

VOL. LVIII.

COLEY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 13, 1886.

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OUR AGENTS.

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In Momoriam Charles H. Foster. An Inspirational Discourse Delivered by W. J. COLVILLE. Under Influence of his Guides, in Berkeley Hall Beston, Sunday Evening, Dec. 20th, 1885.

The Spiritual Rostrum.

[Reported for the Banner of Light.]

It seems to us scarcely right to allow the occasion of the transition of Charles H. Foster, the celebrated medium, to the spirit-life, to pass unnoticed in the order of our regular ministrations. It was our privilege to speak at the funeral of his earthly remains only a few days ago, and as he was for many years a prominent public character, one who has passed through innumerable vicissitudes, been in many quarters highly appreciated and in others grossly misrepresented; as his was a complex character, an extraordinary life, and as there are many important lessons to be learned from an

impartial view of his career and disposition, we shall endeavor in this discourse to lay be fore you a few thoughts and suggestions which have pressed in upon us with increasing power and clearness since the moment when we were summoned to offer the last tokens of friendly recognition and sympathy in presence of his earthly remains, and in hearing of the large and representative concourse of friends and neighbors who gathered at his home in Salem

on the occasion of the funeral service. "The evil that men do lives after them, the good is oft interred with their bones," may be true to some extent in a perverted state of soclety, but the reverse is rather true in a majority of instances, when even an ordinary measure of right feeling and sympathy prevail. The

milk of human kindness often flows more freely at a deathbed and at a funeral than at any other time, and it is right that it should be so, as death carries saint and sinner alike beyond the pale of mortal jurisdiction, and arraigns every spirit before a bar at which no earthly judge presides. Here and there a man of coarsest metal may be found who seemingly takes delight in harrowing up the feelings of the mourn-

er by indulging in execrations of the departed ; but such monsters, who are a disgrace to the human name, happily are few and far between; and while an austere and rigid Calvinism may have afforded them some pretext for their illtimed vent of spleen, the milder theology, which is now happily illumining the world and softening the asperities of human nature, takes no delight in pronouncing a fearful doom for the departed.

There is also a deep-seated conviction in hu-

ple but most exquisitely sensitive piece of spirit-medium; there are few if any like him; | gan, nor constituted like it: neither do we blame the organ because it possesses none of the hypersensitiveness of the Zollan harp. We take them as they are and make the best of them. We feel the need of both; both contribute largely to our enjoyment, and we do not wish them to lose their respective differences and become as each other. While differences in degree of sensitiveness are always respected. and indeed deliberately produced by human art in objects subject to the creative spirit of man, very few are ready to accord just judgment to these sensitive plants in the human family, without whom the world would be entirely at a loss for a supply of much that contributes above all else to human wealth and happiness. The words medium and sensitive are now fre-

mently interchanged. Many philosophers and scientists use the atter term exclusively when speaking of those who in a peculiar sense are instruments of the spirit-world; the term, we must say, is a thoroughly apposite one, as it exactly defines the nature of that mysterious something the possession of which singles out a minority of the human family, and causes them to differ essentially from the majority in their receptivity to surrounding influences.

In recent lectures from this platform we have pointedly alluded to the recent and indeed still prevailing controversies concerning mediums and their offences against society. We have endeavored to be fair to all parties implicated in the discussion, but must confess our sympathies naturally flow out in larger measure to the weaker and less protected side ; and in the present stage of human development no one can say that for a person of nounusual moral stamina to be an extreme sensitive is to enjoy an enviable distinction from his fellows. But why is this so? Why should not extreme sensitiveness render its possessor peculiarly open to celestial influx? Cannot the higher powers shelter their instruments from every seducing influence that may possibly fall across their pathway? Yes, indeed they can, and indeed they do in the cases of those who are in truth their especial instruments. But how many there are who are not as yet solely developed to the work of angelic beings, and who are vet capable of doing an immense amount of good among a class of people who can only be sions of most excitable and erratic persons " reached by messages from the unseen world | indeed physiologists are almost united in affirmman nature everywhere that sin is of the flesh, coming to them from members of their own ing that an abnormally excited condition of and that when the body is cast aside the eman. | fraternity, and through the instrumentality of | the nervous system is almost inseparable from | and fortitude attained by persistent spiritual olpated spirit is purer than when it dwelt with- those with whom they associate on equal terms. very extraordinary genius. The lives of great effort. When this is gained tempters innumerin a tabernacle of flesh. Old-school Universal. Mediumship itself is never a curse, but rather a blessing; it may insure much trouble, anxiety, distress, and even sin; but out of it all comes some ultimate good. some truth is revealed. some fact made known, some culprit warned, some heart consoled, some mind enlightened. The spirit-world exists, and it can do no one any good to remain in ignorance of the fact. Ignorance is never bliss except in seeming ; it is never really a folly to be wise. In the days of Plato sophists encountered the learned Greek and tried to argue him out of his faith in the Socratic doctrine, which maintains that all knowledge is good and all ignorance evil; for, said these sophists, because of knowledge men suffer much; if they had not this knowledge which occasions them such pain, they would not suffer so. The wise man answers them by pointing out how necessary is the pain of growth, and what poor creatures we should be if we could never enjoy any of the actual beauties and pleasures of the universe, but had to remain eternally mere cyphers in existence. Seneca, the wise old Roman, says, concerning injuries, he who needs them not cannot be made to suffer from them, while those to whom they occasion suffering are by means of them raised to a sublimer altitude of being. It is a universal fact in human life that the power to years have done at another. We cannot judge | enjoy and the power to suffer is the same power. You have none of you ever met a human being or an animal so delicately organized as to be capable of great sorrow and intense pain without finding one who could enjoy with the same exquisite intensity. Even in this world the law of compensation works far more perfectly than is usually supposed. Life's inequalities the tropical glare of the sun in its meridian are more apparent than real; there is a hidden balance that very few can even catch a glimpse of, which adjusts the scales far more evenly than the world is apt to think. No one has a right to judge another by himself; judge not. that ye be not judged, is a maxim we must always heed in order to be just; but the command judge not refers only to our conduct to exposed. Adelaide Proctor, in her story of a our neighbors-we are to judge ourselves; our faithful soul, a charming adaptation from an own consciences are born in us to enable us to deviates from its immutable career to favor or old Persian lyric, tells the truth very graphic- do so. Self judgment is a necessary duty. The condemnation of others is a sin, while the useless commiseration which ends in verbal pity of those who seem less happily circumstanced than ourselves, does nothing, practically, to redress the wrongs of society. In the life of our departed brother, Charles H. Foster, we are brought face to face with an immense variety of almost incomprehensible contradictions. We find in him one who united the most singularly opposite elements in a sinconform to some rigid rule by which none save gle personality. He seems to have been per-those who are adapted to the rule can be justly petually swaved by the most widely divergent influences, some hurrying him on to rain, others lifting him to loftlest heights of nobility to a musical instrumative harp of a thousand strings. Some lives seen to answer to this simile ; some remind us more of the Zolian harp than of any other instrument—that sim-

mechanism, which involuntarily responds to few so sensitive as he. Taken all in all he was every breath of wind that approaches it, to the indeed a rara axis, a most interesting specimen zephyr as well as to the hurricane.. But if some of peculiarity; at once very positive and very are like the Æolian harp, others remind us of a negative, extremely self-willed and exceedingchurch organ, which can only be induced to send | ly pliant ; swayed as easily as the Æolian harp forth music when vigorously wrought upon. We by subtle, unsuspected influences, and, at the do not blame the harp because it is not the or- | same time, persistent even to obstinacy in having his own way. He could not be controlled by any ordinary means, and yet he was controlled by unseen powers with such remarkable facility that the tests given through his organism numbered among them many of the most convincing proofs of spirit-ministry granted to the present century. Frankness, duty, loyalty to truth compel us, in our position as teacher of ethics and student of psychology, to lay before you, our fellow students of spiritual influence, the character and life of this man as we honestly conceive them to have been. We shall set down naught in malice, neither shall we strive to gloss over palpable errors; but when we point out a flaw or call attention to a weakness, it will be with the sole desire to help you to deal with similar causes of distress and folly as they come up before you in the daily walks of your own experience individually, as well as in that of those with whom you have to deal and whose career you can measurably Influence.

The secular as well as the spiritualistic press has spoken loudly in praise of Charles H. Foster's mediumship, not only since his passing from the earthly body, but at frequent intervals during his earthly life. He was a great traveler both by land and sea, especially by land. He visited almost every section of his native land; his fame spread, and his name became a household word from Maine to California, and in every part of Europe there were those who knew of him and had the privilege of attending his seances. In England the impression he made upon the nobility was very great, and it was the same in the other countries which he visited. He was received everywhere; rank was forgotten, social barriers dissolved like ice before the mysterious power which accompanied him. The number of hearts he cheered and lives he blessed with revelations from the spirit-spheres is known only to those who can read the records of eternity. The good he did, the light he spread, was so great, so phenomenally bright, that when we dwell upon it its dazzling beams at once annihilate the sundows, and he stands before us only as a man of such rare genius that in the contemplation of his resplendent gifts we can see and remember nothing which could possibly cast a shade upon the wa lustre. But great gifts are often the posses men not alone remind us that "we can make our | able may approach and ply their every wile. own sublime, and departing leave behind us footprints on the sands of time." they also tell us that many of these footprints will be danger signals as well as guide boards, warning us of perilous rocks and fearful precipices which stand between us and the dizzy heights of greatness. They tell us of the thorns which the fairest flowers conceal; of the deadly creatures that lie in wait to destroy in the fairest forests of the earth. In human experience, dealing with character and temptation, it is pretty much as it is with the physical earth. Where the skies are brightest, the verdure richest, the foliage thickest, the air balmiest. the flowers and fruits most gorgeous, luscious and abundant, there hide the deadliest rertiles, there the Upas casts its fatal shade, there the monsters of the forest prowl, there the air breathes poison as well as sweetness. There are no snakes in Lapland, no poisonous plants border the Arotio Sea, no dread miasma breathes in the biting wind of Greenland. If we have the sweets of Java, we must encounter the perils also; if we must endure the rigors of the frigid zone, we are at least safe from the vapors of the tropics. The same sun which brings into being the loveliest things in nature, awakens the deadliest. So is it with human experience. In the moral realm, great gifts bring great temptations; great power for usefulness exposes its possessor to a thousand ills the commonplace, every-day member of society knows nothing of. But while these illustrations and analogies tend to throw light upon the weaknesses as well as upon the strength of persons of unusual endowments, we must never allow these consolatory and explanatory thoughts to lessen our zeal in pointing all to the one only safeguard against all temptation, viz., the blazing star of moral sense, the polar star of conscience. However sensitive an individual may be, the moral law is no respecter of persons. The eternal energy of being whose motions produce the laws of life never stays in its course, never excuse even the most pliant of earth's children. And why? Surely not because there is no mercy in the Eternal; surely not because the rigors of Providence are such that there is no room for tenderness and pity in the heart of the Universal Spirit; by no means. Rather because of God's infinite goodness the law is never set aside; that great law of cause and effect, which appears to the materialist only as an inflexible, unconscious force, cold as ice and hard as marble, is to the true Spiritualist all aglow with divine love and wisdom. It is the eternal effluence of perfect goodness, and never works except to bless all on whom it operates. It may seem severe, but in reality it is always kind; and though from the standpoint of earthly time and mortal sense it may appear rejentiese and ornel, in the light of a happier clime, where all earth's mysteries are resolved

and its darkness turned to glory, this resistless decree which ordains that all who err shall suffer, and that bitterly, even though they suffer in ignorance and weakness, shines forth as the gracious and blessed moral lever which lifts the spirit from its earthly weakness to celestial strength.

One of the hardest lessons the spirit has to learn is that we must all suffer for our own good, even when we err through weakness, and not of malice prepense. There seems to be a pretty well established conviction in the minds of humanity, that when persons sin through willful choice of evil, through malice, and all uncharitableness, they deserve to suffer; but if one is endowed with a more sensitive organization than another, and if that organization and surrounding influences over which he has little if any control cause him to stumble, then it seems hard and unjust that he should have to undergo the self-same penalty as they who err in spite of knowledge, farless provocation, and far greater ability to withstand temptation. The law cannot be changed; kick against it as we will, we cannot alter it. Repining at the inevitable never made things better and never can, so instead of complaining at what we cannot help, it is surely wiser to face the question boldly, and seek for light to comprehend the law in its interior and beneficent action, that we may not be compelled to affect stoical resignation if we cease repining, but rather aid in the accomplishment of that gigantic task which Milton describes as justifying the ways of God to men.

False views of life here and hereafter, supported by a cruel and despotic theology now happily fast giving place to more enlightened views of God and immortality, have done vastly much to increase the murmurs of mankind against the decrees of Providence or fate. The world is now but just beginning to view suffering in the light of education or unfoldment. Just so soon as trials and sorrows lose their primitive aspect, and come to be regarded as educational and elevating agencies, will the laws of being pass from under their eclipse, and show themselves what they truly are, wise and merciful dispensations of infinite indwelling as well as overruling Providence. The world seeks happiness, and au ill never be content without it; but happiness can be attained in only one way, and that through perfect purity of thought and deed ; and this purity can only be reached by complete mastery over the lower nature. When the lower nature in one's self is completely under the control of reason and the moral sense, no temptations from without. whether coming from minds embodied or disemboded, have the slightest power to harm. Not weakness, not simple innocence even, will suffice; there must be strength of character,

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Taimage on Longevity.

Taimage on Longevity. The fact is that men and women die too soon. It is that time that religion joined the hand of man longevity. Adam lived 930 years. Methu-saleh lived 969 years. As late in the history of the world as Vespasian, there were at one time in his empire forty five people 185 years old. So far down as the sixteenth century Peter Zartan died at 185 years of age. I do not say that re-ligion will ever take the race back to astedlin-vian longevity, but I do say the length of hu-man life will be greatly improved. It is said in listish ixv.: 20: "The child shall die a hundred years old." Now, if, according to the Soriptures, the child is to be a hundred years old, may not the min and women reach to 300 and 400 and 600? The fact is that we are more dwarfs and 600 ? The fact is that we are more dwarfs and skeletons compared with some of the genera-

Oh I how many people. we have known who have not lived out half their days because of heir indigences if their days because of

The first Interference of Control of Control (Bare 7". " Oul, Waren v. " Blan, control,) vive la ; liberi 6 !"-Har-

ism has carried this thought to a dangerous extreme, but the thought itself, on which Universalism is based, is a true one. The excess of this feeling has sometimes led to the pronunciation of baseless enlogies and assisted in the spread of erroneous ideas concerning the future life; but when all false margins are removed, the idea itself stands out in glowing splendor, as in perfect accord with every one of man's deepest and noblest intuitions concerning the

spirit and its hereafter. Some few years ago a controversy was raging in New England over probation in or after death. Joseph Cook and others who claim to represent Orthodox congregationalism fought for probation in death but notafter. Dr. Miner

and many others, representing the Universalistic party, contended for probation after death. Probation in and after death are doubtless truths, as every trial the spirit has to encounter is a means of purification and growth; and death, which is a sudden plunge into another state of being, usually accompanied by feelings of a very active and decided character, may justly be regarded as one of the greatest orises in the career of the human spirit. Time is nothing to the spirit; an instant may do more for an immortal soul at one time than many by length of days how long a man has lived. Spiritual maturity can never be determined by the length of time the spirit has dwelt in an earthly body. As some flowers take long to mature, blossoming in the shade, while others are quickly forced into maturity by the intense glow of a midsummer heat, or by exposure to glory, or the forcing process of the conservatory, so some lives are brought out nearer to fruition in a single hour of earthly experience, if

that experience be an intensely trying one, than others are in many years of calm and shaded seclusion from the active strife and spre temptations to which their brethren are ally upon this subject when she pictures a

spirit needing one thousand years more of explatory discipline in purgatory, suffering for one moment such indescribable anguish that one thousand years of time, as counted by the angel who held the doors of Paradise, were all summed up in that single instant.

It is a common vice among all sects and societies to set up entirely false standards of judgment everywhere, and try to make every life judged. The human body, indeed human nature in its entirety, has often been compared

but the spirit is beyond seduction, as all they could work on has been outgrown.

It is quite unnecessary to employ a labored argument to prove that genius and gifts are not necessarily the products or associates of high moral character. In the spiritual economy of human nature the intellect and spirit are utterly distinct, though they both flow from the same primal source and are eventually united in a more perfect state of being. One can be, and often is, unfolded apart from the other, both during earthly life and also in those realms of spirit which cannot be said to be the abodes of "just men made perfect." Wootton says in a highly suggestive poem, that the earnest seeker after the highest wisdom daily prays for grace rather than gifts. Grace means virtue, beauty of character, unfoldment of soul. A graceful person, in a moral sense, is one of lovely character, while a graceless individual always means one who is devoid of moral symmetry. The slang phrase, "he is a scapegrace," really means he has escaped grace, is without moral integrity. Grace is, therefore, the leading feature of a truly moral person; but such an one need not be gifted ; he may be dull, prosaic, not at all intellectual, and yet valued highly for his probity and many sterling characteristics. Conscientionsness is the leading organ in the brain of an exceedingly just and moral person; impulse, however, is the leading trait in the disposition of a genius. Impulse of course is not an evil in itself; it is indispensable to extreme sensitiveness and ready action. Highly mediumistic persons are always exceedingly impulsive; if they were not so they could never yield as they do to every touch of inspiration that falls upon them from surrounding states.

