BUCHANAN HAS removed from 20 Fort Avenue to No. 6 James atrees, Franklin Nguare, between East Brook-line and East Newton streets, Boston. 11 J30

DR. J. C. STREET 63 CHANDLER STREET, BOSTON, MASS.

DEAFNESS Ris CAUNEN and CURE, by one who by most of the noted specialists of the day with no benefit. Gurad himself in three months, and since then hundreds of others by same process. A plain, simple and successful home treatment. Address T. S. PAGE, 128 East 20th street, New York City.

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PILES Instant relief. Final cure in 10 days, and suppository, Bufferer will learn of a simple remedy Free by addressing C. J. MABON, 78 Nassau street, New York.

TO LET-A pleasant, sunny Room, up one flight, with Mantel Bed. Medium preferred. Apply at No. 6 Garland street, Boston, 1w J 30

JUST ISSUED. Essence and Substance:

A TREATISE ON

Organic and Inorganic Matter: The Finite and The Infinite: Transient and Eternal Life.

BY WARREN CHASE,

Author of "Life-Line of the Lone One" and "Gist of

Mr. Chase is known to be a deep thinker and close reasoner; his radical ideas are often original, and always frankly and clearly expressed, and this work presents the fundamental principles on which he bases his evidence of sternal life, and gives a concise view of the doctrine of repeated incarnations without re-incarnation. The origin of human life on earth is treated in a new and interesting manner, which cannot fail to interest the reader. The author has given many years and much thought to these subjects, and has put forth in this work a theory that entisfies his critical and akeptical mind of sternal life, which he does not think any more attached to the spiritual forms that we put on at death, and which our friends appear in, than it is to those mortal bodies, although evidently of much longer duration.

Tor sale by COLBY & RICH.

Message Bepartment.

Are held at the HANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Montgomerry Place), every Tuneday and FRIDAY AFTERNOON. The Hall (which is used only for these saances) will be open at 2 o'clock, and services comence at 3 o'clock precisely, at which time the doors will be closed, allowing no egrees until the conclusion of the saance, except in case of absolute necessity. The public over cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not compert with his or her readen. All express as much of truth as they perceive—no more.

Son. All express as much of truth as they perceive—no more.

It is our earnest desire that these who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

En Naturaliowers apon our Circle-Room 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.

En We invite suitable written questions for answer at these scances from all parts of the country.

[Miss Shelbamer desires it distinctly understood that she gives no private sittings at any time; neither does she resolve visitors on Tuesdays, Wednesdays or Fridays.]

En Letters of inquiry in regardic this department of the BANNER should not be addressed to the medium in any Case.

Lawis B. Vilbon, Odefraga.

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

Report of Public Séance held Dec. 4th, 1885. Invocation.

Dear Father, we bring our aspirations, our burdens and our petitions to thee. Not that we hope to change any one of thy laws or thy purposes because of our petitions, but we know that in coming to thee in a spirit of love and confidence we open our souls to the influence of thy spheres, and grow receptive to spiritual teachings and guidance. So we open our hearts to thee at this hour that they may be read by the angels who minister to human life, those who delight to do thy will and to serve as thy messengers to the weary, yearning hearts of mortality. Oh our Father, we would come into nearness with them and with thee; we would come into nearness with them and with thee; we would understand their ways and thy laws; we would coperate with the true and good of heavenly life in the wise and beneficent work which they have to do. To this end may we at this hour receive something of truth and instruction from thy angel ones, and may we become so harmonious in spirit as to send forth magnetic influences that will uplift and strengthen spirits and mortals alike whom we may reach. We ask thy blessing upon every good work; we ask thy benediction to rest upon every human life; may it be felt as an uplifting power, permeating all things, strengthening and glving peace and purity unto those who reach out to thee for something of influence and of cheer. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.
QUES.—[By F. L. K.] Do persons dying insane become sane on entering spirit-life?
ANS.—That depends upon the condition of the spirit, independent of its former physical body. If the insantty of the person is prothe spirit, independent of its former physical body. If the insanity of the person is produced through a disorganization of the physical forces alone, then when the spirit becomes freed from its physical environment the mind is at once enabled to express itself intelligently and naturally. But if the insanity is produced through some abnormal condition of the spirit itself, when it becomes freed from the body it does not necessarily also, become freed spirit itself, when it becomes freed from the body it does not necessarily also become freed from the conditions which assailed it when on earth. A spirit allowing itself to develop abnormally in one direction will, after a while, see that it is growing unbalanced in mental attainments; one side is more fully unfolded than the other, and there is a corresponding depression or suppression of activity upon the other side; and thus the spirit, on entering the higher life, will be unable to properly express itself, as it was here, and there will have to be a development of all parts and portions of the spiritual nature before it can be called a self-poised, well-balanced intelligence.

poised, well-balanced intelligence.
Q.—if still under a mental cloud there, is it possible for a magnetic healer in earth-life to assist, in any degree, in banishing that unfortunate condition from the afflicted spirit?

tunate condition from the afflicted spirit?

A.—It may be possible. The spirit under a mental cloud, after passing from the body will only be so if it is affected psychologically through spiritual causes, all the physical disturbances having passed away from it. Thus it may, through over-anxiety of the mind in some direction, have become insane upon one subject. Becoming freed from the body may not lessen its anxiety upon that subject: the who have the proper that subject; the spirit continue to be mentally disturbed and unbalanced; yet undoubtedly in a little while it will be brought into such a condition as to become subject to those high intelligences of the spirit-world who are strongly magnetic, and who will carry it forth, weavily our induced, and who will carry it forth, weavily our induced, and who will dark its attention from the all-absorbing subject it has entertained, and divert the mind in other directions, thus supplying it with the necessary elements for its period. In continue to supplying it with the necessary elements for its period in continue to supply the exercise of his psychological power, and the earth-plane, who can publicly work and do God's will. Continue that supplying it with the necessary elements for its period in the follogical influence which will subject the magnetic healer on the activity of the supplying the exercise of his psychological power, and the exercise of his psychological power, and the directing toward it a psychological influence which will subject the unseen one to his power, will be able to so magnetize the spirit as to bring it into a condition whereby it may grow receptive to high spiritual influences. In such a manner a magnetic healer on earth can be made useful to a mentally disturbed spirit. At the same time, a highly sensitive and sympathetic magnetic healer on earth may become an instrument of development to disturbed and the such as th not lessen its anxiety upon that subject; the mind may still be kept upon a strain, and the spirit continue to be mentally disturbed and

[To the Chairman:] If you please, sir, I should like to come and try to reach my friends. I have friends in Lawrence, and it might do them good to get a word from the other side. They are poor folks and have to struggle to get the means of living, but they will be just as giad the means of living, but they will be just as giad to get a word of love from beyond as those who are more fortunate. I was a poor girl when here, and had to work for my living. Sometimes it was hard to get what I needed, and I thought life was very cruel; then, again, the way would seem brighter, things looked pleasanter to me, and I thought I would be able to get along. And so I would if I had not grown weak and sick. For quite a while I could not keep up, and so I had to go from the body.