The relation of mediumship to morality, and morals to mediumship, is always a very difficult one to comprehend, and only those can deal with the question at all who are either highly mediumistic themselves or have made mediumship a life study. Sensitives and poets are very near relations ; indeed they are often the same genus. Many poets have had experiences which have clearly proved to them that they were mediums. Under cover of "poetic license" they have told many a truth in verse concerning their actual spiritual experiences. Virgil, leading Dante through the spirit-world, is more of actual history than romance. Homer, discoursing with as well as of thedwellers in the unseen world, is more fact than fiction ; but as we come to analyze the writers and singers of our sweetest songs, are we not often pained, and even at times momentarily shocked and disgusted, as we read of their abortcomings? These have unquestionably been exaggerated from two causes : one is that genius, being superior, always excites the envy of mediocrity, and thus arouses mediocre minds to vilify its possessor; the other is the puritanic tendency of many minds to look upon music,

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poetry, and everything not rigidly utilitarian, known while in the heyday of prosperity; as a snare of the evil one, and therefore any while fited and caressed alike by millionaire faults to be found with poets and others of simi- and peasant, he was the lionized wonder of the lar type are brought forward in support of this | age. Worldly dissipation had some attractions most erroneous conclusion. But not withstand- for him, and the mists of earth veiled the ing the allowance we must make for misrepre- splendor of the sun of spirit. After years of sentation in the case of Robert Burns and Ed- | suffering, he recovered all he had lost of spiritgar A. Poe, for instance, it would be folly to ual perception, and gained a sweetness and shut our eyes to the fact that the stories of their weaknesses have at least some foundation before. He was always good-hearted, generous, in fact. They were nervous, highly strung, hypersensitive, and altogether unfitted to cope with the ordinary business of the commercial world, without being drawn hither and thither by the sway of passions whose psychological influence over them was for woe and not for great deal of it, and he deserved all he got; he weal. Even Shakspeare, the immortal bard of Avon, who has taught us such tremendous moral lessons, was not altogether exempt from frailty. A psychological study of such cases never leads us to censure those who have been drawn into the maelstrom anything like so severely as we censure the maelstrom into which they have been drawn.

Society exerts an enormous influence over all its members. Thoughts are palpable entities to the sight of spirit. It is well nigh impossible for an extremely susceptible person to be in an atmosphere of purity without feeling the higher nature awakening, or to roam through the haunts of iniquity without feeling an almost irresistible impulse luring him into the midst of vice. The prohibitionists who would forcibly close the saloons and forbid the manufacture and sale of liquor have got hold of one side of the truth on the temperancequestion pretty firmly, as have also those who are endeavoring to repress the social evil by legislation, for there is a subtle invitation to sin in the very atmosphere of a saloon or any haunt of riot. The difficulty many experience in passing a saloon is a real one, as there are those inside whose thoughts go out to draw others in, and the extreme sensitive cannothelp being both a mind-reader and a mesmeric subject to a considerable extent.

The perils of mediumship like Mr. Foster's are very great, as he and others situated somewhat like him are not sheltered by a powerful band of intellectual influences who employ their instruments to teach morality. The public inspirational teacher or writer, one who never has in the course of his duties to submit to the control of the individual spirit-friends of those who are benefited by the instruction which is given through him, being on the plane of general topics engaged in the promulgation of ideas, lifted above the plane of the personal into the universal, is of course in a much safer position than he or she who must admit sitter after sitter into the privacy of home or office. and there yield to the influence of whatsoever spirit may present himself, or else fail in the discharge of the very labor he is specially doveloped to perform. How many there are who admire the intellectual iceberg glittering on the public rostrum, lighted up with the sunshine of exalted inspiration and flashing forth ray after ray of glorious spiritual idea, who point with scorn and speak harshly of those equally necessary mediums who sit in their private rooms day after day, holding interviews with hundreds of private persons who come to them for personal tests and guidance. The platform orator may be dignified, impervious and entirely beyond the reach of the temptations hourly surrounding the sensitive who devotes his energies to anothesherind of work. The one holds an audience by means of the psychological influence of a band of guides who can and do rebut all opposing forces, and keep at a distance all personal influences, who, if they assumed control or gained any ascendency, would prevent the work that the rostrum is founded to accomplish. The private personal test-medium must yield to the various influences that cluster thickly round him ; he must bend to every spirit who would influence him, or he could not do his special work. He sins

mellowness of character he had never possessed prodigal in giving; he was no miser hoarding up treasures to clog his spirit when the hour came for its release; he was a spendthrift, some would say, but a spendthrift is an angel in comparison with a miser. He earned money, a however did much gratuitous work, and was never hard on those whose material means forbade them paying him his fee. His was the life of a successful professional medium, one in which the sweets and bitters, flowers and thorns of life quickly alternate and freely abound. He lives in the memories and hearts of thousands; they cannot but remember that

it is to him they owe their first glimpse of spiritual existence.

His passing away was delightful to behold. Calm, tranquil, serene as the gentle twilight of a hot, tempestuous summer's day, were the closing moments of his earthly pilgrimage. The day had been very trying, the heat had been very great, the lightning vivid, the thunder loud, the rain had poured down in torrents, the rivers had swollen and overflowed their banks; it had been a feverish, fitful day; a day of great excitement and of great achievement; of vivid contrast, of lurid light and awful shade. Darkness had come before sundown; objects had been veiled by a darkling cloud; the sun had been eclipsed-but before it set and the calm night followed, all the noises had been hushed and the sun had peeped forth from behind its curtain ; the clouds rolled away; the moon rose; the evening star appeared; one by one the twinkling stars came forth, and the day had ended in a sweet calm; the air was purer and the sky clearer because of the temnest.

Peace at the last. In the full realization of the presence of angel-friends, Charles II. Foster entered the realm of spirit, greeted by innumerable spirits, who crowded round him. thanking him for being the instrument through whom they reached their friends on earth. Many who had been the recipients on earth of blessings through his mediumship gathered round him, welcoming and strengthening him. Now the worn-out body is resting in the bosom of its mother earth. The spirit, whose origin and home is not in matter, has gone on to join the mighty army of invisibles, who in this cycle are commissioned to enlighten mankind by bearing special tidings from their state beyond the river. You will hear from him again. His body being dead, he yet will speak. He is not dead, but only risen-only entered upon that wondrous life, glimpses of which it was his high privilege to be the means of show ing to so many while he dwelt on earth.

Religious Evolution.

BRIEF ABSTRACT OF A LECTURE DELIVERED BY HON. WARREN CHASE, AT SPRINGFIELD, MASS., JAN. 10TH, 1886.

After reading a poem written by Jeremiah Hacker, on Creation, and some excellent music, the speaker remarked that he had seen the hundreds of people on the streets returning from the many temples where they had been to worship their several unknown gods, some eight or ten of which gods, each different from the others, had temples and worshipers in the city To the latter the priests told all about the gods, and directed the worship, themselves knowing no more about the gods than the youngest child among the worshipers. This view and the thoughts arising from it, he said, suggested his subject. To him it seemed strange that in this enlightened age people did not look up the history of religion and the origin of the many gods of the world, as he was sure, if they did, they would find them all man made idols, kept before the minds of the people for the benefit and support of a priesthood, while the honest but ignorant devotees were paying their money and devotions mostly through fear. Christianity, he said, was a very modern, a very late and young sector system of religion, not yet two thousand years old; and its gods, which in character were widely different, however much a common name was used, were increasing in number and changing in character to suit the progressive age; at least such was the case as described from the pulpits in the temples. Christianity, he said, began in the second or third century of our era of Anno Domini, as it could hardly be said to have existed before the Council of Nice made its trinitarian god by setting the divine origin of Jesus and the Holy Ghost. Mohammedanism was some four hundred years younger, and had about the same number of worshipers, evidently as honest and sincere, though probably more ignorant, but not the less conscientious or firm in belief. Both of these late systems of religion had been forced upon the people by the sword and by cruel persecutions, by which earlier forms of worship and other idols were put aside. For a time the Mohammedans gained rapidly on the Christians, till the discoveries in science and increased intellect in Europe turned back the tide to Asla The Jews, from whom Christianity borrowed many of its myths and some of its cods, had a religion probably four or five thousand years older, but still this was young and recent, as it was now well established that this world was many millions of years old, and the human race more than one hundred thousand years old, and probably two hundred thousand. It was equally sure that religion was nearly as old as the race, and that many temples were built and many gods worshiped long ages before the Jewish God was heard of, and their temples were far more costly and magnificent than any the Jews ever had. Fear was the ruling element in the religion of the Jews and of all preceding and succeeding religions. In all that preceded the Obristian and Mohammedan, the rewards and punishments were temporal, and all pertained to this life, as the great body of the worshipers had no idea of another life into which they should go from this through death. In the first ages of religious devotion which preceded the Chaldean astronomy and the charts of he heavens, the idols were all monsters, or monstrosities, brought down to the vision and the senses of the devotees, and made to excite the greatest fear and terror. As the race, through natural growth of brain, and consequently of intellect, saw that these man made images did not rule over the elements, and did not bring the blessings nor the evils that fell upon mankind, the priests saw the necessity of substituting other gods, and the sun, moon and stars in the constel lations were substituted, and for ages these gods received the devotion of the millions that lived and died as honest in belief as any Christian people are or ever were. It is certain, he said, that a large part of Judaism and Christianity is taken from the religion of the sun-worshipers, and the astronomical religion. The Lord's prayer is an old sun prayer ; and the Lamb of the Christians is from the Zodisc, and the cross has a still earlier symbolic devotion. The star in the east was the morning star heralding the coming of the sungod, when the shepherds had no timekeepers. It was always in the east, and not in the west, over Jerusalem. The wise men of Persia came from the east, where the sun was god. Even Job lived in the land of Uz. not Judea: as he was not a Jew. 22

OF LIGHT. BANNER

nu, is another, and the Christ and Holy Ghost, and even the Virgin Mary, are others, with the same evidence of real existence as there is of Jupiter, and Apollo, and Minerva. It makes very little difference what the name given to the man-made God if the character is set up as a model, and the worshipers are elevated and refined, and made more moral and upright by the devotion. The historic record of all religions is filled with crueity and persecution, wars and bloodshed, and Christianity is not less so than the others. Its pretended preaching of peace on earth and good will among men has been a sham, and never carried into practice where it had power inits hands to perseouta

Mr. Chase dwelt at length on the present transition, n which all personal gods are being swept into oblivion, and the infinite, omnipresent power in every form of life is the next recognized God of this and all worlds, and he dwelt on our acquaintance with the next state of human existence, where as little is known of the Gods of the Christians as in this. The lecture was listened to with the closest attention, and gave good satisfaction.

Spiritualism at Greenwich, Mass.

I wish to call the attention of the public to a grand and noble work that has been underaken by one man in the little town of Greenwich. Unaided and alone, Mr. Henry W. Smith -a philanthropist in every sense of the term-has succeeded in establishing a spiritual meeting-house and in maintaining free Sunday lectures in this place. Like many other country towns in this and other States, Greenwich had become thoroughly impregnated with the Orthodox element. Theological superstition and bigotry have maintained their sway until it seemed as though the little spot set among the hills had grown to be one of the very strongholds of religious intolerance. Not until H. W. Smith settled in the place, some six years ago, did Spiritualism dare to lift its head in this benighted atmosphere; but through the indefatigable efforts and stanch firmness of that gentleman in seeking to disseminate the truth of our glorious philosophy in the neighborhood, and in opening a place of meeting where the spiritually hungry could assemble and find the food they craved, Spiritualism is o-day becoming known as a power and a light that cannot be quenched.

From the very inciplency of his work to open free road of spiritual inquiry to his neighbors, Mr. S. has been met with opposition and persecution of the most bitter kind from the members of the Orthodox Church. They have stopped at no effort to belittle his standing as a citizen or to impeach his integrity as a man. In public and private his character has been assailed by those who, imbued with the spirit of the sixteenth century, would burn an apostle of truth at the stake or torture a heretic with the most fiendish cruelty. Yet I am glad to say that in spite of the animadversions that have been cast against him, Mr. Smith stands to-day a man honored in his own community, and retaining the respect and friendship of all -save the few bigoted ones who have sought to injure him.

A description of the beautiful little chapel built and furnished entirely at the expense of this gentleman, and dedicated at Greenwich last May, has been given in the columns of the BANNER OF LIGHT, and I may add in this connection that the edifice is, in design and finish, everything that is calculated to delight the eye and appeal to the sense of the beautiful. The interior body of the house is most exquisite; not only in its appearance to the sight, but in the atmosphere of purity and peace which it enfolds. None but the most unsusceptible nature can pass an hour within its walls without feeling uplifted by the influence and benefited by the experience. Many of our best spiritual speakers have spoken words of wisdom and cheer, either within these walls or beneath the hospitable roof of Mr. Smith's residence, and the work is going bravely on. Sunday after Sunday, that ceaseless worker fills his team with neighbors gathered along the road, and drives two miles to conduct his morning ser vice, tarrying till afternoon to hold his Lyceum session in the lower part of his little temple. Having watched the growth of this grand work during the past few years, and realizing the fearful odds against which the man has had to struggle in his efforts to uphold truth, I have felt my sympathies drawn upon in his direction to a large degree. Therefore 1 determined not only to lend him the encouragement of my voice and presence for a day at Greenwich, but also to bear to him the magnetic support and influence of that band of spirit-workers with whom I am associated. Accordingly on the 30th of January I accompanied the BANNER OF LIGHT medium to Greenwich, and on the following morning took my place beside her on the rostrum of the little chapel, my object being to deliver a discourse through her agency on the question, "What have we as Spiritualists done to commend ourselves to the world ?" aiming to draw near to the hearts of my listeners in an understanding of their needs and duties, and in sympathy with their struggles and efforts, while pleading to them to make the best possible use of their spiritual knowledge in their thoughts and works. The good-sized audience listened in a receptive and attentive spirit, and as I noted the anxious desire, on the part of the most of its members-plain country people, many of whom had driven miles to be present-to learn more of themselves and more of the spirits, I felt more than ever convinced that here is being sown good seed that will by-and-bye reap an abundant harvest. Our medium attended the Greenwich Lyceum in the afternoon, speaking a few words to the children during the exercises. In point of interest on the part of its leaders, of its exercises and of its appointments. this is a model Lyceum, and one that is worthy. to rank with the largest and best-regulated Lyceums in the country. Its Conductor, Guardian and Leaders deserve great credit for their labor in its behalf and in behalf of the children. All Spiritualists, all mediums and speakers who desire to help a good work along, had better direct something of their influence and their ministrations toward the Greenwich Spiritual Meeting House. Before closing this article I must refer to the fact that Mr. Smith has as a member of his family-in his home the presence of that fine trance medium, formerly well known to Boston Spiritualists, Miss Helen B. Lochlan. Through the agency of this lady the spirit-powers interested in the work of planting a light-house of truth in the place have been able to sustain Mr.S. in his arduous and benevolent undertakings. The battles of this man are not all fought yet; he is still fighting, single-handed. the bigotry and prejudice of an intolerant Orthodoxy, but under the guidance of attending angels he is sustained and strengthened to press bravely on.

of the Christians, with a trinity in the head like Vish. four years ago, in the parlor of his house, Mr. Smith discovered that Miss L., who was present, seemed to be under a spiritual influence. Calling for paper and pencil, the medium dashed off line after line, the hot tears chasing themselves down her cheeks all the while in rapid succession. The communication was signed "Robert Emmet." While admiring the production thus so strangely wrought, neither Mr. S. nor the medium could conjecture what should bring the spirit of the Irish patriot to their home, until, on taking up the morning paper from Boston, the following Monday, the gentleman read an account in its columns of the anniversary of the birth of Emmet, which had just been celebrated with appropriate exercises by the friends of the distinguished man. Struck by this fact and by the beauty of the poem, Mr. Smith called on John Boyle O'Reilly, of the Boston Pilot, submitting the lines to that gentleman, and relating the circumstance of their production. Mr. O'Reilly pronounced it a wonderful manifestation, and requested the poem for publication, which Mr. Smith presented to him, believing that, as it was addressed to his country and intended for the Irish people by its spirit-author, the poem would perhaps work its mission if printed in the Pilot Recognizing the beauty of the lines as well as their spiritual authorship, I have personally requested a copy of them from Mr. Smith for BANNER OF LIGHT, and present them to the readers of our journal, as clipped from the columns of the Boston Pilot of April 1st, 1882. SPIRIT JOHN PIEBPONT. Feb. 1st, 1886.

> AN APPEAL FOR IRELAND. Dedicated to the Memory of Robert Emmet.

BY MISS HELEN B. LOCHLAN.

- My country 1 oh, my country 1 Is the burden of my prayer; I breathe it in your own free soil, And in my land so fair.
- There's not in all the world so wide A country like my own ; I 'll not except proud Britain's isle, With her jewels and her throne.
- For wealth of love and purity Give me my "sunny isle"; Her valleys and her little hills, Her lakes that seem to smile.
- Oh i brightest spot of living green ! Well hath the poet sung, While gazing where thy waters meet, A vell around him hung.
- Oh i ne'er in all the world I 've found A vale so sweet as this, Where rivers to each other run To meet with lovers' kiss.
- And yet, my native land, I sigh When I behold thy dower— To toll for others all thy day, And bow beneath a power
- That knows no justice, feels no pang, When trampling o'er thy home; Sees not the misery they cause When Ireland's sons must roam,
- And leave the dearest spot on earth
- To tyrants with broad lands, Who tighten chains around our necks, 'Till red become our hands !
- Oh! lay it not at Ireland's door, The blood which has been shed! But lay it on the tyrant's back— The feast by him was spread!
- Oh i cruel laws, oh, despot power, That drives the poor and weak To sacrifice their "little all," And other homes to seek !
- Where stranger hearts are pitiful, And tears are seen to flow Adown the maniy check of those Who hear their tals of wos.
- God bless and keep America. The nation of the free 1 long may her noble banner wave, Her bells ring loud with glee 1 Lon
- But let her not forget her sons Who nobly fought and bled, That slavery, that foulest curse, Might be numbered with the dead t
- Oh ! brothers of the mighty North.
- Your hearts and hands are strong, Ye see the right ! applaud it too ! Ye trample down the wrong !
- See ye the chains that bind our land ! Her patriots 'prisoned, bound ! Her children scattered everywhere; Yea, hunted by the hound !
- Have ye no voice to speak for her? Ireland, the Emerald Queen ! I'd die for her a thousand deaths, To keep her memory green !

FEBRUARY 13. 1886.

February Magazines.

THE CENTURY .- The striking feature of this month's issue is an expression of opinions respecting international copyright, given in the "Open Letter" department, in which forty-five American writers give their views, considering that it is "time to put the legal brand of theft upon the appropriation of the in-tellectual property of foreigners by Americans, and upon that of Americans by foreigners," without equitable remuneration. A portrait of Gen. McClellan serves as a frontispiece, and " Anecdotes of McCiellan's Bravery" are given. In his characteristic witty and sparkling vein Frank B. Stockton contributes the first part of "A Borrowed Month," and Mat. Crim tells of "An Onfortunit Creetur." The war papers are numerous, comprising "Our March Against Pope," by Gen. James Longstreet; "With Jackson's 'Foot. Cavalry' at the Second Manassas," by A. C. Red-wood; "Comments on Gen. Grant's 'Chattanooga,' by Gen. W. F. Smith ; "Gen. Leggett's Brigade Before Vicksburg," by Col. F. D. Grant, and "The Rear Guard after Malvern Hill," by Gen. E. D. Keyes. Equal in interest with any of the contents is "The Dance in Place Congo," by G. W. Cable, with several pages of arrangements of Creole Music. The Century Company, New York. Cupples, Upham & Co., 283 Washington street, Boston.

WIDE AWARE .- Frontispieced with a finely en. graved page in Illustration of some very musical verses about "The Nest in the Wind," the contents of this month's number comprise an excellent variety of short stories, attractive pictures, poems, etc. Foremost of these "The Ellotsdale Punishment" is prominent, with its Southern negro dialect, portraying a feature of old-time domestic life in Kentucky. ' "How Dapiel Abbott Outwitted the Indians." describes an event of long ago in New Hampshire. A thrilling story of the Newfoundland coast is "Saved by a The special attention of all who open the pages of this issue will be drawn to the peculiarly striking engravings, and the verses of more than ordinary merit that accompany them, of "Youth in Twelve Centuries; Tala, of Thebes: 1500 B. C., and Thoth. mes, of Karnak: 1500 B. C.," by M. E. B. D. Lothrop & Co., Boston.

MAGAZINE OF AMERICAN HISTORY .- The opening article is a retrospective of two hundred years of the city of Albany's progress, with twenty-four engrav. ings in illustration. The subject of the interesting series of papers, " Prominent Men of the Revolutionary Period," in this number is Anthony Wayne, of whom are given a biography and portrait. A stirring chapter of the late civil war is entitled " The New Mexican Campaign of 1862." Major W. H. Mills treats of the "Army of the Potomac under Hooker"; A. W. Clason, "The Charleston Convention of 1788," and Prosper Bender of the disintegrating influences at work in Canada. The frontispiece this month is a portrait of James the Second, and the historical documents here first printed consist of letters written by Washington, Martha Washington, Pickering, Fairfax and Patrick Henry. Published at 30 Lafayette Place, New York.

Another Veteran Gone Home.

Passed on from Watkins, N. Y., Dec. 26th, 1885, Edwin W. Lewis, M. D., aged 77.

It does not seem fitting that the transition of this pioneer of Spiritualism should pass unnoticed. As early as 1855 he published at Auburn, N. Y., the Spiritual Reasoner, one of the first volumes published in this country devoted especially to modern spiritual phenomena. It is a book full of thoughtful suggestion. Dr. Lewis possessed a nature so sincere, so devoted to truth, so fearless in its exposition, that no one who knew him could fail to give him the highest respect. He united with his courage so great a degree of charity that he could never see evil or shortcoming in others, and thus his faith was always shining like a light set on a hill, without the shadow of fear.

As a physician, he won for himself a good practic and a high position, but he was so consistent in his faith that, as soon as he became thoroughly convinced of the nearness of the spirit world, he consulted the intelligences that answered to his call in all difficult cases, and with unfaltering faith prescribed the remedies indicated by the tips of a table, chair, or other convenient medium, and with remarkable success.

Although called upon to suffer some severe criticism for this novel method of diagnosing and prescribing homeopathically for disease, he continued to hold the respect and love of the community in which he resided, and was consulted often by timid conservatives, like Nicodemus of old, in secret.

He inherited a fear of the physical change called death, which his faith could not overcome ; but in his last illness all fear left him, and he looked with joyous anticipations for the final change, and was happy in the knowledge that he should not leave his famil comfortless, but should come again to them. Of such child-like, sincere loving natures is the kingdom of heaven. L. M. W.

and suffers, and then gets up again, a stronger and a wiser spirit; but the follies of his career are due far more to the psychology of his surroundings than any willful resistance of right on his own part.

It is not an open question to us whether mediumship of this perilous type has done good or not: we know it has done immense good; millions have been comforted and blessed by the actual demonstration of spirit presence and identity which it has revealed; millions whom the platform and the press at first could not have reached. But a state of affairs which brings about suffering is not an ultimate state; a perilous condition is not always to continue. and now, after nearly thirty-eight years of spirit-communion in this century and in this country, it is high time that the community arise and set to work to improve the moral tone of mediumship; not by attacking and persecuting the unfortunate sensitive, who is, in nine cases out of ten, the almost irresponsible victim of social perfidy, but by so purifying their own thoughts, deeds and words that when they consult a medium, instead of bringing with them a sphere of lust and liquor, they enter the presence of a modern medium as the ancients entered their temples and went before the oracles prior to that period of decadence which followed a prostitution of gifts divine. We do not ask you to be superstitious, or attribute supernatural powers to mediums; they are only frail and fallible human beings, but their very sensitiveness which is their bane is also their blessing, and yours in a marked degree; for were it not that some could see where you are blind, that some could hear where you are deaf, the gates of the immortal world could never stand ajar for those whose straining eyes and ears would fain catch glimpses of the life within the veil, and catch the echo of the songs their spirit friends now sing.

But it is not all couleur derose, that life beyond the grave, between which and yourself the medium stands as a gate ajar. Those who have sinned on earth are suffering there ; all follies must be repented of and at length outgrown, and he who can only paint sometimes the darker aspects of the picture is one who can reyeal a needed truth, and warn man against the by-paths, if it be not as yet his happy lot to open the door into the lighted banquet-hall of celestial gladness. The life of Charles H. Foster brought to light many and many a hidden spring of action, and threw immense light upon many a secret principle of being. He yielded sometimes far too readily to flattery and the seducer's wiles; often, exhausted by constant strain on his vitality, he resorted to unwise means of recuperating strength. Such indiscretions, brought about far more by his surroundings than his own deliberate intent. shattered his physique and beclouded his mind, so that for a time it was feared his reason had left him. But the cloud passed away, his sufferings left him with a clearer mind and a deeper inleft him with a clearer mind and a deeper in-sight of spiritual truth than he had ever history the most cruel one of all. The improved bes

One more grand transition originating from the same cause as that which lifted the gods to, the sky, removed them to an imaginary region, changed them to personalities, and multiplied them to hundreds, if not

As an instance of Miss Loohlan's beautiful mediumship I desire to relate the following incident: Seated one Saturday evening, nearly

Oh ! herald not my name afar,

Nor stain it with your breath, Unless you love my native soil, And haste the tyrant's death i

The "Harp of Erin" lies unstrung, Bach chord is bathed in tears, It hangs upon the willow tree, And there must stay for years—

'Till some kind pitying hand shall wipe Its tears of grief away, And string it to the lofty tune Of Liberty for aye i Greenwich, Mass.

To Mediums.

To the Editor of the Banner of Light: Thanks have reached me from several mediums and others, for the words spoken through the BAN NER in my latest articles. I am exceedingly gratified to find that I have, while stating my own convictions, also voiced theirs, thus proving myself to be upon the right track. And in return I wish to ask them if they will not express themselves in print upon the subject of their experiences, which are so intimately connect ed with their own welfare and happiness. None can speak for them as they for themselves-if they only will.

Tell us what you know of the different phases of physical phenomena, including materialization and transfiguration, and how much you have been able to understand concerning your mediumship; whether you are conscious or unconscious during the evolve ment of phenomena, and if unconscious usually, does consciousness ever occur? And if it occurs, have you ever found yourself in the midst of what those who cannot judge of circumstances as you can, would have termed fraud?

Do not fear, as one good medium writes, that you "cannot express" yourselves graphically and correctly. The plain, homely facts are what we need from which to draw conclusions, and these will show themselves all-beautiful in the light of the divine plan which permits them—if you will only explain them as they come to you, who are honored by being, by birth and circumstances, chosen as the instruments by which to bring truth to man. How you have suffered inthis ordeal, and in many instances even died from ignorant persecution, only the angels can know. If you were talking with a friend you trusted, you would make yourselves intensely interesting in your rehearsal of strange occurrences that had come to you, often beyond your own comprehension. Forget that you are talking to many, and just talk to your friend and print it, and then we shall be wiser and richer for your addition to the fund of experiences that is gath ering, and from which some wise good friends may, perhaps, draw helpful inferences. A knowledge of some of the puzzling and perplexing conditions in which you often find yourselves, would open the eyes of many who now condemn through ignorance, and would tend to broaden the charity of all toward you in your vocation.

There are many things occurring to mediums that cannot be publicly spoken; there are others that might better be spoken, but those who suffer them are fearful of not being understood. Dear friends, do not fear ; " the truth will bear its weight" ; assort it boldly, and stand by it. Nothing can overthrow you with the truth by your side. "God and one" are in the majority always. There are more interested for you and in these questions than you think, who will do their bes to help clear, the atmosphere to a perfect understand ing, among whom, to the extent of her ability, you ing, among whom as may always recton as Your friend, fully Banner Barner (Article) zallagi, comparts Is had to a lis sail guid.

Letter from Lyman C. Howe.

To the Editor of the Banner of Light : A warm wave has struck Elmira. The churches are nursing Sheol; the Spiritualists are warming by the fires of heaven. The cause has been gathering strength for a year past and bids fair to continue. Bro. F. M. Chase, President, is the right man in the right place. Modest, earnest, and uniformly pleasant to all alike, he is universally popular. No better man could have been found for the place he fills. Bro. S. L. Barber has done much for the Society and the cause. He is been found for the place he fills. Bro. S. L. Barber has done much for the Society and the cause. He is an inspirational speaker of promise. Modest, cul-tured, and unselfishly devoted, he has the confidence-and good will of a superior order. He manifests a cor-dial teeling toward other speakers, with no taint of fealousy to mar his usefulness or cloud his genius. Mrs. H. T. Stearns has given several discourses here that were well received so far as I hear. She was fol-lowed on the 10th and 17th of January by Mrs. E. S. Lillie, whose inspiration woke many of the dead that sleept, and put new life into the resurce ton. Ecoms in Park Church (T. K. Becehér's), were secured for her atterboon lectures, and she drew good audiences and made a profound impression. Mr. Beecher list-ened to her first lecture, and i hear he spoke well of it. He is doing a large good work here, and many of his people are Spiritualists, as I think also is their pastor. Mrs. Lillie's last lecture was her crowning' work; and pronounced by her friends the best they had ever heard. Her voice rang with intense pathos, while her burning words moved many to ters, and she held the large audience in rapt slience to the close. A glow of enthusiasm was pictured on every face. She has made many friends here who will look anxiously for her return. Mr. Lillie added much to the eings religion into the heart, while she burns it in with her thrilling eloquence and spiritual analysis. He sings religion into the heart, while she burns it in with her thrilling eloquence and spiritual analysis.

A Card from C. E. Winans.

After eight weeks in Elkader Jail, I am once more ome in the bosom of my family. As to what transpired at my seance of Nov. 27th at Strawberry Point I knownothing, and will say nothing further than that it was honest as far as I was concerned, and that I never said to any one that I ever practiced fraud, for \$ never slid to any one that 1 ever practiced fraud, for never did. If the spirits controlling have used me is they should not, then it is a pity for both them and m. Nothing that I can now say more than the above will mend the matter. Some hundreds of scances h the last two and a half years must speak for ther-selves; if any through them have obtained proofs of immortality, with them I refolce; if any through them detected fraud and humbug, with them I am sorry. I am not a free man; if I were, I would stay here with my family forever. But I am not my own-I am claimed by a band of spirits who lead me as thy choose. Her fitteen years I have not been in my mir-mal condition one-half the time. Often, like Fail, "The good that I would, I do not; but the evil when I would not, that I do... Oh wretched man that I am i who ahall deliver me from the body of this death?" Oh i that every one understood the law of spirit-ch-trol; then would mediums have dympathy and hap when they need it. After a few weeks at home I shall be forced tro into the field again as a clairvoyant, test, busines, independent writing and heating medium, but I her rializations, except for select of reles, where ther is *Edinburgh, Iad., Jan.* Sist, 1856. never did. If the spirits controlling have used me is

Scott's Emulsion of Pure

Cod Liver Oll, with Hyper Is Especially Testalyse Uniterates Disease, as it ants both as food and medicing. It not als gives field and strongth by virtue of its owner writions properties, but oreates an appetition food that build up the wasted body

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Written for the Banner of Light. ROME.

BY HELEN STUART RICHINGS. Given under inspiration of J. G. Holland.

One day I, idle, chanced to stray A stately church beside. Within that ancient city, Rome.

The doors stood open wide. I entered in. How dim, and cool, And silent was the pile ! My softest footfall seemed to stir

Vague shadows in the aisle. The nave stretched solemn, grand and still. Between the columns white ; And overhead the groined roof Shut out the noonday light.

No mitred priest, or surpliced choir, No kneeling throng was there; No organ tone or chant rolled out Upon the listening air.

From dim paintings of the masters, And niche of sculptured saint, I turned, to note in the chancel A window high and quaint,

Where Raphael's Virgin Mother,

With face divinely mild, Held in her loving arms' embrace, The Christ, the Holy Child.

And from the rich stained glass there fell A ray of sunlight bright, That through the chancel's darkness made A path of golden light.

It reached to where the alter steps Mid sombre shadows rose, And rested on a childish form In scanty, tattered clothes.

Among a mass of tangled curls One hand was hid away; The other, 'neath a thin, white cheek, Upon the marble lay.

And down that path of golden light An angel must have come And touched the sleeper's pallid lips, Leaving them cold and dumb.

But along that shining pathway Two angels must have sped Out into eternal sunlight-The little one was dead.

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Free Thought. HOW TO RECOMMEND SPIRITUALISM IN TWO PARTS.

PART I.

BY A. E. NEWTON.

A skillful teacher, who desires to lead his pupils to a knowledge of any new branch of science, is careful to start from premises with which the learners are already acquainted, and in which they have confidence. He approaches them sympathetically, enters as far as possible into their existing mental states, and leads them by gradual steps from that which they already know or believe to that which he desires them to acquire. The pupils can thus follow with ease, and feel at every successive step that they are standing on firm ground. Their minds gradually expand in accordance with the law of growth, and they become in-formed by knowledge which becomes a part of their mental structure.