My friends did all they could for me; they were just as kind as though they had rolled in riches, and I am just as grateful as though they had given me the whole world. I want to thank them, and tell them I have tried to make them know that I lived and was happy, and that I had found a bright home. I do not have to go from place to place now seeking work and trying to do what I can to earn just a common living, but there is room for everybody

brought to me just before I passed from the body. Oh! they looked so sweet, and did me such a world of good! I had been pining for the sight of the country; for something green; for something that had life, fragrance and freshness, and my slater brought me the flowers. They were a priceless gift to me, and made my passing moments on earth happy. She knew how I smiled upon them, how I pressed them close to my face, for I could speak and express my thanks only by a simple word and a soft pressure of the hand.

After this long while I have come to speak of this little deed of hers which was so much to me, which she has not thought of, perhaps, since; but in my spirit-home I have cultivated and trained such flowers as she loves for an offering to her, and to-day I cull her a bouquet brought to me just before I passed from the

and trained such flowers as she loves for an offering to her, and to-day I cull her a bouquet and bring it with me; I think that the magnetism and perfume of the flowers may reach her life, even though she should not see them.

Our friends who have gone, one by one, to the spirit-world, join me in loving greating to those who remain. There have been changes here since I left the earth; there have been constitutions and the lives of these who

here since I left the earth; there have been events taking place in the lives of those who remain which might seem very strange if they were not understood as I understand them. I tell my friends there is nothing mysterious about it; it has all been planned and governed by a wise power beyond this of earth; all they have to do is to trust in that heavenly power, and believe that they are guarded and cared for by the Father of All.

I remember after I died of hearing the ministersay: "Nota sparrow falleth to the ground

I remember after I died of hearing the minister say: "Nota sparrow falleith to the ground but he knows and understands," in speaking to my dear friends, my sister and members of our family concerning my loss, in trying to bring consolation to them in the thought that I was cared for in our Father's keeping. I heard these words, and I was sorry only that I could not speak for myself, and tell them how well I had been cared for, how grandly received in a beautiful life, and that, indeed, not a sparrow falleth but he knows, and even the hairs of our falleth but he knows, and even the hairs of our heads are numbered.

Paulina Wright Davis.

I find it a pleasure to return, and standing I find it a pleasure to return, and studing upon what I consider sacred ground to waft a thought of love to friends on earth. To my mind, wherever there is open and free communication between the two worlds; wherever God's messengers of light and peace are welcomed with their burdens of good will to man,

I am attracted here to day, because I find a number of souls present who are really workers in the field of human reform; they are truly men and women who hesitate at nothing which promises to advance the perfect freedom of mankind. I mean, freedom from all bondage which enslaves the soul and clouds the intellect of humanity. I find here spirits who are sending out influences all over the world, and especially in many parts of this country, for the elevation of mankind from ignorance and error, for the suppression of vice and wrong, for the cessation of injustice and intolerance as exercised by those in power toward the weak and the lowly, and with such souls I am ever in sympathy. There are many here on earth who the lowly, and with such souls I am ever in sympathy. There are many here on earth who are, in spirit, joining their thought and aspirations with such noble workers of the higher life; unto each one I bring a sister's greeting, a word of friendly encouragement. It may be that your words, your thoughts and aspirations are not so publicly expressed as to be known of men; it may be that you are unable, owing to the conditions that surround you, to move in such directions for the betterment of the race as you most earnestly desire, but yet the cry of the spirit for some one to be brought to earth, to be brought forward upon a plane of action who shall be powerful for good, who shall bless, instruct and benefit your fellow beings; every thought and aspiration that goes out thus from your souls finds an cohoing response in the great

from all that held them down. And so this soul gained an influence and power of spirit, as well as commanded a certain degree of attention upon earth. In passing from the body, crowned by years of experience, by the fruition of a noble life on earth, he was welcomed and grandly received by fellow-laborers on the spirit shore. In company with his coworkers, Phillips, Sumner, Garrison, and many others, he now stands ready to still wage battle for freedom, for human redemption from the bondage of ignorance and error, and he wishes it distinctly understood that he shall not rest idle; neither the pen nor the sword of conquest will be allowed to tarnish, but the power which caused him to wield the little earthly weapon more potent than the bayonet will yet cause him to wield a weapon that will gain spiritual conquests over those material things of life that tend to degradation.

I speak for him, as he is unable to speak for him, as he is unable to speak for

bist street, New York City. I have friends with me in the spirit-world, all of whom join me in their greetings. We are growing young, so I sometimes say, as the time passes so pleasantly, that we hardly notice its passage, and find ourselves as strong and active after the events which come to us. My father is here with me, and he would like to speak in this way if he could; he is n't able, but I don't want any one to think he is an idle spirit, for it is not so.

Albert D. Jerry.

Nearly four years ago, Mr. Chairman, I was pressed out of the body. I feel like saying that, for I went out from an accident. It was in Fitchburg. I want to say a few words to those who knew me, if I can get my senses together; I don't want to get things crooked. I have some friends in Lowell, where I used to live. I would like to see them, and have a talk, if possible. I want them to know I am getting along very well in the other world; I have had some downs and some ups, I have seen some dark places, and have met with some very good ones, but I am getting ahead, and every year I find myself in a better condition than I was the year past, so I think there is a good report to make. I am not driving horses now for a street railroad, nor looking over any such kind of work, but for all that. I find enough to do to keep myself busy all the time, and I am glad of it, for it don't do a fellow any good to be idle.

I send my regards to all my friends, and feel that I shall have made a preity good record on this trip if I succeed in making them know I have got back. I shall time myself, and see how long it takes me to get round again. If the way is open, I think I shall not be slow in coming, for I do want to wake up certain parties on this question, and give them a little knowledge concerning it.

'I had been asked, I would have said: "Please put me out of the body in some other way; I do n't care to be crushed out: I would rather remain here for a while;" but in looking back over the years that have gone, I don't know but I might as well be satisfied, and think

rather remain here for a while;" but in looking back over the years that have gone, I don't know but I might as well be satisfied, and think it was for the best; certainly things are brighter with me now than they would have been here, and I have no complaint to make. I am very much obliged for this opportunity of coming. I am Albert D. Jerry.

Fannie A. Morse.

mind, wherever there is open and free communication between the two worlds; wherever God's messengers of light and peace are weld comed with their burdens of good will to man, and wherever the poor, sin-tossed, weary ones who have drifted out of the body are invited back to earthly scenes where they can leave some of their sadness, and in return receive attempts and comfort, is consecrated ground, the holy of holies; so I feel almost as if I were stopping into a sacred temple where the light and glory of God is manifested, and when I come to such a place as this, and into connection with mortal life, I wish to give a word of their and encouragement, drop an influence, though unseen and unspoken, which may be felt in some uplifting way.

I have before spoken here, but not for a long time. I have never lost interest in such places as this, and I do not lose interest in my earthly friends; they sometimes hear from me, and they know I am with them in thought and in soul, that my love is ever manifested toward them.

I am attracted here to-day, because I find a number of souls present who are really workers in the field of human reform; they are truly men and women who hesitate at nothing which promises to advance the perfect freedom of mankind. I mean, freedom from all bondage which enslaves the soul and clouds the intellect of humanity. I find here spirits who are sending out influences all over the world, and especially in many parts of this country, for the elevation of mankind from ignorance and error, for the suppression of vice and wrong, for the

dark and stormy, yet it leads onward to where light and peace reign.

The experiences of earth are sometimes severe, yet they do their work in developing the character and strengthening the spirit, so, per-

character and strengthening the spirit, so, perhaps, though through our affection we would remove all obstacles, all unpleasantness from the lives of those we love, yet it may be wise we are not permitted to do so, for we might prevent our friends from gaining that discipline which they most require.

I am happy in my spirit-home. I was satisfied with the change. Shortly after meeting it I grew so restful, and had gained such a sweet release from pain and weakness, that I could not regret it, although I longed for the dear ones I had left behind. I know sometime they will join me in a happy world. I am waiting until that time shall come, when I shall be ready to greet them with open arms. I have friends in Worcester and in Springfield. I think some of them will see my message.

rumored that the Indians had dispatched me, that some red skin had lifted my hair, and that I owed my death to those wandering folks. Now it is not so; I met with a good many red-skins here and there, and I wouldn't have been surprised if they had lifted my hair a little. Perhaps I had no husiness on their grounds; but I must say, hewever, it has been different with other travelers. I never received any great unkindness from those people. More than once they have given me a bit of their jerked buffalo meat and corn-bread, and shown me the road that I wanted to travel, and I have nothing but a good, kindly feeling for them.

it is to tell them about the other world, what is going on over there, and what I have found. Perhaps I could knock together another three-volume novel, that would seem a novelty to those here, but there would be a great deal of truth in it, for the life apart from the body is altogether as substantial as the one which you are meeting with here every day. I have relatives in several places in New Jersey. I find some of them have settled in Newark, one or two are in Elizabeth, a cousin of mine has gone to Trenton, thinking he could make for himself a good living there. I hope he will. I have some friends in Germantown, Penn., and I expect to get back to the knowledge of my friends more, perhaps, through those parties than through any of my relatives, because I understand they are interested in Spiritualism, and are not averse to giving a welcome to any poor lone wanderer who comes strolling back to them. I send them all proper respects. I am Charles E. Morrill, usually called Charlie by my friends. friends.

Report of Public Séance held Dec. 8th, 1885. Questions and Answers.

Ques.-If a person is born under an unfortu-

ques.—It a person is born under an unfortunate configuration of the planets, does the unfavorable influence work to his disadvantage after entering spirit-life?

ANS.—A spirit, in passing from the body, usually feels the effects, for a time, of the conditions which were his on earth; but if the spirit himself is aspirational by nature, if he desires to reach a way and to grow in spiritdesires to reach upward and to grow in spirit-uality, to shake off that weight which would hold him down toward physical or carnal things, hold him down toward physical or carnal things, he will feel within himself an impelling force pointing him upward and giving him power to rise above the adverse conditions that formerly assailed him. Not even planetary influences, as powerful as they sometimes reveal themselves, have the power to keep a spirit from rising in a scial, mental and moral scale in the higher life. All things spiritual are beyond and above the material, and all that belongs to the scul world is of such a character that it enables the progressive spirit to reach upward, to rise, to soar aloft and gain a state of beatitude.

Q.—[By Maj. Carpenter, Delphi, N. Y.] Do you, in spirit-life, perceive any better way of suppressing intemperance than by prohibition? A.—It may be that prohibition, a prohibitory law, is necessary for the one who cannot restrain his appetite, and who feels impelled to

strain his appetite, and who feels impelled to satisfy it, whatever the result to him or to those satisfy it, whatever the result to him or to those dependent upon him. We have heard it argued by the prohibitionist that it is just as humane to make a law prohibiting the sale of intoxicating liquor, thus deterring the inebriate from indulging an abnormal appetite, as it is to have a stringent law forbidding the promiscuous sale of poison, thus preventing those who would ruin or injure themselves by an indiscriminate use of poisonous compounds. While we are in sympathy with the prohibitionist to a great extent, knowing that his principle is sound, that his object is for the benefit of his fellow-creatures and the elevation of humanity generally, yet we believe that prohibimanity generally, yet we believe that prohibi-bition will not altogether perform the work that its advocates hope for. Understand us:
We are committed to the temperance platform; we believe not only in temperance as
far as the indulgence of intoxicants is concerned, but we believe in teetotalism. We also cerned, but we believe in teetotalism. We also believe in temperance in every form; that to live a temperate life is to live in accordance with nature's laws, and keep entirely in harmony with the physical and spiritual natures. Our idea upon this question is that a much more potent factor in the prevention of intemperance, in the eradication rather than the cure of this great evil, lies in moral education, or in the instruction of the moral and mental faculperance, in the eradication rather than the cure of this great evil, lies in moral education, or in the instruction of the moral and mental faculties of the human being. Take the young child, surround it by wise and loving influences; teach it from infancy up the evil effects which the indulgence of the appetite brings upon the system; let it understand thoroughly that it is a sin to abuse the body, and that child will grow up with a distinct horror of indulging in intoxicating liquors, or in aught that may be called intemperance in any form; thus we believe that education is to be the great reformatory measure that is to eradicate the evil of intemperance from the land, and to bring forward upon the plane of life a race of human beings, strong, beautiful and thoroughly temperate in every degree and department of life.

Q.—Is there danger of the present politicatemperance organization being amalgamated with religious sectarianism? If so, would that not make it a failure?

A.—We do not believe there is danger of this great temperance wowement being amalgamatem.