If, on the contrary, a pedagogue, desirous of displaying his own superior attainments, treats his pupils as despicable ignoramuses or willful misbelievers, takes delight in announcing novel parted to her distant home with new concepand startling hypotheses, or even demonstrable tions of what Spiritualism really is, and brighttruths which are so far removed from his pupils' observation and experience as to seem incredible and absurd, he is likely to arouse incredulity, to excite oppugnance, and to close their minds against a ready acceptance even of the truth. He will have small success as a teacher, because he contravenes a fundamental law of mental growth. "From the known to the unknown-from the admitted to the predicated," is one of the maxims of the true teacher. Practice, according to this maxim, renders one apt to teach The same rule applies in endeavoring to teach the truths of Spiritualism, whether as to its facts or its philosophy, to a materialistic, skeptical and theologically mistaught generation. It is important, as far as possible, to meet minds, and all the different classes of minds, where they are-to meet them, not antagonistically or contemptuously-for this but excites antagonism and contempt in return-but sympathetically and fraternally, in a patient endeavor to lead them forward to the perception and acceptance of the higher, grander and more soul-satisfying truths of the new gospel. It is probable that a sympathetic and appreciative examination will reveal the fact that every class of minds, and almost every individual mind, however widely it may differ from us in some of our convictions, nevertheless holds some truths, or partial truths, in common with ourselves. All truths are related-connected like radii at the centre of being. If we but get hold of the right thread, and logically pursue it, it will lead to unity at the last. And if we but set ourselves, with sympathetic instead of antagonistic intent, to discover, and emphasize points of essential agreement, rather, than to portray and exaggerate points of diversity, we may expect to find an abundance of the former for our purpose. It has often appeared to the writer that many would-be champions of Spiritualism have made great and, unfortunate mistakes, in, this matter-mistakes that have operated much to the prejudice of the truth and to the detriment of its spread in the community. Indeed, there seems to be a class of minds who have made themselves somewhat prominent in the spiritualistic movement, in whom the spirit of antagonism, often strongly spiced with irreverence, and with contemptuousness toward opponents, is in the ascendant. This class delights in putting forth novel, startling, (conoclastic and far-fetched theories-often the further remoyed from common convictions and common sense the better to their liking-and labeling these wild theories "Modern Spiritualism." Especially has this class taken satisfaction in flouting the common beliefs of the religious, world, and in deriding the alleged doctrines of. Christianity as merely worn-out fables and degrading superstitions which Spiritualism is to utterly destroy. And they have done this evidently without first taking care to see whether these beliefs and doctrines had not underlying them some basis of truth, indestructible as the soul of man, which might be used to lead their adherents to clearer and broader views. These underlying truths usually are apparent only to well-developed and cultured spiritual only to well-developed and cultured spiritual perceptions; and such perceptions unfortunate-ly do not always attend a belief in the reality of spirit-intercourse, nor second pay a suscepti-bility to spirit-control or impressions. In fact, there are no doubt vast numbers of spirits in the underlying forces, the spiritual memory is started whose well attended. Monday evening, who have an entertainment of a lit-erary and musical character. The programme opened with a song of pression of higher the underlying forces, the spiritual memory started whose well starte and musical character. The programme opened with a song of pressions. When we well attended, and any second started by those who call themselves Spiritualists, as it is a tendency. When we well attended a lite of a lit-erary and musical character. The programme opened with a song of pressions. When we well attended a lite or endeavor to search for the interior meaning. When were excellent singers. Next a dialogue, "A

spiritual truths have not yet been developed. and who therefore, when they obtain control of and come into rapport with mediums, talk as superficially and mistakenly on such themes as do minds of like grade in the body. The spiritworld is not synonymous with the spiritual world, nor have all spirits attained spirituality. One unhappy consequence of these superficial and ill-considered outgivings in the name of Spiritualism has been to array the Christian sects, almost without exception, in bitter hostility to the new movement of our time. Instead of welcoming the light which Modern Spiritualism throws-and doubtless was designed in the councils of heaven to throw-on the many dark and doubtful problems unsolved by the current Christianity, the adherents of the latter, almost with one consent, treat it as a deadly and insidious foe, against which they must make common cause. Hence their eyes in general are closed against witnessing its demonstrative proofs-(as truly "miracles" as were those which are claimed to have established the truth of the primitive Christian faith, while far more numerous and accessible than those)-their ears are dead to rational arguments and evidences in its behalf-and their

minds braced in oppugnance to any considera tions that may be urged in its favor. As an illustration of this condition of things, the writer casually met, some time since, with a lady of more than average intelligence, and of mature years, who had been reared in the Presbyterian Church, and is still a member of it. She had, however, thought her way out of sympathy with and faith in the harsher dogmas with its teachings relative to the future state, or states, of humanity-its heaven, so far removed from all earthly knowledge or sympathies, and its hell of irremediable torments for the vast majority of the human race. In this, probably, she is but a representative of the mental condition of the more intelligent and cultured members of not only the Presbyterian but all other "evangelical" churches throughout the land. But to an inquiry as to whether she had given any attention to the facts and revealments of Modern Spiritualism bearing on these interesting matters, accompanied by an intimation that we had found, through this channel, the most rational, soul-satisfying and cheerful solution of these and other religious problems, she gave a startled response, expressing the greatest surprise at having met with persons of intelligence and good sense who had any personal knowledge of or faith in these modern revealments. She confessed to having read little in this direction, for the most that had fallen in her way was of such an irreligious, atheistic, unspiritual tone, so incongruous with what she felt to be the true life of the soul, that she had supposed the warnings given from the pulpit and the religious press-to the effect that Spiritualism was "a satanic delusion" with which it was perilous to have anything to do-were well-founded and worthy of heed. She was extravagant in her expressions of joy and gratitude at meeting with persons in whom she could confide, who could testify from their own knowledge to the reality of communion with disembodied friends, and even to the actual temporary reëmbodiment (materialization) of some who had passed within the veil-the pretense of which she had hitherto supposed was, to use her own words, "a preposterous absurdity." The lady was fur-nished with some appropriate reading, and de-

er hopes of life and its outcome. Now it is plain that the prevalent religious hostility to Spiritualism, and the consequent olosedness of mind against its light, on the part of many who would be most blessed by its reception, as illustrated by the foregoing case, are the direct result of the unwise methods pursued by some of its advocates - methods that are unsympathetic, irreverent and repellant to persons of religious culture.

For example, there are (or have been) spiritu-

LIGHT. BANNER OF

of all things and all ideas. It is therefore a great mistake to formulate any superficial dogma, and especially a sweeping negation, and label that "Spiritualism." The real Spiritualist seeks to penetrate beneath the surface-he reverently looks for the deeper meanings-and can scarcely fail to arrive at both the intuitive feeling and the rational conviction that the Universe is pervaded by an Infinite Spiritual Presence, the Life and Energy of All Things, which men have variously and often mistakenly conceived under the terms "God," "Jehovah," "Allah," "Brahm," and the rest. Irreverence is shallow, and sees only the surfaces of things.

Another unhappy mistake of some professed advocates of Spiritualism, which has incited the sharpest hostility and closed thousands of yearning minds against its claims, has been the practice of inveighing harshly and sweepingly against Christianity as "an effete superstition" or "an arrant imposture," wholly antaronistic to Spiritualism and unworthy of respect. This naturally tends to put every professed Christian, and every one who respects the Christian system, in an antagonistic attitude-an attitude which is unfavorable to the perception of whatever of truth may be urged on the other side. It were far wiser, and more just

and true to the facts, as well as more creditable to the critic's own perceptions, to recognize the truth that there are diverse interpretations of Christianity extant in Christendom; and that while in some of these-perhaps those most popular-there is an admixture of superstition, error and imposture, yet that a better of that church, and was especially dissatisfied | and worthier interpretation is possible, and to some extent prevalent, founded on the simple and self-evident moral and spiritual teachings of the Christ and of those disciples of his who most fully imbibed his spirit; and that this worthier interpretation is in all fairness better entitled to the name of Christianity than is any pervorsion which has grown up in the intervening ages.

No person of well-developed spiritual perceptions can fail to find in the recorded life and sayings of Jesus and in other writings of the New Testament abundant recognitions of the fundamental truths of Spiritualism, both in its facts and its philosophy-such as the existence of spirits; both good and evil, and their power to communicate with and influence human beings, the reality and perpetuity of inspiration and other spiritual gifts, the fatherhood of God and brotherhood of man, and the possibility of growth toward perfection of every human child. These truths and others so clearly enunciated in the primal charter of Christianity, and which are common to Spiritualism also, instead of being overlooked in a sweeping iconoclasm, should be seized upon and emphasized in a sympathetic spirit. They may thus be made stepping-stones to a region of clearer light and broader philosophy, for those who now "sit in darkness and the shadow of death."

Conductor of the Lyceum, Mr. Loring, and recitations by Mrs. Howland, Mrs. Willson, and several of the Lyceum members. Several solos were sung with piano accompaniment, and a dust given on the harmonica by the Osborn brothers. Remarks by Sara E. Hervey, and a song by the Lyceum, closed the first part of the entertainment. The second part consisted of dancing, which was entered into freely by old and young. We intend to have these reunions monthly and the Ladies' Ald Society a social every two weeks These, with our weekly lectures and private circles will, we trust, help the good cause of Spiritualism in our city."

Kentucky.

COVINGTON .- C. F. Newcomb writes : "The arti cle on Hon. C. E. DeLong, of California, in the Jan 30th number of the BANNER OF LIGHT, recalls my first investigation of Spiritualism. C. E. DeLong was a lawyer in Marysville, Cal., of which place I was also a resident. A lady medium, who purported to be controlled by Thomas Paine, gave a lecture; DeLong was present, and asked many questions. I do not know whether he investigated further, but I did. From that time, 1859, I have been a believer, and as the years roll on am more firmly convinced of the truth of Spiritualism. A friend told me lately that Theosophy embraced Spiritualism as one phase of the science, but I think Spiritualism is in the lead and embrages the other. Success to your BANNER ; long may it wave.

Maine.

FAIRFIELD .- E. W. M. writes, Feb. 1st: "Dr. II. P. Fairfield, of Rockland, Me., has been here for the past ten days, during which time the Rev. Sylvester Judd, formerly of Augusta, Me., delivered eight leotures through his mediumship, and quite an interest has been manifested by the intelligent portion of our people. At the last lecture the Universalist church was crowded with an attentive and appreciative audience. A desire to have Dr. F. visit us again was freely ex pressed by a large portion of the listeners. Undoubtedly a good circle medium would be welcomed here, and in the adjoining town of Waterville. Descriptive tests were given through Dr. Fairfield's mediumship after each lecture, nearly all of which were recognized Our thinking people seem to desire an understanding of facts, and to know truths which shall set them free from Orthodox delusions. Many of them have made quite a stride in that direction during the lectures God speed the right."

Ohto.

ALLIANCE .- Mrs. H. S. Lake writes : "I recently closed a two months' engagement with the Independent Ohurch of this place. The congregations have been of good size, and deeply interested. At the close of several lectures I have given psychometric readings which have aroused considerable interest. The Soci-ety here owns a very beautiful church, and the congregations are usually larger than any gathered at the Orthodox houses of worship. There is also a good Lyceum in working order."

J. Frank Baxter and the Marblehead Meetings.

To the Editor of the Banner of Light:

For the past two Sundays Mr. J. Frank Baxter has ministered to the demands of the many townspeople of Marblehead, who come out in large numbers always, unmindful in marked degree of storms and cold, to broader philosophy, for those who now "sit in darkness and the shadow of death." Barnet Correspondence. New Hampshire. GORHAM.—" Truth" writes : "When the secular press concede to our Spiritual Philosophy the same rights as other systems of religious belief enjoy, it is well due credit be given it. After a lecture given in this place by Mrs. A. P. Brown, of St. Johnsbury Gen-the showing that its editor, V. V. Twitchell, is neither bigoted nor narrow-minded, in which he said after stating that its editor, V. V. Twitchell, is Brown engaged the attention of the theres in rapid these from the audience, Messra, E. M. Holden, A. J. Graham and J. W. Slattery, 'For a full hour Mrs. Brown engaged the attention is the "source of all nevelation." Mrs. Brown was introduced to the audience by J. W. Greenlaw, Esg., who appears to be the only out spoken Spiritualist here, and who is now and has been for thirteen years one of the town officials and asso-citaed closely with our publies shoels. Although the spoken Spiritualist here, and who is now and has been for thirteen years one of the town officials and asso-ciaed closely with our publies shoels. Although the spoken Spiritualist here, and who is now and has been for thirteen years one of the town officials and asso-ciaed closely with our publies shoels. Although the stands sccond to none. On the altor the furthere have for thirteen years one of the town officials and asso-ciaed closely with our publies shoels. Although the stands sccond ounce of the there and the store of the furthere have and the show and the show and the show and the show is the only out tand atters is the on this town in the store is the show the show is now and has been for thirteen years to be the only out stands sccond to none. On the alter, who appears to be the only out the other there was extremely unfavorable, belieg both coid and stormy, over two hundred persons were present in a town of less than fifteen hundred population. At the same time both the Coogregatio listen to his discourses and music, as well as to re-ceive any accruing benefit from his remarkable and

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WOULD DEVOTED TO THE

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NEXT WORLD

THE

INTERVIEWED.

BY MRS. S. C. HORN,

Author of "Strange Visitors,"

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Geo. Smith (Assyriologist), "Explorations; Assyrian and Bpiritual." Dr. Livingstone, "Leaves from my Spirit Journal." Victor Emannel, "Italy and the Church." Pope Plu Nono, "Bless, and Curce Not." Thiers, "To the Republic of France." G. H. Leaves, "Epice of the Soul." William Howlitt, "Christianity and Spiritualism." George Thompson, "A Chil to Freedon." Princess Alleo, "An Appeal on Behalf of Children, " Italph Waldo Emerson, "Philosophy: Ancient and Mod-etn."

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alistic writers and lecturers of some prominence; sometimes claiming to be under spiritinfluence or control, who scout the idea of a God in the universe, affirming that matter and its laws or forces, together with individual spirits, constitute all there is, and hence that there is neither room nor use for any God ; and this they insist is one of the doctrines of Spiritualism, pouring merciless ridicule and contempt upon all who are so childish as to believe in a personal Deity. Of course the whole religious world is shocked by this teaching, which it regards as bald atheism and a direct assault upon the most central and sacred truth of religion; and it naturally infers that if this is the teaching of Modern Spiritualism, then Spiritualism is the deadly enemy of all religion-in fact, "the doctrine of devils "-and to be com-

bated by every means at command. When once this idea has been engendered in the religious mind it is difficult to dislodge, and it barricades the mind against anything that may be urged in the name of Spiritualism. If a reverent-minded Spiritualist disavows these atheistic assumptions as being really no part of Spiritualism, and in themselves the product of superficial thinking or reckless expression, he is readily met with quotations from prominent Spiritualist writers or speakers which are held to justify the position of the church in refusing a hearing to this "new phase of infidelity."

Sometimes these iconoclastic teachers condescend to explain that by the term "God" they mean only the false conceptions of deity which prevail so largely in the world and in the church, while they admit, or do not deny, the existence of an infinite and all-pervading spirit, who is the indwelling energy of the universe, and in some sense the source of all intelligence. If such is their real' meaning, it is suggested that a wiser and more successful way to correct the popular misconceptions would be to endeavor kindly and sympathetically to set forth better, more rational, more spiritual and wor-thier conceptions of the Infinite Spirit, in whom we all live, and move, and have our being. We may trust to the innate love of truth and excellence in the human soul, that when a better ideal is really apprehended, it will be accepted, in preference to the grosser. And it is far more likely to be apprehended from a sympathetic and kindly presentation than from an irrever-ent and iconoclastic one. Starting from the ground of common beliefs or intuitions, the learner may be led to the acceptance of higher and grander trathe worth and restory

-Spiritualism, let it be remarked, in its proper definition-saide from its demonstrative facts which prove the existence of a spirit in man

in a town of less than fifteen hundred population. At the same time both the Congregational and Methodist Societies were holding their evening meet-ings; but by far the largest audience was at the Opera House to hear Mrs. Brown,

Throughout the exercises the strictest attention was paid, the desire seeming to be to know more of spiritual phenomena. The guides fully appreciated the situation, and used the organism of the medium to the best possible advantage. An inroad has been made, and now there are inquiring minds whether Mrs. Brown is to return or when another lecturer is to come This is the first public demonstration of Spiritualism in Gorham. The medium and the spirits through her have done good work; the fruits thereof must surely follow.

Mrs. Brown held several circles at Mr. Greenlaw's home, about fifteen sitters being present at each, and also gave some private sittings. Bome very convincing tests were given. For instance, at one scance, among the sitters was our deputy sheriff. Mrs. B. clairvoyantly described a spirit with whom the gentleman was associated in earth-life, also a spirit with only one eye when in the form, and an aged mother with her peculiarities. These were fully recognized by the gentleman, who had never before attended a circle. Another test was the diagnosis of an invalid ladwsitter, who, from all external and physical appearance and by a stranger, would be considered perfectly well. Her case was given in detail, remedies prescribed, also the name of physician who treated her in earth-life given, all of which was admitted to be true by the lady, who said she herself could not have more clearly described her condition."

Mrs. Brown has powers deserving greater patronage than bestowed, and it is only because she lives among the secluded hills of Vermont that her gifts are so seldom called into requisition."

DOVER .-... John C. Pray writes : " Dr. B. F. Richard. son, the blind medium, addressed large audiences at Sawyer's Mills ' Engine House,' Sunday, Jan. 17th, af-ternoon and evening. Many tests and delinestions of character were given."

Massachusetts.

SUUTH HANSON.-Mrs. W. W. Hood writes: "Spiritualism is not slumbering in Hanson, though our locture meetings closed in November, to be again resumed in April. In the interval conference meetings are held on alternate Sundays at private houses, when subjects relating to Spiritualism are discussed, and mediums exercised in a very acceptable manner. These meetings thus far have proved very interesting as well as instructive, and tend to keep up an interest in the cause.

On the evenings of Jan. 28th and 29th Dr. E. H. Amsden, accompanied by Geo. A. Fuller, held two very successful seances for physical and musical manifestations, at our home, and we cheerfully recommend Dr. Amsden to all wishing to witness those phases of manifestation, as being a genuine and reliable as well

BROCKTON.-Sara E. Hervey writes: "Our meetings here are progressing finely. Bunday, Jan. 81st; we were well entertained by Dean. Clarke, who made

quest. The latter has it now in his possession, and declares that no amount of money would he have spared to get just such a test; and yet it came direct, and "without money and without price," as well as at a most unexpected time. But so it is, at the "most unexpected time" with most people they are made Spiritualists. These things, of course, had effect in augmenting Mr. Baxter's audience on the second night, and although many may have been disappoint ed in not receiving & communication from a spirit friend, those who did& very - some twenty five-man-ifested thankfulness, and all, including non-recipients, expressed great surprise, and were led to a determi-nation to further investigate the subject by witnessing its phenomena.

its phenomena. Mr. Baxter returns here for the last two Sundays of March next, and engagements for next season's meet-ings are under consideration. *Harblohead, Feb.* 2d, 1886.

Verifications of Spirit-Messages. MRS. J. M. CHANDLER.

It is my privilege to read your very valuable and interesting paper, and I was gratified to find in that of the 16th Jan. a message from MRS. J. M. CHANDLER She was a cousin of mine, and a woman of most excellent qualities. She left many relatives and friends in this and adjoining towns. She was a firm believer in Spiritualism, and has fulfilled a promise made while here-to send a message to those left behind.