A.—We do not believe there is danger of this great temperance movement being amalgamated with sectarianism. Although it is true that many of its advocates are members of Christian churches, and known as theologians, or sectarians, these men and women are people of thought, they are not generally bigoted in their ideas concerning that which is for the welfore concerning that which is for the welfare of humanity at large: while they may hold their own religious opinions, which they have a perfect right to do, as freedom of thought is the God given privilege of every human being, yet we do not see that they will endeavor to engraft this personal religious opinion upon the institution to which they belong, and the principles of which are to bring nearty of the wellples of which are to bring purity of thought and of action, as well as temperance in living, into the political and social circles of the country. If any organization looking toward the elevation of mankind, whatever its work may be, should attempt to amalgamate itself with sectarianism, to form around itself a creed, to crystallize itself into a formula of opinion concerning religious thought alone, it would create orystatuze user into a formula of opinion concerning religious thought alone, it would create a bulwark of bigotry that would destroy its usefulness and make it practically a dead letter. But with every noble institution looking toward the betterment of humanity, toward the liberalizing of mankind, are connected thoughtful, earnest, far seeing individuals who usually hold in these organizations. in these organizations the balance of power, and they will see to it that all creeds, all dogmas, all formulas of opinion, all articles of faith which tend to clog the wheels of progress, will be kept away, and these institutions will be held free and open unto all classes and people of thought. of thought.

Q.—In view of the extent to which ownership of property is now carried, the questioner would ask whether, if it is right for one man to have and to hold his millions while thousands of his fellow-creatures are starving, it would not be, on the same principle, right for one man to own and lord it over the entire world?

the means of living, but they will be just as and we have been as the control of the control of

care for himself and those dependent upon him comfortably; but we do object to one individual manipulating the money market to such an extent as to pile up millions, knowing that he who does this is wrongfully injuring his fellow creatures; that for every man who piles up a million, there will be many to suffer for the necessities of life. This is a problem that is stirring the heart and the thought of many earnest, just people, and it will continue to stir within them until some proper measures are taken for the readjustment of this great question. For this, as for that of temperance, the great remedy is education, and as our people become properly instructed, they will grow more loving, more in harmony with each other, more ready to listen to the demands of justice, care for himself and those dependent upon him more ready to listen to the demands of justice, and they will learn these great truths which we have so briefly mentioned, and govern their conduct accordingly.

Sarah C. Butler.

I have been told about this coming back of people who have passed away. I have watched them come and speak, and have wished to say a few words myself. I have only been out of the body a little while, and there are affairs connected with the mortal life that interest me, for they concerned me when I washere. It is something to do with the disposal of what belonged to me, and I am attracted back to see if all things are as I would like them. I thought if I could speak and send my love to my friends it would make my happy. I wish them to know I have got safely away from this life and have entered upon a new one, where I have found a home and friends; but, as I said, I am now interested in so many things belonging to those who are on earth—I want to see how they are settled and what is being done in connection with them. I am satisfied with the change. I have no desire to come back, only to see my friends and give them my love. My home was in Lowell. My name is Sarah C. Butler. I have been told about this coming back of

Carrie Wheeler.

I have been trying a long time to come and speak. My mother lives in Philadelphia; her name is Mary Wheeler. I am her daughter Carrie. She thinks I am dend, and so I am, so far as the body is concerned; but she does not know I can come to see her and bring my love and try to make her feel happy. Sometimes she is very unhappy; she thinks of those who have left her and of the burdens that remain to her here, but if she could know that those dear ones who have passed from the body watch over and love her, and try to make her way pleasant and cheerful, I think it would do her good. I come to send her very much love, and to tell her that not a day has passed since I left her in the mortal but that I have come to I left her in the mortal but that I have come to

and to tell her that not a day has passed since I left her in the mortal but that I have come to visit her.

I know the time has seemed long and weary to her, and often when I smoothed her brow and touched her cheek and whispered in her ears: "Oh! mother dear, do not feel so sad," she thought she was dreaming of me, and felt even more sad when she awoke, to know I was not there. But 't was not all a dream. I was close by her side in those hours when outward cares had ceased to trouble her, I could speak and come near to her. I wish her to know this, for it will make her feel glad.

The dear friends who are with me send much love; they do not forget her: they often come, trying to bring the sunlight into her home and her heart. Before I passed away I did not know at first that I should go. I thought the slokness would leave me, and I should get strong and well, but after a little while mother told me that she was afraid I would never be well again in this world. I felt very bad, at first, at the thought of leaving her, and because I did not know where I was going; but after a little while I grew more reconciled, and thought if I must live in pain and weakness it would be better I should go.

Before I passed away I had a long talk with my mother, and I told her some things that I had never told her or any one else before, but after my death she had a long interview with a dear relative of ours in connection with what I had said. I do not wish to reveal these things, for they are private family matters, but I want my mother to know I heard what she said, and also what our dear friend said. I was very much pleased; it made me feel happier than I had been for some time, and I know that tlightened the burden on my mother's heart. I want her when she can to have another talk with that friend, and to tell her I have come back from the spirit-world, bringing love and greetings, and messages of cheer, and that I wish to come the spirit-world, bringing love and greetings, and messages of cheer, and that I wish to come to them personally if I can, and speak of those matters in which they are interested.

MESSAGES TO BE PUBLISHED.

Dec. 8.—J. William Elliott; Emma J. Wallace; William Goodwin; Frankle Stone; Waukaleta. Dec. 11.—David Frencht, Eiste M. Kimball; H. W. Hay ward; Mrs. Elizabeth Beckham; Ellen Baker; Rosa Cook. Dec. 15.—Rosa T. Ametey; William Harlow; Thomas Garrett; Emma Smith; Henry Orate; Lizzle Ross, Dec. 18.—Lotela, for Charles J. Lamont, Mrs. Andrew Fox, Charles Lang, W. B. Lord, Sarah Dewey, Orville Handy, Rebecca Bowker, Phineas E. Gay, Carrie Bennett, Black Hawk, Ninnette.

Dec. 22.—Nettle G. Ross Coleman; Lysander Cushing: Maria Smith; John Simmons; Mrs. Hannah Brooks; Snow Ball. ta. Kimball: H. W. Hay

Maria Smith; John Simmons; Mrs. Hannah Brooks; Snow Ball.

Dec. 20.—Thomas Rector; James M., Baldwin; Mrs. Elizabeth C. Collier; John Hutton; Pardon Williamson; Jennie Bayage; Harriet Lowell.

Jan. 1.—Henry F. Gardner; Edward Dunn; Mrs. Henrieita Chittenden; Sarah Partridge; Louiss Early.

Jan. 5.—Ira Page; Leonard Sherman; Edward R. Place; Mrs. Mary E. Chase; Sarah Stone; Charles Batcheider.

Jan. 6.—Mrs. E. J. Hollenman; Catles Whitney; Edson F. Emery; Mrs. Marcia E. Allen; Barah Bennett; U. E. Thayer; Arielis.

Jan. 12.—Robert Dale Owen; James Vance; John Richardson; Josephine Carroll; Hillam Hill; Mary Stocle,

Jan. 15.—Mrs. Caroline Blossom Tisanle; Charles F. Fulton; Josephine Carroll; Lewis Sherrell; Elizabeth Bean; Hannah Atwood.