Yours truly, MRS. M. A. THAYER. Hartland, Vt., Jan. 22d, 1886.

BIMEON STONE.

The message from SIMEON STONE, of St. Johnsbury, Vt., in a last fall issue of your paper [Oct. 24th, 1885] was correct. He was a carpenter, and slipped from the roof he was shingling, striking upon his head and shoulders, and passed away a few hours after. J. R. LIPPITT.

Passed to Spirit-Life

From his home, No. 180 Jeralemon street, Brooklyn, N. Y., Sunday, Jan. 24th, 1856, George E. Purdy, only son of Frederic F. Purdy.

Y., Sunday, Jan. 24th, 1855, George E. Purdy, only son of Froderic F. Purdy. Mr. Purdy was a very exceptional young man-upright, honeat and straightforward. He was much loved by all who knew him, and beid a high place in the esteem of his employers and associates. During his long illness he was always patient, and often splote of the reality of the splrit-nal world, having been bleased by a knowledge of Bpiritual-ism for some years. The funeral services were held at 8 o'clock on Tuesday ovening, and were attended by a large number of people, prominent among whom were the mem-bers of the N. Y. 234 Regiment, to which he belonged. Mr. J. W. Fletcher delivered the address, which was listened to with profoundation, and the excelses were interspersed impressive to hear 'W hat beans so far.'' sung in the soft-est tones, as the young soldiers filed past their dead comrade and said, with tear-wet eyes, ''Good-bye, '' The speaker, in his closing remarks, said. ''' Thisyoung life has left your outward sight—has passed from view—and yet he lives on, conscious that when in a coming days you meet he will be present with you in all you enjoy and experience. This house, wose inmacts were so kind to him, will still be a 'sweet home 'to him. The young life that was to have been joined to his will be watched over, and the father has a son none the less because he cannot see him. He has left the home of his father on earth for the home of his mother in pirit, and with those bright angels we will leave him, adding, as we say, 'Good-night, we shall meet again, ''' COM.

From Clinton, Iowa, Jan. 20th, 1880, William Skinner. From Clinton, Iowa, Jan. 27th, 1830, William Skinner. "Father Skinner, "as he was called among his frienda, journeyed on this side upward of fourscore years. He was well known to all the old campers at Mount Pleasant Park. It is also well known that in order to secure those beautiful grounds for annual camp-meetings, he purchased and paid for them with his own means, and held them until the fais-sistippi Valley Association was able to pay for them. Mr. Skinner leaves a wife, daughter and adopted son. In compliance with the request of our dear friend, Mr. Huil and myself conducted the funsal services. MATTIS E. HULL: 'Contrastry Nationance and solid a timesta Market and Market.

[Obtivery Boiles not arounding twenty lines published protitionally. When they would that number, twenty conts for each additional they will be charged. Two words on an everage make a line. He postry admitted under this hadding;]

Wagner, "The Music of the Future," Longfellow, "Outro Merl Outro Terret" Jane Carlyle, "A Tribut to Thomas Carlyle," Benjamin Franklin, "Spiritual Aphorisms," Egynt, "Pre-flistoric Ages." Thomas Carlyle, "The Yoly of Hero-Worship," James T, Brady, "The Cause and Treatment of Crime," Peter Cooper, "Educational Institutions in the Spirit-World," Solvert Bruce, "Spiritualism, A Liberator,"

World," Robert Bruce, "Spiritualism, A Liberator," Czar of Russia, Alexander II., "The Autocrat's Doom," Lord Frederic Cavendish, "Capital Punishment Con-demued."

demned." Karl Friedrich Zöllner, "Spiritual State of Germany." Cromwell Fleetwood Varley, "Astronomical Origin of Spiritual Phenomena, "Mistaken Polley of the Church." Judge Edmonds, "The Spirit-Editor's Valedictory." A Stranger, "Visit to the Spirit-Editor's Valedictory."

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BY JOSEPH RODES BUCHANAN, M. D.

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The first two editions of this work were published under the title of MORAL EDUCATION, but the title proved so inadequate as to render a change necessary.

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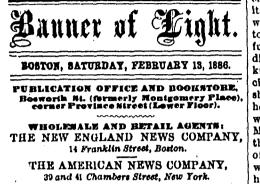
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NPECIAL NOTICEN.

BEELGEL AVERUEN. In quoting from the BANNER OF LIGHT careshould be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give niterance.

The varied shades of opinion to which correspondences we witterance. The mane and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-deriake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a posell or ink line around the article he desires specially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.



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

Human Imperfection.

Whether a sense of imperfection comes altogether from the personal recognition of the standard of perfection which man never can hope to reach, may well continue to be a question: but that it is deepened within him by a knowledge of his constant inability to achieve even the standard which he knows to be possible in his daily life, must be a familiar matter to every one who is from time to time haunted by its presence.

A highly thoughtful discourse on this subject was recently delivered from the Unity Pulpit in this city by Rev. Charles G. Ames, who laid down the statement at the beginning that the sense of imperfection is common to all who think at all, though it never lies on us like a burden of pain and shame save when we are false or unfaithful. Man, he said, was the only one among all creatures that can know that he is mean or suspect that he is a fool ; and even this he would count among our mercies, our feeling of folly and guilt, like our sorrow, being "the inverted image of our nobleness." And this consciousness of imperfection, instead of being meant to fall like a stunning blow on head and heart, was intended to act as a spur to our improvement.

Man's past experience tells him that his advance in wisdom and virtue changes all things for him, and modifies or destroys his cherished ideas. Instead of being regarded as a misfortune, this is to be considered as a step toward God. It is only when we persistently shut our eyes to the light that our is ent errors be the very meanest of wages are given. They come wicked lies. A man's life is no longer a lie when he has become honest enough to confees that he is liable to err, and sensible enough to be grateful for every ray of light that exposes him; when, in fine, he is ready to take sides with the spirit of truth against himself. No man can be called a liar simply because he is mistaken; any more than he can be called blind when he has never had the use of his **eyes**. The speaker felt compelled to say that multitudes of the race apparently are not led by intelligence; why they are this or that they are unable to give a reason; they wear the labels that are stuck on them, and move in the grooves they find themselves in. While this is not bad in itself, it is nevertheless a low form of life; it is above that of the animals, but far below that of the sons of God whose life is individual and their own. Those whom we pity for being the creatures of superstition we do not blame, because of the condition into which they happened to be born. They had no choice about the latter. None of us are allowed to choose our ancestry, our birthplace, or the customs in which we are brought up. Nor does any one of us choose a republic or a monarchy for the government of his native country, or whether he will have stern and gloomy Calvinism branded on his plastic being or be instructed in the large and liberal conceptions of a truly spiritual faith. All through the centuries, generation after generation of men is permitted to exist in this moral twilight by a benevolent Creator. And it is because these things are not matters of choice, and cannot be, that they are not matters of vital morality. They cause neither condemnation nor self-reproach, and do not rob childhood of its innocence. And the same kindly allowance must be made for a very large part of the people in lands called civilized and Christian. In all the earth there is not yet a nation that is wholly enlightoned. Even in our smallest towns and villages 'is to be' found every grade of intelligence and ignorance. Nor indeed are any of us so very far ahead of the rest. The most and the best we can do is to follow the light on the way to our ultimate emancipation from error and evil, from ignorance and narrowness. We are all the time forced to be mindful of our limitations and needs. Hence we should neither feel embittered nor discouraged, and should cherish a patient and forgiving spirit toward others. Our first views of anything are never clear or correct. We do not receive instruction as it is. meant to be conveyed. We think in myths and misunderstandings. This harmless faisity, certain to be outlived and outgrown, does us no perceptible harm .: We were purposely born into it that we might work ourselves out of it. We are in this regard morally where babes are physically, with the eyes of our common parent on us to watch and guard our growth and pro-It is the nature of the living, mind to grow,

must be no obstruction. The mind is to be treated reasonably; is to be allowed increasing light and liberty; is to be properly fed with knowledge, and duly exercised in reflection on it. The law of life is orderly toward perfection. If the mind is dwarfed or distorted, it is never its own fault; that is to say, never the fault of the vital principle. It comes of unwise treatment, or unfavorable conditions. The perverting cause may be post-natal or anteuatal, or both. We inherit from ourselves as well as our ancestors. As we grow older, we need to outgrow and throw off the faults and follies we have acquired, including what comes of unwise instruction and bad example. We

as it is the nature of the living body. But there

want our minds to be occupied with truth instead of error, and our conduct to be regulated by reason instead of blind and lawless impulse. The better to achieve this, we are to think of ourselves as a part of the human race, and to study mankind in the large and clear light of a common experience.

We shall thus soon discover that all men are liable to mistake and liable to temptation. Our truest thoughts are likely to be crossed and clouded with absurdities. Superstition mixes itself with true faith, and folly companionships with wisdom. For this reason it is best for us to be teachable and humble. Any taint of willfulness converts folly into sin. The gradual displacement of our childish ignorance by knowledge ought to afford us the agreeable excitement of exploration and discovery. We should be taught from our youth up to always hold our minds open to light; changes of belief would then come gradually and painlessly. Much of the history of mankind is explained by the reflection that men have been in the habit of forming full sized conceptions of matters on which they have but a partial knowledge. It has worked in the matter of religion as it has in everything else. The religious history of the race is a history of forging chains only to break them.

What we all need is life-life, more and better life. We want it both for body and spirit. There is no truth whatever for us in doctrines and traditions, except as we have honestly and rethink it, verify it, and make it our own. It is but dead truth in one case, and in the other living truth. True religion, under whatever name it may go, ought to awaken and keep in perpetual activity this instinctive passion for progress toward perfection. It would put an entire population in motion toward improvement, and call on that spirit to preside over it which leads through all truth into all good. Accepting this discipline of improvement in the spirit of faith, hope and love, life will be-

come joyous and restful amid all activities ; our minds will feel the support of a divine inward strength : and we shall carry our daily burdens with a calmness which must belong to the immortal and invisible ones. We were made to find our sure way out of this partial darkness into the light. And an all-helping goodness and love forever waits on our struggling.

The Poor Workingwomen. According to the recent annual report of the labor commissioner of the State of New York, the condition of the workingwomen of New

York City, especially those engaged in trades, would seem to deserve the sympathy of all. It appears from the commissioner's estimate that | mayors of cities and selectmen of towns in conthere are over two hundred thousand females at work in the various trades, their labor being hard and their pay poor indeed. They receive. as a rule, much lower wages than men, without proper diplomas." rezard to the quality of the work they perform. In but a few trades and callings do women receive equal pay for equal work with men, but direction of "regulating" the medical practice in nearly all such cases the women are sustained by the power of self-organization ; such occupations are those of printers, oigar-makers to year be amended to greater and greater and hatters. By far the largest number of women who work at trades are employed in the State will be included in the list of those he making of clothing in which occupation

Mrs. Huston in Manchester.

The Manchester (N. H.) Union of the 26th ult. contains a good account of the occurrences at a séance held in that city by the lady above named, from which narration we make the following extracts :

"The most wonderful spiritual manifestations that have ever taken place in this city were witnessed last evening at the residence of Samuel P. Bailey, 421 Manchester street. The company numbered twenty persons, about one-half of whom were believers in the phenomena, and the remainder had never seen anything in the line of materialization. The medium was Mrs. Bessie Huston, of Boston, the same who some months since, at the residence of Col. B. P. Burpee was the means of producing wonderful results. Last evening's séance took place in the parlor of Mr. Bai ley's residence, and the cabinet, so called, occupied by the medium, was merely a drapery of cambric built out from one of the walls of the room. The freest in vestigation was allowed as to the examination of the interior of the cabinet and the material of which it was constructed. Light was furnished by a candle. the illuminating power of which was modified by drapery, but the forms of the occupants of the room were at all times distinguishable.

Before subjecting herself to control, Mrs. Huston explained the rules which would govern the circle, and stated in conclusion that she was utterly oblivious of what was progressing from the time she entered the cabinet until she came out of the trance. She shortly afterward entered the trance state, her control being 'Prairie Flower.' Hattle Deering, of Scar borough, Me., a schoolmate of the medium, was the first to show herself The next form was that of a young lady, who advanced from the cabinet to the circle of spectators, and motioned to a lady to approach the cabinet. She gave her name as Lily, but did not give her last name.

Others came in a similar manner until half a dozen had materialized, when a young girl made her appearance, whose parents and brother were in the room. She walked over to her mother first, then to her father, afterward calling to her brother to join the family group. She then walked about the room between her parents, kissed them, and finally seated herself in an unoccupied chair. The next important test was the coming of a wife to her husband, she having been dead for some years. She kissed him, and others, and was introduced to the company as his wife. A young lady came to a young gentleman in the company, and taking his arm walked about, at the same time talking with him freely. An old lady wearing a cap next made her appearance, and in a few minutes a spirit form rationally come into possession of it. We must stepped out, the light was made more distinct, and holding the drapery one side, the medium was at the same time seen seated in a chair. This performance was given several times, two forms and the medium being seen at once. One or two gentlemen next came and were followed by a spirit who created a decided sensation. He gave his name as Nathaniel Huston, brother of the medium's husband He said that he lost his life by falling thirty feet from a building in Boston on which he was painting. 'It didn't kill you?' was an inquiry. 'No, but it broke my neck,' was his response. He said that he was in the army; was at New Orleans and Port Hudson, and remembered the New Hampshire boys....

Other forms followed, nearly all of which were re cognized, and among the number was an Indian girl who went through the motions of a dance. The seance lasted until nearly eleven o'clock, and was most satisfactory to all present. The company, as before the opening of the manifestations, were permitted to again inspect the cabinet."

The Latest Wriggle

Of the Allopathic serpent, as recorded by the daily press, is displayed in the fact that Mr. Fay, of Brookline, offered the following order in the Massachusetts House on Feb. 1st, which was adopted, and referred to the Judiciary Committee, and reads thus : "As to compelling tracting for medical treatment of paupers or inmates of penal institutions to employ only physicians who have been duly licensed by

Without question this order has but one object, and that is to establish a precedent in the of the State by law, and thus obtain a foothold for an enactment further on that can from year strictness of provisions until all the people of who will be compelled to employ diplomatized practitioners or go without medical treatment. The "order" aforesaid is really the same old law in another form that has been annually sought for by the medicos of Massachusetts during the past ten years-fortunately without success. It is a significant fact in this connection that this new venture of the Allopaths and their allies has been recommended to the Judiclary Committee, a new field of operations! instead of the Committee on Public Health, before which matters of a medical nature have been heretofore referred. We trust the members of the Judiciary Committee will prove equally as wise and far-seeing as those of the Health Committee have shown themselves to be in the past, and will nip this new proscriptive enterprise in the bud. It behooves all lovers of medical freedom to see to it that they are not caught napping through allowing a "medical" law to be enaoted-however innocent in appearance-where there is no necessity for such enactment. Is, there a pauper house or a penal institution in Massachusetts that now employs an irregular practitioner? If so, where is it to be found ! What reason, then, exists for either the medicos or their friends to ask for such a measure as the one noted above ? A diploma does not guarantee skill or success in giving relief and making oures; therefore a diploma amounts to nothing in many cases, and competence and moral integrity should be sought in such institutions more than diplomas without such requisites. Equality before the law for all modes of treatment in the remedial art is the true spirit of the Constitution, and this should be sustained at all hazards !

" Disembodied Spirits."

Spiritualistic writers and lecturers frequently fall into serious error when they speak of the returning spirit as a "disembodied spirit." The Materialists often bring up this point as an impossibility, and with truth, as there cannot be bodiless spirits. A spirit who communicated some time since at our Public Circle spoke upon this very point, protesting against the use of the term, saying that he possessed a body similar to the earthly one he had cast off, and he did not wish his friends here to think of him as a "disembodied" individual. Now let us see what Victor Hugo has recorded in the Annales Politiques et Litterairies bearing upon the subject in question. He says: "The butterfly is the caterpillar transformed; but it is still so much the caterpillar that every part of the creeping creature is, on examination, found in the winged creature: yet so complete is the transformation that, to appearance, it is a new creature. So, in our life beyond the grave, we shall not be bodiless spirits : such a term conveys no form to be reasoned upon. What could a life be without organs of life? What is a personality without form defining and fixing it? We shall probably have another body, radiant, divine, and, so to speak, a spiritual transformation of our earthly body." This fact is what our spirit friends also teach. That man is a dual being, as St. Paul has said, there is not the remotest doubt; that he has a physical and a spiritual body we know, as we have seen the spiritual counterpart of the corporeal, as have many other persons whose evidence would not be disputed in a court of justice.

The M. Ds. at Work in Ohio.

T. S. G. writes us from Cleveland that a 'State Board of Health Bill" has been introduced in the Ohio Legislature, containing the usual section, to regulate (?) the practice of medicine by establishing a "State Board of Censors," consisting of nine members, six regulars, two homeopaths, and one eclectic. It is also stated that forty-eight members have been pledged for the cause before the election last all. We hope the friends of medical freedom in the Buckeye State will rally in full force to meet the emergency.

10 The Spirit Message Department finds introduction the present week by an Invocation asking for strength and encouragement to welcome all returning souls, "that they and we may be uplifted and blessed through the acsociation and the communion of spirit ": Questions are answered by the Controlling Intelligence regarding suicide and whether it is ever justifiable, the length of time before the spirit receives consciousness after the death of the body, the origin of life, "creation" so-called, "effect" and the measure of its comprehension of "cause," the universal presence of spirit ; Spirit Rosa T. Amedey, one of the earliest medial workers for the Spiritualist cause, gives "thanks to all who are friendly, to all who desire to defend mediumship and its results" (this powerful and opportune message should be carefully perused by every reader of the BANNEB); William Harlow brings his own greetings and those of his wife, Amelia, to friends in Windsor, Vt.; Thomas Garrett of New York desires his friends to give him an opportunity for private conversation; Emma Smith speaks in a cheerful vein to Mrs. French of Toledo, O.; Henry Crafts wishes his friends to feel that although "death comes to those they love, sometimes suddenly, sometimes slowly, but always effectively; it does not suppress the powers of human nature, it does not deprive any one of its faculties, it only stimulates them to grander growth and unfoldment": Lizzie Ross wishes to give an expression of love to her mother in Baltimore, Md.; and the Indian maiden, Lotela, presents brief messages from Charles J. Lamont; Mrs. Andrew Fox; Charles Lang; W. B. Lord (a prominent member of the Masonic fraternity when in earth-life); Orville Handy; Sarah Dewey; Rebecca Bowker (a be-

FEBRUARY 13, 1886.

Mrs. John R. Pickering.

We learn with regret, from a reliable source, that this lady, who has been known for a long time as an excellent materializing medium, accounts of which we have published from time to time, has been an invalid for two years past at her home in Laconia, N. H. She is at the present time in very destitute circumstances, and we are requested by our informant to notify the benevolent reader of this fact, to the end that immediate relief may be rendered her. Our correspondent says that Mrs. Pickering feels hopeful of soon being restored to mediumistic work ; but in the meantime pecuniary aid is needed. Her spirit guides request us to call attention to this case, and intimate that prosperous mediums get up benefits in her behalf. Should any of the friends feel disposed to render assistance to this invalid lady they may remit to our care, and we will faithfully see that she receives what funds are sent to us for her. Colby & Rich have forwarded \$10. Who next?

Rev. Dr. Eddy, of Melrose, Mass., one of the most gifted of the Universalist denomination, devoted himself last Sunday to the task (not a very hard one it proved) of replying to the strictures of Rev. Mr. Babbitt (who is mentioned elsewhere in this paper as a recent conyert to some kind of Orthodoxy) concerning the tenets of Universalism. In the course of his remarks Dr. Eddy truthfully asserted that the human mind instinctively shrank from the ultra-Orthodox idea of death and the after life, and then proceeded to make the remarkable prophecy that "within fifteen years, perhaps ten, there will not be a Protestant pulpit in the land where the doctrine of sternal misery will be preached, but that of annihilation will be substituted. This," added Dr. Eddy, "Is the sign of the time and of the new school of Orthodoxy toward which, it is stated, Mr. Babbitt is strongly tending." We have no doubt Dr. Eddy is correct, in the main, on this point, (viz: that the idea of annihilation will be in future strongly emphasized by the churchmen instead of "hell," as being the most preferable according to their light,) but it seems to us that he (as well as the New Orthodoxy and its newlyconverted Babbitt) loses sight of another great factor in the problem, viz: the work which Modern Spiritualism is daily doing toward proving to the human mind of the present day the utter faisity of the hell fire dogmas, and the annihilation "make-shift," and the certainty of the continuity of soul-life after physical death, with every remedial possibility, in a natural world, filled with natural conditions and governed by natural law.

There died in this city the other day a man who at twenty five was a college graduate of splendid clas-sical education, and of great intellectual ability and promise, but whose latter days were those of drunken-ness, wretchedness, and absolute pauperism. In early life he had learned the printer's trade, and was a finished workman. But drink had dragged him down to the lowest pits of shame; and the walls of many a bar-room bave echoed to the liquid odes of Horace, and the long, flowing sentences of Cleero, de-livered for the amusement of a gang of roughs who would pay for his liquor for the sake of hearing him "spout Greek" 1- Boston Kvening Record. If we mistake not this man was a compositor

If we mistake not this man was a compositor on the Boston Post many years ago, who wrote several very clever articles for that paper-one in particular, we remember well, on Shakspeare's works, which the Atlas attributed to Hon. George Bancroft, which was a great compliment to the "poor jour. printer," who has at last succumbed to King Alcohol. He was sent to the Home for Inebriates several times; but he could not withstand the temptation for drink, and was soon as bad as ever. It was evidently a disease with him. He was accustomed in his last days to seek out his printer acquaintances, and solicit small sums, invariably saying that he should drink no more. One time, we remember of seeing him coming up the stairs at our office, and before he had observed us we said, "You are going to ask for twenty-five cents in order to get your trunk from Cambridge." "Yes," he quickly replied, "that is

compete in this with male sewers, who are invariably better paid. The great oppressor of sewing-girls is the middle-man, or "sweater," as he is called, who makes it a rule to grind them down to starvation wages. He is their chief and most direct oppressor. He saves his own rent by making them take

their work home to their oramped lodgings, and pays them not more than one dollar and fifty cents a dozen for making trousers, and fifteen cents for a waistcoat. A fourth of what the poor woman can earn is paid for rent. She keeps at work day and night at her sewing-machine, which she also has to pay for. And her tyrannical employer holds her responsible for every garment he entrusts to her while she works upon it, and as often as he can cuts off her pay in considerable slices on a frivolous charge of inferior work. In a room on an atticfloor, on a certain street named, the commissioner found six women working in the stifling atmosphere, the whole apartment being not more than ten feet square. It was filled with cloaks ready to be made up, with the noise of four sewing-machines going all the time. And all that these poor women could earn for a day's work of sixteen hours was fifty cents each. The cloaks were such as were sold at the establishments at from thirty-five dollars to seventy-five dollars each. Two of the women could not put together more than one cloak a day, for which they earned a dollar between them! The same thing could be seen, the commissioner says, in hundreds of tenement-houses in the city. He may well add that the want, misery and degradation of these women are almost beyond conception.

The Report lately sent out by Miss Jennie Collins as to the work done at "Boffin's Bower," No. 1031 Washington street, contains much food for reflection on the part of those who have at heart the welfare of the workingwomen of Boston. Of the twenty thousand shopgirls, for instance, a majority work for less than five dollars a week. They cannot live on this respectably without severe privations; and their position appeals peculiarly to the sympathy of the more fortunate part of the community. The work that Miss Collins does among them-which is not merely a charity, but a delicately proffered help - should be heartily supported ; but she complains of the lack of a special charter, as an obstacle in the way of more successful labors, Miss C. is doing a noble service and should be fully sustained. The Fair in ald of free dinners for girls out of employment will open Feb. 17th.

ES" We have received neveral letters already, complimenting the three lectures given to our readers last week .- We have other discourses, also much interesting matter in the

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A New Species of Grain.

I send you, Mr. Editor, the St. John Sun, with I send you, Mr. Editor, the St. John Sun, with a marked account of a species of grain taken from the crop of a wild-goose in this province some years ago, and which, it seems, was plant-ed at Machias, Maine. In the harvesting the grain has proved not to be anything like any known American species. I send you this as a straw of proof regarding the North Pole in-habitant theory, as recently advanced by spirits. It will be quite easy to ascertain the truthfulness of the statements concerning the grain, if parties interested would write to Samgrain, if parties interested would write to Sam-uel Wakefield of Machias, Me. The goose must have cropped the grain in that said to be in-habited region beyond the ice-fields and flocs. Yours truly, EDWIN U. FOSTER. St. John, N. B., 27(h Jan., 1886. We have compared the second all said to

We have forwarded the account alluded to above to the Agricultural Department, Washington, D. C., hoping to receive additional light in regard to this peculiar grain, which is represented as wholly unlike any American cereal in existence.

HT J. H. Bates, newspaper advertising agent at the Times Building, 41 Park Bow, New York City, has by years of persevering and systematio attention to business and the best interests of his patrons built up an enviable reputation for way of essays, reviews, scoounts of phenome-ns, stc; which we shall print as time proceeds. standing of the needs of the hour.

nevolent lady and ardent Spiritualist, wellknown to the Boston friends); Phineas E. Gay (who when on earth was an indefatigable worker with time and means for the benefit of local meetings at Music Hall, etc.); Carrie Bennett; Black Hawk and Ninnette.

An Englishman, Mr. J. W. Mahony, has just pleasantly given some of his spiritualistic experiences here in the London Medium and Daybreak. Bro. Burns, it seems, does n't like the methods of American Spiritualists as pictured by his correspondent in regard to the financial basis upon which our outdoor public meetings are carried on. He thinks we worship the "almighty dollar" too much, and says, "If Mr. Mahony comes amongst us [returns] as an apostle of that cult, we would remind him that the most serious ills that have befallen the Movement have arisen from following American methods and notions." Indeed! This is quite a new idea to us. Does n't the good book say that the laborer is worthy of his hire? But "the dollars are not so abounding" as our contemporary across the water would have his readers believe, as many poor mediums and lecturers are fully aware. The Medium also makes light of our summer camp-meetings, by saying "no doubt they are jolly affairs, or rather Fairs, to those who have money to spend or anything to sell," omitting altogether the fact that thousands of people attend these meetings on Sunday to listen to trance and normal speakers precisely the same as if they were given indoors. Out upon such cant l'But Bro. Burns became piqued, perhaps, because Mr. Mahony, in the course of his communication, said "the average American Spiritualist is an advanced thinker, and an able citizen, and, as a rule, a competent defender of the facts which underlie his philosophy." Has envy warped our contemporary's judgment, or what?

15 The February number of the Facts Magazine, just issued, contains a picture of Miss Helen C. Berry, the materializing medium, who is well known to the readers of the BANNEB as one of the Berry Sisters. Her seances are attended by many seekers for spiritual evidence. It also contains a new song by Herbert Leslie, 'Cast thy bread upon the waters." These new features of Facts for the year 1886 are only additions. The same number of pages as before are devoted to the statements of phenomena. See contents, as published in advertising columns. Facts is for sale by Colby & Rich.

CONVENTION AT LUDLOW. VT .- A report of the proceedings at the above mentioned convention on the 22d, 28d, and 24th ult, has been received, and will appear in our columns next week. to Tala 1.0 to do set outer

A materializing medium is much de alred at Billings. Mo. Particulari can be ob-tained by addressing Dr. J. A. Knighten of that place.

just what I was going to say. But how in the world did you know in advance?" He got the quarter just the same.

105 The Saratoga Eagle, which is smart enough and independent enough to keep its readers posted in regard to spiritualistic matters in its locality, says that the First Society of Saratoga Spiritualists has elected W. B. Mills, President, and proposes to resume Sunday meetings. The editor reports Mrs. Brigham, in a recent lecture there, as saying that "a farmer by patiently picking up stones, drawing them away and laying wall, would not only clear his meadows and make them productive and beautiful, but would at the same time surround them with substantial stone walls, and thereby greatly improve his farm. Some Spiritualists, however, seemed to pick up stones only to throw at each other." If the Saratoga Spiritualists make the proper application of this moral, their Society will probably be strong and prosperous, adds the Eagle. Very true; and this traism is just as applicable in Boston. New York and Philadelphia as in Saratoga. Is. it not about time for Spiritualists to become "strong and prosperous ' by building "substantial stone walls," and thus "greatly improve" the spiritual "farm," instead of continuing "to pick up stones only to throw at each other?"

We are in receipt of an imperial photograph of Dr. Benjamin. Rush-the likeness being one in a series of portraits of eminent spir itual workers, on both sides of life, which the artist Albert Morton, of 210 Stockton street, San Francisco, Cal., is now preparing. He has already completed portraits of Prof. Denton, Dr. Gardner, and P. B. Randolph, and proposes to work next upon a picture of the late Charles H. Foster. These portraits when completed will be photographed (as was that of Dr. Rush) and placed on the market, of which due notice will be given hereafter.

THE COLLEGE OF THERAPEUTICS (as shown by the notice in our advertising columns) opens another course of instruction on Feb. 22d. 8 P. M. at No. 6 James street, which will interest all who seek the most scientific methods of healing, and the most important modern discoveries in the healing art and the philosophy of soul and body.

As will be seen by reference to his advertisement on our seventh page, the address of DR. J. RODES BUCHANAN is now at 6 James street. Boston: Mass.

HT We understand that Dr. Hubbe Schlelden is about to bring out; at Munich, Bavaria, a new monthly in the interests of Spiritualism. to be called The Sphinz.

er Mri. H. S. Lake sends her ploture an excellent photographic likeness for which also his for theory.

FEBRUARY 13, 1886.

BANNER OF LIGHT.

"Stabs at My Life."

In the following letter, appearing in a recent issue of the Boston Daily Globe, under the heading "' Irregular' Doctors." the correspondent named makes a point which embraces the whole gist of the true tendency of the "Doctors' Plot laws" as known to the longsuffering American public. The free citizens of Massachusetts will do well to take alarm in time, and demand of their respective representatives and senators in advance that no law in favor and for the pecuniary benefit of a privileged class shall be allowed to stab at

the life of the people : To the Editor of the Globe:

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12.

To the Editor of the Globs: I hear that a strong effort is sgain to be made-main-ly, I think, by doctors of the "regular" school and persons pecuniarily interested with them-to pass a graduate of several institutions, and a furn believer in education, as applied to all trades and professions. I believe that every person intending to practice healing should endeavor to secure a diploma from a medical school; yet in all cases regular graduated duc-ticable, and the proposed law would act. I believe, not as a protector to the people at large, but chiefly as the assistant to a vested interest, shutting out from prac-tice many naturally glited healers who really know their business, and protecting many graduated dunder-heads who do not. I have had experience with all schools, am emerging now from a long and terrible stege of prostration, and believe that but for "irregu-lar" doctoring I abould not now be alive. In particu-lar bear in grateful remembrance a man of amazing insight and rare bealing skill, who has gene far to ward restoring me to vigor from a condition of vital depres-sion. This man happens to be without a diploma, and if the proposed law is passed will be driven from the State. Under the guise of protecting me the proposed law is bat my if a. KLETCHER OSGOOD. *Chelses, Mass.*

The Indian Question.

Miss Alice C. Fletcher lectured before the Melrose Women's Club Feb. 5th, says the Evening Record, on the Indian Question. Miss Fletcher went to live among the Indians to prosecute her archæological studies, and re-turns to the States fired with the same apos-tolle arder which made Helen Jackson write "Ramona" and "A Century of Dishonor." Miss Fletcher's lecture converted a good many people to a fuller belief in the wrongs of the Indians, and the ill faith of government offiolals in their dealings with them. From her life in camp with them, Miss Fletcher has learned more of the intimate life of several races than any other woman who has taken up this new crusade in their behalf. She said that it is hard to imagine the condition of despair in which the more intelligent Indians live, espe-oially in regard to the education and elevation of their women. The sympathies of the Mel-rose women are thoroughly aroused, and new impetus is added to the present movement of national sentiment in favor of the Indians, a ing Record, on the Indian Question. Miss national sentiment in favor of the Indians, a movement which must result in practical good in the reform of official abuses.

The Good of Spiritualism.

Wherever a message of cheer and counsel is given that proves a balm to the wounded heart of a mortal, wherever a light, revealing the dark places and calling an individual up to a higher, brighter state of being, is supplied, then good work is performed; and Spiritualism is constantly doing this work.

From day to day, and everywhere in our land, we find homes glorified, hearts purified and strengthened, minds relieved of their burdens, lives made brighter and more beautiful because of the light and knowledge that returning spirits have brought to their midst .-Spirit Rosa T. Amedey.

Rev. George F. Babbitt, pastor of the Malden, Mass., Universalist Church, made announcements in a two hours' discourse, delivered before that Society on Sunday week, looking toward the fact that he had lost faith in Universalism, and was about to give in his adhesion to some other branch of theologic belief. Common report avers that he intends to anchor in the harbor of New School Orthodoxy. Be that as it may, he will bring to it a queer cargo, if he is reported correctly in the secular papers of the next day. The Society to whom he was about bidding farewell must have relished (?) the sentences which placed Unitarian ministers above Universalist in the matter of "passing judgments" for which "critical acumen" was required-also the sententious phrase which he addressed to nobody in particular: "Reason held down by a lie is hell." which presumably he was willing any one should appropriate who felt in the fitness of things to do so. His discourse throughout teemed with "may-be's" to an alarming extent suggesting that the gentleman has lost his creedal bearings entirely; but he is sure. as reported, of several things beside the status of reason above alluded to : "The salvation of the human soul is not in God but in that soul.' is among these; but how will the Orthodox disciples of vicarious atonement fellowship with such an idea, which is unmitigated Unitarian philosophy and the gist of the revelations of Spiritualism rolled into one. Before he conoluded he demonstrated his truly Christian character by a gratuitous insult to Spiritualism ("Spiritism," he sneeringly called it), which shows his mind to be as narrow and uninformed on this point as his theologic beliefs are undecided. DECRASE OF MRS. KINSEY .- Ann Frances, the esteemed and beloved wife of our friend Joseph Kinsey, of Cincinnati, O., passed to spirit-life on Monday, Jan. 25th, from Gardiner, Me. She was a faithful, affectionate wife, a devoted and tender mother, and a sympathetic friend. From several tributes appearing in The Commercial Gazette (Cincinnati) of the 81st ult., we condense the following in her memory: ult., we condense the following in her memory: "Occasion to mourn the death of a more womanly woman than that of one who was consigned to ber isat rest in Spring Grove yesterday has never transpired. A just woman, intelligent, charitable, amiable. Bhe died while absent from home, among the snow-capped hills of her native New England, but warm hearts sur-rounded her couch, and loving hands closed her eye-lids in their final repose: 'If human love has power to penetrate the vell (and bath it not?) then there are yet living upon earth a few chosen ones who have the blessedness of knowing that an angel loves them.'... Having known her for many years. I can truthfully say, one feit better for being privileged to call her 'friend,' and the world better by having so noble a woman to dwell in their midt."