Jan. 19.—John Waterman; Charlle Jacobs; Addie Sto-vens; Julia Dunbar; Fred Cotton; Hannah Brightman.

To the Liberal-Minded.

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Charles H. Foster—An Endorsement Par Excellence!

Immediately after the decease of Charles H. Foster was announced, certain daily papers in various parts of the country took upon themselves the disgraceful task (though to these bigot-ridden sheets it was evidently a labor of love) of endeavoring in all possible ways to blacken the reputation and discredit the mediumship of this celebrated instrument of the invisible powers, who in our day are making such forceful appeals to the attention and recognition of all who dare to think for themselves. He was accused of having, when in mortal life, no belief in his own powers, only becoming "a convert to himself," and to Spiritualism, after he had "sunk far into incoherent imbecility," etc. Phases of phenomena which he never presented were ascribed to him, and he was sweepingly held up as a trickster of the most heartless character.

We are sure the despicable journalists who descended to this miserable business will in no wise lose their reward in coming time; and it is far more pleasant to us at the present to turn to a notable example of fairness (in the main) exhibited toward Mr. Foster's memory by the Alta-California (of San Francisco), which paper certainly no one will accuse of being a Spiritualist publication. In its issue for Jan. 16th, it devotes nearly two columns to an account of his life, and what was wrought through his gifts or in his presence—the larger part of the narrative having reference to what occurred on the Pacific coast—and states that as one of the cases cited by the Eastern press was located in California, the managers of the Alta determined to search out the matter and prove the falsity or verity of the report. It gives as the text of the story the following paragraph from the New York World, which our readers will recognize as having, in a more extended form, made its appearance on our own pages in the past:

the past:

The Hon, Charles De Long, when in California, laughed at stories of Foster's power, but consented to visit his rooms. He did so, unknown to Foster, who said he could get but one message, and that was for Ids. He asked if any one knew who lids was.

De Long was startied, and acknowledged that Ida was his wife's name. Foster said that she would have to come and get it herself. On her coming the next evening he again claimed to receive the message, which purported to tell that Mrs. De Long's father invested \$50 in land ten years before, and that the man making the investment had rendered no account to the executors. The De Longs followed the instructions, and got hold of the land, for which they were offered \$25,000.

The Alla's representative than proceeds to

The Alta's representative then proceeds to give what we consider an unanswerable proof of Mr. Foster's mediumship. Will those editors who have done him so much injustice be

MRS. DE LONG'S STRANGE STORY.

Many years ago Mrs. De Long's father, J. R.

Vineyard, was Superintendent of Indian Affairs in Lower California. He died several years since, and his daughter realdes in this city. Yesterday an Alta representative sought the lady, and found her at her delightful home on Upper Mission street. He was cordially welcomed, and when he explained his mission the lady kindly consented to an interview. The clipping was read to her, and she was asked if it was true. "Yes, it is true, and if you have time I will relate to you the whole story." The reporter assured Mrs. De Long that he would be pleased to listen to it, and the lady began: "While my father was Superintendent of Indian Affairs, the Indians were located on a reservation consisting of 1,280 apres of land near Visalia, in Tulare county. The government rented this land of a man named Ridley, paying a rental of \$1,980 per annum for it. He claimed to own it. A subsequent examination by my father, however, showed that Ridley had never them the land up as father did so informing father, however, showed that Ridley had never taken the land up, so father did so, informing the government that he would turn it over if the government would reimburse him for certain outlays that had been made. The government refused, and afterward father took the land up in the name of my godfather. T. P. land up in the name of my godfather, T. P. Madden, who at the time was associated

madden, who at the time was associated with my father. It was understood that half of the property was my father's. Years passed away, and father died, and the matter was forgotten. During the early days, when my husband was in business in Marysville, General Rowe was During the carry days, when my nursuau was in business in Marysville, General Rowe was his partner. This gentleman professed a strong belief in Spiritualism, and used to annoy me greatly by insisting that I was a medium and ought to study the science. But I as vehemently refused, telling him that I wanted nothing to do with Spiritualism, that I was conscientiously opposed, both in creed and conviction, to it. My husband, who was a strong skeptic, but who was a man fullof good-nature, used to joke with me a good deal by alluding to my spiritualistic powers. I told him that I did not like Gen. Rowe's suggestions at all. The General was Judge Wheeler's father-in-law. When my husband was appointed United States Minister to Japan, I accompanied him thither. I came home once and went back again. Upon our final return we stopped at the Occidental Minister to Japan, I accompanied him thitner. I came home once and went back again. Upon our final return we stopped at the Occidental Hotel for a time. While there Mr. Foster arrived in this city. His coming created great excitement among professional people and in the social world. My husband, who, through the influence of ex-Congressman Dagget and others, had come to regard Spiritualism as a science, was greatly interested in Foster and his work, as were many others. But Mr. De Long still called himself a skeptic. One evening a party was made up at the hotel to pay a visit to Foster. In the party were Judge Sunderland, Curtiss J. Hillyer, Mrs. Reese and Mrs. Barnes. They insisted that I should go along with them, but I persistently refused on this ground, that I cared nothing for Foster or his business, so they went off without me. Before they went, however, Mr. Hillyer begged me to write a couple of questions so that he might fore they went, however, Mr. Hillyer begged me to write a couple of questions so that he might give them to Foster, who certainly could not know who wrote them. They bothered me so much that I finally wrote out two questions—one addressed, mentally, to my mother, who was alive, and the other to my deceased sister. I inquired of the former, "Are you well, dear mother?" and of the latter, "Are you happy, dear Jennie?" The little cotorie then departed for Foster's rooms at the Grand Hotel. None of the party saw what I had written.

Upon their return they told me what had oc-

None of the party saw what I had written.
Upon their return they told me what had occurred. When they entered Mr. Foster's parlors Mr. Hillyer told him they were all skeptics and had come to test his powers as a medium. They proposed to write a number of questions and leave them upon his table, but they requested Foster to turn his back while they were them. The medium said he wanted to quested Foster to turn his back while they were writing them. The medium said he wanted to smoke, and would retire into the hall while they were putting down their questions. So Foster went out of the room. When he returned he fumbled through the several bits of folded paper and drew out two of them which proved to be those I had written. "The writer of these questions," wrote Foster, "is not present, but I can say to her friends that her mother, who is alive, is well, and that her sister is as happy as she can be without her family in the spirit land." Foster then said, "There is another spirit present who wishes to communicate with the person who wrote the questions, another spirit present who wishes to communicate with the person who wrote the questions, but I think it cannot write." As if indignant, the arm of the medium was suddenly shaken, and in a moment after Foster wrote out "J. B. Vineyard," which was the name of my father. On their return to the hotel my friends insisted that I should go and see Foster that evening, but I steadily refused. A day or two later my husband came to me and said, "Ida, I have been invited by Mr. and Mrs. Cott and Dr. Mo-Allister to go and see Poster, and I have accepted the invitation." It endasytred to person and him from going, but he laughed and went

off to find the party. On that occasion Foster said that there was a spirit who desired to see

off to find the party. On that occasion Foster said that there was a spirit who desired to see me on a very important matter. The next evening Mr. DeLong came to me and asked me to go with him to see Foster. "I ama little curious," he said, "to know if he really has a message from your father." I refused to go, and Mr. De Long coaxed and pleaded, and finally said, "I'il give you a thousand dollars to spend as you please if you'il go." But I was obstinate and would not consent. Finally he appealed to my affections, and I yielded.

Arriving at Mr. Foster's parlors he invited me to a seat. The moment I sat down I felt raps on the bottom of my feet and along my arms. It made me uncomfortable, but Mr. Foster said that the room was full of spirits of friends who thought a great deal of me and who wished to communicate with me. He then said that there was a beautiful girl, a schoolmate of mine, who wanted to talk with me. The medium then wrote her communication. In it she asked if I did not remember the days when she and I ware noulise fithe Benleis Convent. when

dium then wrote her communication. In it she asked if I did not remember the days when she and I were pupils of the Benicia Convent, when we used to go to the windows and listen to the music that used to be played on the passing steamers at that time. I could not recall my companion and asked for her name, when Foster dashed it off on a piece of paper, and I then remembered her. He had previously given me a full description of my old schoolmate. After that he said there was a little child who wished to speak with me. When this so-called spirit to speak with me. When this so-called spirit made known her name, I recognized her as a niece whom I had named and to whose credit I niece whom I had named and to whose credit I had placed a sum of money in the bank before my departure for Japan. Others desired to communicate with me, but I told Mr. Foster that I had come to hear what my father had to say, and I requested him to let me know that as soon as possible. He replied that the others would have to be heard first. After a while the medium informed me that my father was near medium informed me that my father was near me. He then wrote out a communication and gave it to me. It read something like this: "Ida, for your mother's sake and mine, if not for your own, go see Mr. Madden and ask him to settle that matter about the Tulare lands. He understands what was agreed between us." I confess that this rather startled me, and that

deal about it.

After this I had a good many conversations After this I had a good many conversations with my husband about the Tulare lands, and he advised me to act upon the suggestion of the alleged advice given in the message from my father, and see Mr. Madden. I did so, and when Mr. Madden's attention was called to the matter he cheerfully restored the property to my mother. That is all there is to tell, and I hope you will say that I do not believe that Mr. Madden intended to defraud the helrs of the land. I don't know whether anything would have been done toward getting posseswould have been done toward getting possession of it if I had not gone to Mr. Foster's that

sion of it if I had not gone to Mr. Foster's that evening. I am inclined to think not, however, and I am willing to admit that the alleged communication greatly influenced me at the time in the steps taken to obtain the property.

At the conclusion of the story the reporter asked Mrs. De Long if the occurrence made her a convert to Spiritualism. "No, sir," she replied, "it did not. I simply came to adopt the belief of my husband, that it was a science."

"Mrs. De Long, there was a great deal of public indignation exhibited, was there not, when Mr. Madden deeded the property to you after the communication?" inquired the reporter.

porter.
"There was, but really there was no foundators who have done him so much injustice be fair enough now to notice in their columns this candid statement by the Alta California?

MRS. DE LONG'S STRANGE STORY.

Many years ago Mrs. De Long's father, J. R. Vineyard, was Superintendent of Indian Affairs in Lower California. He died several years since, and his daughter resides in this city. Yesterday an Alta representative shight the

Cleveland Notes.

To the Editor of the Banner of Light: Sunday, Jan. 17th, was a red -letter day with the Lyceum workers in this city-a large gathering of old workers present, letters of regret and congratulations from those unable to attend; a veritable antidote to the Moody and Sankey craze raging in the city last

workers present, letters of regret and congratulations from those unable to attend; a veritable antidote to the Moody and Sankey craze raging in the city last week. The following report of the Cleveland Leader of Jan. 18th shows progress in the attitude of the press toward Spiritualism:

"Welsgerber's Hall was filled yesterday morning with children of the Progressive Lyceum and friends of the spiritualistic belief, who met to celebrate the Twentleth Anniversary of the Lyceum. Mr. Thomas Lees, the present Conductor of this spiritualistic Bunday school, explained that the celebration was of an impromptu character. When, over a month ago, it was learned that A. J. Davis, the originator of the Children's Progressive Lyceum, could not come to Cleveland and participate, it was thought best not to celebrate; but a few not willing to let the day pass by unobserved, urged the matter, and invitations were issued to all the past workers in the C. P. L. that could be reached, and the resident mediums of the city. The exercises were opened with singing by the Lyceum children, led by Mrs. Nellie Heywood, musical director. Mr. Lees read a few excerpts from the Lyceum Manual, remarking that it would be impossible to honor the day without honoring the Poughkeepsle seer, A. J. Davis, the founder of the Lyceum system and the organizer of the school in this city. He then read from the records the first entry on the Secretary's book, as follows: 'The first Children's Progressive Lyceum of Cleveland was formed on January 14th, 1856, by A. J. Davis, and the following officers chosen and duly elected: J. A. Jewett, Conductor: Oharles Thompson, Assistant Musical Director: yound and den, Miles Avery, A. B. Calkius, James Thompson, Guardan; Mrs. Mana Potte, Assistant Librarian; George F. Holmes, Musical Director: yound for the past twenty years: 1869, J. A. Jewett, Harriet J. Eddy; 1867, J. A. Jewett, Harriet J. Eddy; 1867, C. I. Thacher, Mary H. Merritt, 1871, C. I. Thacher, Mrs. Y. Ganson, Assistant Musical Director: yound for the past

ADDRESSES FROM OLD WORKERS
In the Lyceum, Jno. Madden, G. G. Wilsey, Sara A.
Sage, Dr. George Newcomer and others. This was
followed by recitations by the children, prominent
among which were: The Sunday-School Forty Years
Ago, by Katie Derby, and 'How He Saved St. Michael's,' by Neille Ingersoll. Miss Inez Huntington
of New York, an inspirational speaker, made a most
eloquent address, after which Mr. Lees read a letter
from Andrew Jackson Davis of Boston. Another congratulatory letter, expressing regrets at inability to
attend, and containing a donation of twenty-five dolars, was received from Dr. C. I. Thacher of Chicago.
The morning session closed with an address by Mr.
D. L. Wightman, General Agent of the Cleveland Humane Society, who spoke in favor of the methods
adopted by the Children's Progressive Lyceum as
leading to great liberality of thought. The children
were each presented with a handsome souverier, on
which was printed the names of the officers for 1866
and 1886.
Misch handshaking and many Lyceum regulators. ADDRESSES FROM OLD WORKERS

nd 1890. Much hand-shaking and many Lyceum reminis-ences of the past twenty years were indulged in at the close of the morning session.