ALL SORTS OF PARAGRAPHS.

HABLEQUIN DEATH. HABLEQUIN DEATH. We're all in our bodies—and must not come out 'Till Harlequin, passing the door, Taps i then the hid tenant comes speedily forth, And the body 's a mansion no more. Oh i strange metamorphosis i out of a hut, A hovel deformed and decayed, Where an old feeble woman was thought to reside, Steps briskly a blooming young maid (

Bisps brickly a blooming young maid (And out of a castle, so grand and so tall, It towers over trees to the skies, Creeps a poor little creature, a hunchback in shape And a pigmy in strength and in size i A peer's in the cottage; he smiles when he's called, And blithely walks forward to fame. A clown's in the palace; but out he must come-It's well if he blashes for shame. --The Scottish Church.

NEW MUSIC .- We have received from the publisher, David Taylor, 794 Broadway, New York : "Golden Chords Waltz," by Frank 8. Ogilvie.

I am convinced that my mother returns, visits me and gives me counsel, and reveals to me that which will happen to me in my future life.—St. Augustine.

Six doctors were attending the king of Spain when he died. Is it any wonder that the poor fellow died? --Ifall's Journal of Health.

London has over 10,000 policemen.

Scotchman-"'Wiat'll ye hae?" Frenchman-"'I vill take a drop of contradiction." Scotchman-"What's that?" Frenchman-"'Vell, you put in de whiskey to make it strong, de water to make it weak, de lemon to make it sour and de sugar to make it sweet. Den you say, 'Here's to you !' and you take it yourself."-Sam.

Baron Cuvier, upon being asked what he thought of the definition of a crab, being "a small red fish that walks backward," replied, "The definition is good, but with the exception that it is not a fish, is not red, and does not walk backward."

Queer are the humors of Boston town. The stald and stoleal Advertiser puts Joseph Cook's lecture on "Vi-tal Orthodoxy" under "Amusements." This is sar-casm with a vengeance. A better heading would have been "Capital Pupishments."—Baltimore American.

The following is a list of some college colors in the United States : Amherst, white and purple; Bowdoin, white; Brown, brown; Columbia, blue and white; University of California, pink; Cornell, cornelian -Dartmouth, green; Hamilton, pink; Harvard, crimson; University of New York, violet; University of Pennsylvania, blue and red; University of Virginia, cardinal and gray ; Williams, royal purple ; Yale, blue

A boy attending school in Cooper Township, Web-ster County, Iowa, measures six feet six inches, and is yet in his teens. The lowa prohibitory law ought to be amended so as to include intemperance in hu-man growth.—*Boston Record.*

A floating joke says the whale that swallowed Jonah was like a milkman retired on an independence, because he took a great profit out of water.

A man was shot in Atlanta a few days ago. The builet struck a button and both entered the fiebb a short distance. The doctors(?) probed for and failed to find the builet. The patient was pronounced mor-tally wounded. Upon turning him over the builet dropped out of the wound and now the patient is get-ting well. Wonderful surgeons are some of these hold-ers of medicai diplomas. Such a professional result should cause a doctor to take down his shingle.— *Light for Thinkers, Atlanta, Ga.*

An exchange credits Rev. Henry Ward Beecher with saying: "It is all nonsense to speak about any one being damned in the other world. Every sinner will be saved-if not in this world before death, certainly in the next."

"Papa, I guess there aint any plumbers in heaven," said a six-year-old youngster one rainy day. "Why not, my son?" "Cause the sky seems to leak so easy."-New York Journal.

The effort is now in progress to enforce the Philadelphia and Brooklyn Sunday laws. Anent this new move the remarks of the Milwaukee Sentinel were closely in order when it said :

"If its the aim of the Sabbatarians in Philadelphia and other places where efforts are being made to en-force dead-letter Bunday laws to make people hate Sunday, and everything in any way connected with the churches, they are taking the right way about it."

Burglars are now called "Safe Orackers." Hard Tack would be more appropriate.

It is only a step from the tragic to the ludiorons. All you want is a space and an apostropheto turn man-slaughter into man's laughter.—Indianapolis Herald.

"Canon Farrar." says the Chicago News, "is soon to lecture in London on his 'Impressions of America.' The Americans paid Mr. Farrar about \$25,000 to get those impressions on his mind, and now he is going to make the Englishmen pay him to get them off. The canon is, so to speak, loaded at both ends." What has Bro. Burns got to say to this?

Foreign Notes.

[Translated Expressly for the Banner of Light.] La Religion Laigue editorially remarks : "Destrous of being the organ of all who suffer from social tribulations, who sincerely wish to become better, we insert articles our friends address to us, though we claim the right to refuse such as are distated by sectarian hate, believing that acrimonious and personal matters should be avoided. We love our brothers and sisters in humanity, whatever their race, their religion, their philosophy, their political and social opinions. We wish peace and fraternity for all nations, and to lead our fellow men to love one another.... Not forgetting that though men pass away, ideas remain, wo must be the sowers of generous, humans and peaceful ideas, and do no violence to people's consciences in order to convert them to our views."

Lo Messager copies from La Revue Scientific of Paris, a remarkable article from the pen of the Governor of Roches, upon the levitation of the body, at the close of which it is said : "We have not the right to refuse the spiritual explanation of this phenomenon, for it is not absurd ; neither have we the right to accept that explanation at once ; that would be to mis-

take the character of positive science." Le Messager says: "In our number for Sept. 1st we said that M. Jas. Ed. Schmid of Annathal (Bohemia), a large glass manufacturer, who had received at his house the famous American medium after his seances at Leipzig, had written to Henry Blade to engage him to visit Bohemia, offering to paya part of his traveling expenses. We now learn that this offer has been ac-

cepted." At the late " File of the Dead," corresponding somewhat with our Memorial Day, the following essay was

what with our Memorial Day, the following essay was read by M. V. Trevaré: "There are other things than human aspirations; there is another thing than the ideal; another thing than immortality in itself, or the intelligent principle in itself; there is another thing than the human spirit manifesting itself in all the productions of art and of industry; there is another thing than creating thought and the acting will; another thing than nature; an-other thing than the infailed propied stars; there is another thing than the doning the globes; there is another thing than the doning the globes; there is another thing than the air and the sun, penetrating all and fructifying the germs; there is another thing than mature; forces of the universe; another thing than narmony of the forests, unbroken in their silence; there is God, Father and Mother of humanity; the center from which all spirits radiate. There is this grand truth to console us, that death is not disincarantion alone, but also a recurrection. This is not, then, the *Fite* of the

Movements of Mediams and Lecturers.

[Matter for this Department must reach our office by Monday's mail to insure insertion the same week.]

Miss Carrie E. Downer spoke at North Collins, N. Y., Sunday, Jap. Sist, alternoon and evening, to large and appreciative audiences. Having completed her Western tour, which has been attended with marked success, she has returned to her home in Baldwins-ville, N. Y., where she can be addressed by those wishing her services. Will attend funerals.

wishing her services. Will attend funerals. We are in receipt of a letter from Gerald Massey, dated at Villa Bodighiera, New Southgate, London, N., Eng., in which he announces that he will accept engagements for a series of new lectures to be de-livered by him in America the coming came meeting season, etc. Mr. Massey is at present speaking in St. George's Hall, London, with excellent results. He had good success in the Colonies, and returned home much improved in health.

much improved in nearth. Lyman O. Howe (a brief letter from whose pen will be found on our second page) has been of late engaged as a speaker in Eimira, N. Y., with good success. J. Madison Allen will answer calls to lecture wher-ever he may be desired - East, West or South. He can be addressed at Ancora, N. J.

De agdressed at Ancors, N. J. Mrs. Abbie N. Burnham spoke in Lowell, Mass., Sundays. Jan. 3d, 10th and 17th; in Newburyport, Mass., Sunday, Jan. 24th; Feb. 7th in Haverhill, where she speaks again next Sunday; Sunday, Feb. 21st, she lectures in Amesbury, and the 28th in New-buryport, Mass.

Mrs. (Jara A. Field will answer calls to lecture wherever desired—lilustrating her remarks with tests and psychometric readings. She will also attend funerals. Address her No. 2 Hamilton Place, Boston. Joseph D. Stiles was to speak and give tests Feb 7th in Salem; Feb. 14th he officiates in Berkeley Hall Boston; Feb. 21st in Marblehead; Feb. 28th in Berke ley Hall, Boston.

Thomas Thompson, Secretary First Society of Spir-itualists of New Bedford, Mass., informs us that Frank T. Ripley is still speaking in that city with good success.

good success. Dr. S. J. Damon, of Lowell, Mass., is meeting with very great success as a healer in Cincinnati, O. He has given many public exhibitions of his power that have resulted in great good. Mrs. Katle Fox Jencken is giving séances in New York City. Her rooms are filed with anxious in-ourges.

York City. Her rooms are lined with ankieus in-quirers. J. W. Fletcher began the second month of his en-gagement before the Brooklyn Boolety Sunday morn-ing. Subject, "How Far Does the Outward Man Re-yeal the Inner Spiritual Man?"

Onset Bay Grove Railroad.

A. B. French, Esq., in Providence, R. I. To the Editor of the Banner of Light:

Two large and intensely interested audiences greeted A. B. French, Esq., at Blackstone Hall last Sun-day. His morning lecture on "Spiritualism versus day. His morning lecture on "Spiritualism versus Materialism," was a skillful combination of powerful argument, keen analysis and thrilling eloquence, com pictuly demolishing the materialistic theory of life, and establishing beyond the shadow of a doubt the reality of a spiritual existence. His evening discourse, on "Mohammed and the Faith and Wars of Islam," was equally interesting and instructive, giving a histo-ry of the rise and progress of the Mohammed in faith, and the causes which make it still one of the most powerful religions of the world. Mr. French is the most eloquent orator, we flave had upon our platform, and we congratulate ourselves that we have two more opportunities of hearing him. He has kindly offered to give his famous lecture, "Freihistoric America," next Friday evening for the benefit of our flociety, and next Sunday speaks for us again. Yours truly, D,

THE LADIES' SPIRITUAL AID SOCIETY will give a grand tableau, musical and literary entertainment, at Blackstone Hall, on Thursday evening, Feb. 11th, ten-dered by and under the supervision of Mr. and Mrs. Roscoe, assisted by many well-known ladies and gentlemen.

Portland (Me.) Spiritual Temple.

To the Editor of the Banner of Light: Mr. A. B. Brown, of Worcester, Mass., occupied out platform Jan. Sits, and gave two reveals in Mass., locallier out platform Jan. Sits, and gave two very able and scholar-ly lectures on Subjective and Objective Life. He nn-alyzed the three prominent theories of creation-the Materialistic, the Biblical and the Brahmanic- and showed that each system or theory rested upon an un-known source. The psychic force of modern selence, the God. of the Biblical system, and the subjective spirit being of the occult theory, he said, was an as-sumed correlation of theory, he said, was an as-sumed correlation of the close attention of the audience to the close of each lecture, when many expressed their appreciation in a heartiert manner. He was re-engaged to be with us again two Sundays in March, when he will give us four lectures upon Philosophy and the Occult Forces. Dr. H. F. Merrill commenced another engagement with us Bunday, Feb. 7th, and the tests and communi-cations he gave were marvelous; he is doing a good work here, making many converts to Spiritualism. Bome express themselves as coming in skeptics, but going out thorough believers in spirit-return. He will group out thorough believers in spirit-return. He will going out thorough believers in spirit-return. He will sunday. platform Jan. 31st, and gave two very able and scholar-

21st Annual Election of Cleveland Lyceum, No. 1, Jan. 31st.

To the Editor of the Banner of Light : The officers of this Lyceum for the ensuing year are as follows :

are as follows: Thomas Lees, Conductor; Charles L. Watson, As-sistant Conductor; Mrs. Jennie Davies, Guardian; Mrs. L. Martiu, Assistant Guardian; Samuel Russell, Becretary; George G. Wilsey, Treasurer; Charles W. Palmer, Musical Director; Albert Lemmers, Assist-ant Musical Director; Frank A. Whiting, Librarian, Wallace Whiting, Assistant Librarian; Miss Gerlie Potter, Postimistress; Miss Flora Meyers, Assistant Postmistress; Fred. Derby, Albert Derby, Miss Libbie Thompson, Guards; Mrs. Isabella Pae, Watchman; Tillie H. Lees, Assistant Watchman. Fraternally, Thos. LEES.

Raverbill-Brittan Hall.

To the Editor of the Banner of Light: Last Sunday, Dr. Dean Clurke spoke sgain before

the Haverbill and Bradford Spiritualists, in Brittan Hall. In the afternoon he gave the time to answering questions proposed by the audience, and in the even-ing his theme was : "Mediums and Mediumship." His addresses were full of important information. He will occupy the platform next Sunday, selecting special subjects. Haverhill, Mass., Feb. 8th.

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.

J. W. B., ADAMSVILLE, MASS .- We are without furtheir own, with \$2, we will send any one desired. These pictures are worth from 50 to 75 cents each. ther information regarding the party you mention. No doubt exists that your judgment of him is correct to the very letter.

Subscriptions Received at this Office

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Dert Lesite. EDITORIALS.-Miss Helen Berry: Tell Both Sides of the Story: Answoring a Scaled Letter. For sale by COLBY & RICH. is F13

College of Therapeutics.

THE next five weeks' post graduate course will begin on the same terms as incretefore, at No. 6 James street, Franklin Square, on Monday, February 22d, at 3 P. W. For further information, address DR. J. R. BUCHANAN, 6 James street, Boston. 2w F13

DROF. BEARSE, Astrologor, 259 Meridian st., Kast Roston, Mass. Your whole life written, horoscope thereof free of charge, Reliable on Business, Marriage, Discase, and all Financial and Social Affair. Send are, stamp, and hour of birth if possible.

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TO SUBSCRIBERS .- We intend to make important

improvements in FACTS the coming year, and, by so do-

ing, give our subscribers the worth of their money without

a premium, believing that most of them would prefer the

improvement of the Magazine to any premium we could

Our intention is to add to our present collection of photo-

graphs those of other mediums, speakers, and prominent persons of interest. From these our subscribers will be

allowed to select any one picture for each yearly subscrip-

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CONTENTS OF FEBRUARY NUMBER.

Portrait of Miss Helon Borry. Was it Mind-Reading? Healing at a Distance. Mrs. N. A. Fasson. Scoling a Spirit Leave the Hody Six Miles Away. Mr. W. B. Farihi. B. Farihi. Accidential locath, and Immediate Return. Mrs. E. A.

offer

tion by

NEW OBLEANS. -- Mrs. E. V. Wilson and daughter (Mrs. Porter) are in New Orleans, La, where, we are informed, they have been warmly received. Mrs. Porter occupies the platform of Odd Fellows Hall every Sunday evening-and will continue to do so during February-in giving tests, her development in that particular being similar to that of her father. Persons desirous of holding private sittings can address or call upon them at 195 Carondelet street.

We received on Monday last a pleasant call from Warren Sumner Barlow, Esq., who was then on his way through Boston homeward.

In the Herald of Health, New York, an incident is related showing that the Mind Cure, which many people suppose to be something new, was successfully prasticed by Dr. Benjamin Rush in this country more than one hundred rears ago.

There is one thing to be said in favor of coasters: they do n't want the earth.—Burlington Free Press. HAPPENINGS.—The village of San Vicente Palaya, in San Salvador, was recently totally destroyed by an earthquake. Feb. 3d, midnight, the citizens of Bridge-port, Ct., were three times shaken up by earthquake shocks—the vibrations traveling from west to north-east, and lasting about three seconds, respectively. Other shore towns, as Portchester, felt the shocks.— Theremains of the late President Garfield (at Cleveland) were on Saturday, Feb. 6th, transferred in the coffin to a hermetically scaled bronze sarcophagus. They were then returned to the walt, where they will remain until the monument is completed.—It is estimated that the coid suap in Texas has caused the death of about two bundred thousand cattle.—Belleville, Ont., has been submerged by a disastrous flood, millions of dollars' worth of property being swept away, and much suffering caused among the poor of that city.—Henry Broadhurst is the first workingman who has ever been raised to the British Ministry. He has been ap-pointed Under Becretary for the Home Department.— The British scamer Cattlecraft, in swinging into the stream at New Orieans, La., Feb. 6th, bound for Liverpool, refused to obey her helm and crashed sev-erally into the ships Erin's Gem. Equator, Asiana, and Ophir. so damaging them as to cause a property hoss of \$60,000, exclusive of injury to hersell. No lives lost.—There was a serious riot in London on the 6th inst., in which about fifty thousand men par-ticipated. It originated in a public meeting called by the Bocialists, and the mob swept resisticasiy over a valuable poriton of the city, the police being utterly powerless to stary its progress. There was but little bloodshed, but midnight—windows, stores, public houses, etc., suffering severely in the general ruin— when quiet ensued. A Screntring Essary on HEALING THE Stok Ar

A SOIENTIFIC ESSAT ON HEALING THE SICK AT A DISTANCE.—Our spirit intends have the power to extract all healing ingredients wherever they may be found for the cure of every disease. Through the electricity in the atmosphere the spirit becomes con-nected with every herb and mineral, and receives therefrom the healing magnetism, and conveys it to the sympathetic medium by entrancement. Through the electrical currents in the atmosphere, and by the concentration of the mind of the medium, we become extraction of healing by spirit-power. If all man-kind were as trusting and sympathetic as they should be, the side might be cured without employing a phy-alcian; but as they are weak through disobedience of nature's laws, the medium has to exert his cosmo-politions up of nature in their behalf in forming conditions that they may be receptive to the milastra-tions of healing of their spirit friends, also to receive ald in every dity of faite. Give, B. Kamstor.