The hall was again filled in the evening at the reception of the officers and leaders. The exercises were informal. The ideal Orenestra furnished some fine instrumental music, as did three juveniles from the West Side Lyceum, and the vocal concerted pieces were given by the Lyceum choir. Recitations were given by Misses Ethel Frun, Katic Derby, Almeda Welch, Hattie McDonald, scholars of the Lyceum and pupils of the Geveland Behool of Elocution, and also by Mr. Charles Ettinger, Nina Mapse and Miss Gurran, pupils of Prof. and Mrs. Curran. Ballads were sung by Mrs. Nellie Heywood, Mrs. Lizzie Emerson and Miss Masme Shepard.

A short address was made by Miss Iner Huntington, a medium from New York, pointing out the duties of Spiritualists to their children. During the evening the following telegram was received, and read by Mr. Lees, and received with tremendous cheers: OFFICERS' AND LEADERS' RECEPTION.

"Boston, Mass., Jan. 17th, 1886.
THOMAS LEES:
Although "ever so far away," you are not forgotted

and significant reply.

by "The Shawmut Lyceum" on this, your twentieth anniversary in Cleveland.

Some pointed remarks were made by Mr. Charles L. Watson, the former Conductor of the Lyceum, on the lukewarmness of some Spiritualists, who only enthuse at celebrations.

Secretary Samuel Presell reported \$49.50, the volun-

at celebrations.

Beoretary Bamuel Russell reported \$49.50, the voluntary donations during the day as follows: J. H. Wade, \$10: Dr. O I. Thacher, \$25; Charles Burnside, \$5; D. L. Wightman, \$5; Lowe, \$2; Rowe, \$1; Mr. White, \$1; and Davies children 50 cents, besides the morning basket collection, which was a good one.

Mrs. A. Smith closed the exercises with an extemporaneous poem on 'The Twentieth Anniversary,' and 'Good-night.' Mr. Thomas Lees thanked all who had contributed to the success of the celebration, and, after the entire audience singing a verse of 'Auld Laug Byne,' the meeting adjourned."

Thus passed one of the happlest days in the annals

Thus passed one of the happlest days in the annals of the Lyceum, making it indeed "a memorable epoch in the history of Spiritualism in this city.

In conclusion, Mr. Editor, as Conductor of the C. P. L., I avail myself of the liberal columns of the BANNER to thank the kind friends who remembered us by letters and otherwise on this Twentieth Anniversary of the Children's Progressive Lyceum of Cleveland, O. Fraternally yours, THOS. LEES.

Washington, D. C.

To the Editor of the Banner of Light: Next Sunday closes Mrs. Glading's second month, with an increased appreciation of herself and control. During the whole month the weather has been against

During the whole month the weather has been against us, so that our andiences have not been as large. I note, in the morning, with an audience smaller and composed of persons who come under adverse conditions, that we get through the "instrument" better service than when the house is filed with a promiscuous audience. The reason of this is apparent, and should teach us all to see to it that we carry with us the best possible conditions, for our own sake as well as for the speaker and audience.

Mrs. G. personally and her controls exhibit an unselfish devotion to the cause that wins all who come in contact with them. We have engaged her for another month.

Rebruary we have J. Frank Baxter.

Dr. Rothermel and E. Powell are located at 106 3d street, N. W., adding to the forces at work upon this centre of political power and vices.

Mrs. Jennie Blake, 505 12th street, N. W., is gradually establishing herself as one of the most remarkable mediums of the new era. Aside from her specialties, red letter names upon her arm, psychometrical readings, diagnosis of diseases, she has in her circles independent writing, pictures, spirit-lights, independent voices in various languages, sometimes birds, flowers, cut and growing plants in pots. The flowers are merely incidents and not the main manifestations.

The flowers upon our stand for two Sundays past, as

flowers are merely incidents and not the main manifestations.

The flowers upon our stand for two Sundays past, as well as at other times, were brought by the invisibles through her mediumship. Independent voices speak in German, French, and last night in Russian to a Russian, who answered in his own dialect. There seems to be no limit to the "power" in this direction, provided the conditions are right in the sitters.

We suffer for lack of a hail of our own here. An effort will be made this year to make a commencement at least in this direction. Believers exist here by the thousands, but they belong to the tribe of Nicodemus; they lack courage; fear Mother Grundy. Every day is adding to their number.

I am "on deck" again, as you see, thanks to the powers that be, and a good constitution, though it looked very blue for some weeks. During all these months of suffering I was sustained by the conscious sympathy, personal and collective, of the society here, for which I am doubly thankful.

102 F street, Northwest, Washington, D. C.

JOHN B. WOLFF.

102 F street, Northwest. Washington, D. C.,

Jan. 24th, 1886.

J. Frank Baxter in Fall River and Woonsocket.

To the Editor of the Banner of Light:

On Thursday evening, Jan. 21st, the new Music Hall in Fall River was filled with hundreds of the city's intelligent people to listen to Mr. J. Frank Baxter on
"Spiritualism and the Church Face to Face," and to
witness an exhibition of his clairvoyant and clairaudient mediumship. The lecture, though exceedingly
radical for so conservative a place, enlisted the interest of all, and frequently called out the applause of the
assembly. Mr. Baxter's singing was, as usual, admirable in its selection and rendition. as also was the
mediumistic exercise. Not one of the many descriptions given falled of ready recognition. A series of
meetings has been inagurated in Fall River, Mr. Baxter having been preceded by Mrs. Sarah A. Byrnes,
whose fine inspirational discourses were highly appreclated the Spinday previous, and by Mr. E. W. Emerson, who proved himself a test medium of great influence. in Fall River was filled with hundreds of the city's in-

son, who proved himself a test medium of great influence.
On Tuesday evening, the 19th inst., Mr. Baxter arrived in Woonsocket, R. I., amid a severe storm, and every one supposed the announced lecture to be given by him that evening would have to be postponed for want of attendance. But, to the surprise of the management, a large company, under the circumstances, gathered, and the exercises proceeded. Surely all were paid well who were present, and many regrets were expressed after by absentees, who "had they dreamed," with the severity of the weather, the meeting had been held, would have been there. The lecture and music were in Mr. Baxter's best vein, and the tests of such an unexpected nature that the greatest of interest was aroused. Mr. Baxter has been invited to name other dates for his appearance in Woonsocket. His engagements in Washington, D. C., will prevent his coming, however, until March.

To the public generally be it said, if any lecturers and mediums are calculated to arouse the slumbering energies of Spiritualists, call out the interest and support of the recollegt at large and greatest filtituding.

energies of Spiritualists, call out the interest and sup-port of the people at large, and present Spiritualism in its true and attractive aspect, one of them is the in-defatigable and versatile J. Frank Baxter. KING PHILIP.

Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 22d Street.—The First Boolety of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M.

ings at this hall every Sunday at 104 A.M. and 7½ F.M.

Miller's Arcanum Hall. SA Union Square, between 17th and 18th atreets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th atreet) every Sunday at 2½ and 7½ F.M., and every Friday afternoon at 2½. Frank W. Jones, Conductor.

Wallace Hall.—The services of the Theodore Parker Spiritual Fraternity are held every Sunday at this hall, 121 West 38th atreet, corner of Broadway, at 3 and 8 o'clock, where all friends of the cause receive a warm welcome.

Metropolitism Church for Humannity, 251 West 224 Sirect, Rev. Exs. T. B. Stryker.—Services every Sunday, at 110 clock A.M. and 7½ o'clock P.M.

The People's Meeting, New York City. To the Editor of the Banner of Light:

Sunday, 17th inst., was a day of special import. The Mediums' Meeting in the afternoon was well attended, and the exercises participated in by Mrs. Morrell, Mrs. H. M. Richards, G. B. Emerson, Father Isaac Hand Gibbs (eighty-six years of age) and others. In Hand Gibbs (eighty-six years of age) and others. In the evening Mrs. M. F. Whittier recited a poem; Mrs. L. McCune rendered in an artistic manner a fine solo; Mrs. M. O. Morrill followed with a poem which greatly impressed the minds of the listeners; Mr. S. P. Putnam, Secretary of the American Secular Union, delivered an address upon "The Demands of Humanity," which was an earnest appeal in behalf of reforms in all departments of society; Dr. Robert A. Gunn followed on the same line of thought, and produced a good impression on the people; Burnham Wardwell closed the speaking with one of his characteristic addresses in behalf of "his constituents" (those in prisons, almshouses and lunatic asylums). The topic of the meeting was of so wast importance that it was decided best to discuss the same at our next Sunday evening meeting, and Dr. Gunn consented to make the opening address.

cided best to discuss the same at our next Sunday evening meeting, and Dr. Gunn consented to make the opening address.

Sunday evening, 24th inst., Dr. Gunn gave an excellent and instructive address upon topics of vital importance to humanity at large. F. O. Willey, Mrs. Morrell, Mrs. Emmerts and Mr. Wardwell followed the Doctor with expressions of sound and common-sense thought. "The Condemned Woman's Letter" was read by the Conductor of the meeting. E. R. Still, M. D., was selected to make the opening address next Sunday evening. Same topic continued. The afternoon meeting of the 24th was one of more than usual interest, taking the nature of an inquiry meeting, and was participated in by Dr. Edminster, Mrs. Daniels, Mrs. Morrell, Horace M. Blehards, Mr. Burton, and closing with the reading of a poem. "Beginning Again," by the Conductor. The Mediums' Meetings Friday afternoons are a source of spiritual profit and pleasure. F. W. JONES. Conductor.

Ladies' Aid Society. To the Editor of the Banner of Light:

The Monthly Social of the Ladies' Spiritualist Ald Society met Baturday evening, Jan. 16th, at the residence of Mr. H. J. Newton, 128 West 43d street. There was a full attendance. Many new members have joined in the good work, showing that the interest in the labor is unabated. All were happy and harmonious, and listened to the symbol readings of our loved teacher, Mrs. Brigham, with deep interest. A liberal contribution swelled the treasury.

The company parted with renewed wishes for the continued prosperity of the Scolety that has done so much for the needy poor of our city in the past, and hopes to continue so to do in the near future.

8. A. 8 LOCUM.

A cobbler visited one of the large manufactories the other day, and for the first time in his life saw shoes made by machinery. "What do you think of that?" asked the forestim "If beith and" was the laconic JUST AS BAD AS PAINTED.

Widespread Commotion Caused by the Terrible Confession of a Physician.

The story published in these columns recent ly, from the Bochester, N. Y., Democrat and Chronicle, created a deal of comment here as it has elsewhere. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well-known not only in Rochester, but in nearly every part of America, sent an extended article to this paper a few days ago which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed necessary.

With this end in view a representative of this paper called on Dr. Henion at his residence on Andrews street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?" Dr. J. B. Henion, who is well-known not only

"Every one of them, and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headsohes; felt tired most of the time; could headaches; felt tired most of the time; could eat nothing one day, and was ravenous the next; felt dull pains, and my stomach was out of order, but I did not think it meant anything serious. The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned, or any unusual action or irritation of the water channels, indicate the approach of kidney disease more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these aliments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?"

"Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest

Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever, and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symp; toma at first?"

"Every one of them, and might have been

"Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter, and think I am helping others to see the facts and their possible danger

Mr. Warner, who was visited at his establishment on North St. Paul street, spoke very earn

estly:
"It is true that Bright's disease had increased
by reliable statistics, "It is true that Bright's disease had increased wonderfully, and we find, by reliable statistics, that from '70 to '80, its growth was over 250 per cent. Look at the prominent men it has carried off, and is taking off every year, for while many are dying apparently of paralysis and apoplexy, they are really victims of kidney disorder, which causes heart disease, paralysis, apoplexy, etc. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked, and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to day who do not realize it?"

"Do you think many people are afflicted with it to day who do not realize it?"

"A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indication I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him, and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys.' And in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one."

"You know of Dr. Henion's case?"

"You know of Dr. Henion's case?"

"You know of Dr. Henlon's case?"
"Yes, I have both read and heard of it."
"It is very wonderful, is it not?"
"No more so than a great many others that have come to my notice as having been cured by the same means."
"You believe, then, that Bright's disease can be cured?"

"I know it can. I know it from my own and the experience of thousands of prominent per-sons who were given up to die by both their physicians and friends."

"You speak of your own experience; what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope, and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: "There goes a man who will be dead within a year." I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?" was asked Dr. S. A. Lattimore, one of the analysis of the State Board of Health.

"Yes, sir."

"Yes, sir."
"What did this analysis show you?"

"Mat did this analysis show you?"
"A serious disease of the kidneys."
"Did you think Mr. Warner could recover?"
"No, sir, I did not think it possible."
"Do you know anything about the remedy which cured him?"

"I have chemically analyzed it and find it pure and harmless."

pure and harmless."

Dr. Henion was cured five years ago, and is well and attending to his professional duties to-day, in this city. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for a moment be doubted. Dr. Henion's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, but that it can be cured if taken in time.

A correspondent of the Globe of this city having tried to paim off as "original verses" on that paper one of Robert Burns's poems, the editor, discovering the trick, replies capitally as follows:

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