The Horsiord Almanne and Cook Book mailed free on application to the Rum-ford Chemical Works, Providence, R. L.

bas Bro. Burns got to say to this?
 Dr. H. P. Fairfield of Euckland has awakened quite an interest in Bpiritualisc irclies in this vicinity. Large and interest da adjences at itach his lectures at the Universalist church. Dr. Fairfield is a rapid speaker, and clinches his arguments with liberal quotations from the bible, and spiritual manifestations or vicinity selies of other spiritual reactions of the from the bible, and spiritual manifestations or vicinity selies of the other spiritual manifestations of vicinity selies of the traines have ap-from the bible, and spiritual manifestations or vicinity selies of from the bible, and spiritual manifestations or vicinity selies of from the bible, and spiritual manifestations or vicinity selies of from the bible, and spiritual manifestations or vicinity selies of from the bible, and spiritual manifestations or vicinity selies of from the bible, and spiritual manifestations or vicinity selies of from the bible, and spiritual manifestations of the spiritual base of the other spiritual selies better?
 Did the patients of Job ever get better?
 "Compound mik." is the latest invention, as noted in the comstruite of the spiritual selies of the faith has decided to build a stemple at Meshaminy Falls have decided to build a stemple at Meshaminy Falls have formed themselves into a chartered organization, and will found a town at Neshaminy. A the resent they own one hundred and ten acree of land, thirty two of whole are given up to park purpose. The rest has been divided into building iots.—New York Treberts they don't want the easth upose of the other second sets. There is no reason to suphase. Feb 34, midnight, the citizens of Bridge port, Ot, were there times thaken up by eachquake stackes. Feb 43, midnight, the citizens of Bridge port, Ot, were there times thaken up by eachquake stackes. Feb 43, midnight, the citizens of Bridge port, Ot, were there times thaken up by eachquake stackes. Feb 43, midnight, the citizens of Bridg

Newburyport, Mass.

To the Editor of the Banner of Light: George A. Fuller lectured on Sunday, giving, as before, perfect satisfaction. Edgar W. Emerson, another

Gore, perfect satisfaction. Edgar W. Emerson, another favorite, comes next Sunday.
 The Ladies' Aid Society celebrates its first anniversary by a masquerade ball at Cadet Hall on Tuesday evening, Feb. 16th.
 Mirs. A. L. Pennell is under engagement to return again the last Sunday in March. The Sunday previous abe speaks at Amesbury.
 The Society at Amesbury, though a small one, is making a gallant struggie, and will be amply repaid therefor by and-bye, for the field is white and ready for the harvest.
 In addition to the above named mediums the following are under engagement here i Feb. Sist, Jennie B. Hagan ; 28th, Mirs. Abble W. Emerson ; 28th, Mirs. A. L. Pennell. Mir. Emerson is also under engagement is booked for May 10th. The open dates will be filted with good test mediums it possible.

Ouset Bay.

To the Editor of the Banner of Light:

Our Lyceum is gaining, step by step, and is destined to be a power for good in this place. Sunday, Feb. 7th, through the deep snow the little ones pledded 7th, through the deep mow the little ones pledded their way to Novelty Hall to engage in our pleasant exercises. Eccitations were given by Fred Keith, Lyman Bessie, Robble Traverse, Guy Parker, Carrie Williams, Nellie Barnard and Lettle Bates ; a song was presented by Eits Bhee, and a harmonics solo by Willie Woodward. Afterward, remarks were made by Messrs. Bates, Bessie, Griffin and Camp ; a select reading was given by Mr. M. E. Williams, and a reci-tation by Mr. L. E. Bullock ; little Miss Nickerson, in the absence of our musical director, played for the marches and calisthenica. There was a good attend. ance of visitors and a good collection followed. Our fund on hand increases and everything points to suc-cess. D. N. FORD, Conductor.

by & Bich. Price 60 cents. are an inclusion of the ball of the area of the

Nectal Notices forty cents per line, filmion, each insertion. Business Cards thirty cents per line, Agste, 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 B, on Baturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannat well undertake to vouch for the honsety of its many divertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us prompily in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-Adence.

SPECIAL NOTICES.

Andrew 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 un-til 1, at No. 20 Worcester Square, Boston. J2.13w*

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* J23

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,60 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union.

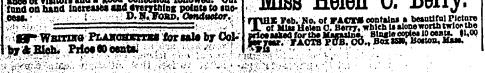
H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER of LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

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Message Department.

Public Free-Circle Moetings

Public Free-Circle Meetinge Are held at the HANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Monigomery Filce), every TUREADAY and FHIDAY AFTERNOON. The Hall (which is used only for these shances) will be open at 2 o'clock, and services com-mencest 3 o'clock precisely, at which time the doors will be closed, allowing no sgreas antil the conclusion of the shance, strength is not as of a boolute necessity. The public erse cordially is wided. The Maxings published under the above heading indi-cate that spirits carry with them the characteristics of their erst that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that these who pass from the earthy sphere in an undereloped state, eventually progress to higher conditions. We ask the redeet to receive no doctrine put forth by spiritain these columns that does not comport with his or her rea-nor. If it is our earnest desire that those who may recognize

Box. All express as much of truth as they perceive-no more.
Box. All express as much of truth as they perceive-no more.
Box. All express as much of truth as they perceive-no more.
Box. All expression of their spirit-friends will verify them by informing us of the fact for publication.
Box Natural flowers apon our Circle-Room table are grate-fully appreciated by our anged visitants, therefore we solicit for the friends in earth-life who may.
For the spice are to place upon the star of Bpirituality their foral offerings.
Box Sances from all parts of the country.
(Miss blacks on all parts of the country.
(Miss blacks on Tuedays, Wednesdays or Fridays.)
Box Lawys B., Witson, Uasrman.

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

Report of Public Séance held Dec. 15th, 1885. Invocation.

Invocation. Once again we turn to thee, oh I our God, asking for a continuance of blessings from the angel world, seek-ing an extension of that spirit communion which draws both worlds together, lifting the mortal up to the plane of immortal life, also bringing the dear departed ones of a higher plane down into sympathy and fellow-ship with the loved ones of earth. Oh I our Father, we would gain instruction and seek companionship from the highest and best of angelte life. We would draw from thy ministering angels such light and knowledge, such inspiration, as will quickee our souls and stimulate our minds in their efforts for unfold-ment. We would grow pure in thought and spirit, and stimulate our minds in their efforts for unfold-ment. We would become fitted to fellowship with thy dear ones; we would grow pure in thought and spirit, harmonious in the interior nature, and also express through the external the lovelier attributes of diviner life. But while we plead for association with the pure and good, oh! may we strive ennestly, day after day, to become worthy such companionship. May we put forth our own best endeavors to be like them, pure and lovely and beautiful, ready and willing to labor for human kind unselfishiy and witbout reward. And while we welcome the good and true from heavenly life, we will not spurn those lower intelligences who come thronging back to earth; as the scholar enters into the school-room for instruction, for light, for un-derstanding, so may we receive them, giving them of our knowledge, supplying them with that which they most require; we will give unto them sympathy and pity and sweet influences, as far as possible, hoping they may be benefited and blessed. So, our Father, may we receive strength and encouragement to wel-come all returning souls, that they and we may be up-lifted and blessed through the association and the communion of spirit. Amen. communion of spirit. Amen.

Questions and Answers."

CONTROLLING SPIRIT. - Your questions are

QUES.—[By Y. S.] I know of a woman who has been a confirmed and hopeless invalid for a number of years; her sufferings are intense, she being unable to straighten her limbs or in any way to help herself. In view of such a case would like to know if suicide is ever justifiable

ANS.—This is a question that each intelligent person must regulate for himself. With my present knowledge and opinion on the subject of self-destruction, were I in the body, suffer-ing most intensely from physical or mental ills, it would be unjustifiable for me to even con-template suicide. I believe thoroughly that it is wrong to take that life which you cannot give. I believe that an individual is placed on earth to reap an experience for himself, to pass through a certain discipline which he requires for the unfoldment of his nature, for the devel-opment of his interior powers. If it be so that the discipline he is called upon to encounter is one of misery, one of extreme suffering, I can see that, in the providence of a wise, over-rul-ing Power, this experience is only calculated to so act upon his life as to draw out its best posso act upon his life as to draw out its best possibilities and give them an opportunity for un-foldment. It is true that such discipline here foldment. It is true that such discipline here may so far depress the nature of the individual as to unbalance bis mind, as to drive him into insanity, and, under the pressure of such con-ditions, he may take his own mortal life; but the responsibility of the act I cannot say rests with the person himself, as he did not know at the time what he was doing, and we must leave him in the hands of a higher spiritual power. But while reason remains and the man or woman is properly balanced. I cannot believe that he will contemplate suicide, not even were it justifiable for him to do so, had he the same opinions and knowledge on this question that I possess. But a person may suffer so intense-I possess. But a person may suffer so intense-ly from physical or mental ills that he believes it would be far better for him to commit an act it would be far better for him to commit an act which would free his spirit from the body; it may be that he feels himself to be a burden up-on his associates; it may be that he thinks he is only an incumbrance to the earth, and, in his own mind, weighing the question from all sides. he believes he is justified in taking the fatal step. The results lay only with himself and with the Higher Power which governs all life. If he believes, within the depths of his soul, he is justifiable in doing this thing, he will not be so unhappy in the spirit-world, as a suicide, as will another who believes it to be morally and fulfills the act. wrong to take his own life, and yet attempts and fulfills the act. Q.-[By O. H. D., Providence, R. I.] Swed en-borg has stated that it is three days after the heart ceases to beat before persons revive as to their spirits. Is this a fact? If so, can you give the law which governs such a state, and do all experience the same? A.-Many spirits are more than even three days in coming to the consciousness of their days in coming to the consciousness of their spiritual state, and finding themselves entirely freed from the limitations of the body. Some spirits revive immediately; on passing from the mortal form they are at once fully awak-ened to their condition and ready to enter upon the experiences of the spiritual world. Others may be one, two, three days, or more, arousing to their new condition, regaining full consciousness of self, and throwing off, those limitations which properly belong to the earth-ly state.....It depends yory much upon the atconsciousness of self, and throwing off, those limitations which properly belong to the earth-ly state... It depends very much upon the at-traction which the mortal holds for the spirit. It may be that the physical has had such a con-trol of the spiritual forces as to so perfectly assimilate with them that it will be impossible for those magnetic elements belonging to the spirit, and necessary to its growth and con-sciousness, to become entirely loosened and set free from the body, so they can pass out to the waiting spirit before decomposition takes place, and the spirit does not gather all that belongs to it until that time. If so, it will be a part of the physical or mortal life; it will find its at-tractions here; it will find its tendency is to come in contact with those whom it there in the body, and it will receive no impelling force to draw it higher. But when those elements are gathered together, the spirit suddenly finds itself free, and able to rise into the conscious-ness of a true spiritual state. Swedenborg, we believe, was a medium, who received teachings from the spirits of a higher life. Many of these teachings were given strictly in accordance with the facts of spiritual existence; others were somewhat perverted in their transmission through the earthly medium, and were there-fore not as clearly understood as they would have been under other conditions. The great seer voiced a mighty truth when he said that spirits are not aroused to themselves in the spirit until three days after the dissolution of the body. He should have qualified his state-ment by asying some spirits; for while many are held in a semi conscious state; for that length of time or more, others, who are priptic who are spiritually inclined, who are sufficient-ity riperied in the inortal to shake off the ma-spiritual size or more, others, who are priptic size inmediately in provide the state off the ma-spiritual mediately in passing from the body.

brance, and while I know that they feel it is long since I manifested to them in spirit or in outward expression, yet I feel justified in my absence when I remember the many, many spirits who long to give some word of love or instruction to their friends from this place. Yet I am ever glad to speak; I am ever happy to acknowledge my dependence upon Spiritual-ism. Without that grand, open doorway of com-munion I could not reach the dear hearts on earth whom I love; I could not come into close sympathy with humanity, learn of its needs and see to minister to them. I often feel that all markind is a part of my life and my nature, that every man and woman is my brother and that every man and woman is my brother and sister, and sometimes I feel rebuked, after hav-ing sought to minister more closely and tenderly to one or more of my own personal friends, and find that I might have passed the time in doing for some lowly, suffering unfortunate who had claims upon my sympathy through the knowledge that he or she is a human being and one in need. I will say to my dear friends, who are always

glad to hear from me, that I am still interested in the welfare of aught that is of importance to them and to mankind. I am interested most them and to mankind. I am interested most deeply in the spread of Spiritualism. I con-cern myself with the needs of mediums, as I did when here, not for the personal grandeur of any one individual, but that these instrumen-talities of spirit power may be kept in such a condition as to reflect the highest truths and grandest teachings from the angel spheres. Personally, I feel that I must give my feeble thanks to all who are friendly, to all who de-sire to defend mediumship and its results. I am grateful to every earnest soul who desires am grateful to every earnest soul who desires the good of Spiritualism, and wishes to see it

flourish, that its truths may drop freely into the hearts of the people, I know there is much confusion and conten-tion in our own ranks. We need not concern ourselves with differences outside our field, we need not be alarmed by persecution and oppo-sition brought to bear upon us by those who do not understand our claims, who have no sympa-thy with our belief, but we have much need to concern ourselves with the contentions of those who profess to be one of us, who claim to be-long to our family, who are in discord one with another.

another. When I stood upon the spiritual platform, and became receptive to the angels, voicing whatever truth or teaching they had to give, Spiritualists were most earnest and thoughtful men and women. They had been drawn out of the rank and file of old theology, or from the field of Agnosticism, and had devoted their thought and consideration to the claims which Spiritualism offers; they were convinced after due investigation of the truth, and they did not hesitate to affirm their convictions whenever due investigation of the truth, and they did not hesitate to affirm their convictions whenever necessary. So thoroughly satisfied were they of what they liad received by way of knowledge from their departed friends that nothing could turn them aside. No matter how a medium might be assailed, if they knew they had re-ceived a spiritual message through that medi-um, they were firm in their convictions. Those Spiritualists, at least those of them who remain on earth, are the vanzuard of Spiritualism to-

on earth, are the vanguard of Spiritualism to-day; they are those whom we depend upon; we know they are so thoroughly grounded in their knowledge that nothing can disturb their foun-dations.

dations. But while we rely upon these friends, and while we are glad to welcome recruits wherever we find these who are earnest and honest in their convictions, we also are aware that many come to us from curiosity, or from unworthy motives; they join us for some reason of their own, and at every breath of adversity are ready to cry out against the spirit-world and its in-

to cry out against the spirit-world and its in-struments; they are easily swerved from their position, they turn at this corner and that, and have no stability about them. The time is coming when all this confusion will be swept away; it will pass as the cloud passes in the summer-time, and the truth will shine out as refugent and clear as it ever has done as it aver must don. And I say to my shine out as refulgent and clear as it ever has done, as it ever must do. And I say to my brother and sister mediums, and to my friends everywhere, whether I am personally acquaint-ed with them or not, but wherever one is earn-eat, zealous and unselfish in his work, I say, Oh I be faithful and true; do not swerve aside from those mandates of right which you know apply to your own lives; be ready and willing at all times to serve the truth, and however ad-verse winds may blow upon you you shall be sustained until that time when all the dark-ness and the burdens are cast away.

I cannot call the names of the personal friends I have seen their minds directed toward me, for there are a number in various places. I have felt the influence coming up to me in my spirit-home so strongly that I felt obliged to respond and speak to them from this platform. I am happy to come and glad to give them greeting.

ture are drifting that way, but when it becomes free from the body it finds itself in its own sphere. Then it takes up again the thought of earth and its interest, and likes to know what is taking place here in this life. So she comes back to send greetings to those who care to know that she still lives, and I join with her in the good word that there is immor-tal life for every soul. She was known for her mild and gentle dis-position, for her tendency to good works, and as she hassown only good seed on earth, she has been able to reap good results in the higher life. We are not oramped and bound down by ophions. I know that we did not understand the true life beyond this earth when we were here, all our ideas were not altogether in ac-fordance with truth, but we have been able to reap get rid of what was false, and only to bold on to the grand general idea of a father's love and bounty, so we have been placed under the law of advancement, and have been able to step up and up, and get new light from day to day. I thought if I came and sent word how well furst in the on this did, it might make people it hink a little on this side, and give them an idea concerning those who are dead, that they are not lifeless and insensible, after all, but that it hey have the power of moving ouward, and taking up a consideration of things that belong to human life. I a m William Harlow. We send this little message to friends in Windsor, Vt.

I am William Harlow. We send this little message to friends in Windsor, Vt.

Thomas Garrett.

Thomas Garrett. I would n't trouble you, Mr. Chairman, when you have so many waiting their turn, if I knew of any other place to go where I would be re-ceived, but I am not familiar with mediums nor are my friends on earth; so I mightsearch a long while before I should find a loop-hole where I could get a hearing. I am from New York. The friends whom I wish to meet are in New York Olty. I have no idea that they will, at first, take kindly to this spirit-communion. They have no belief in it; they think it is a tremendous deluaion; and I do n't know but what they might think that they were contam-inating themselves by meddling with it; but I have made up my mind I would come and try to draw their attention to it. My name is Thomas Garrett. I have rela-tives and family connections in New York

My name is Thomas Garrett. I have rela-tives and family connections in New York State. Some of them I have been troubled about. I have seen them drifting out of the be-lief in a future life, letting go their hold of what they did have of religious things, and it seems to me they are very much like a ship out of order. I don't like to see them run out and get adrift, with no anchor, and with nothing to hold on to life with, so I thought if I tried to come and check them in this tendency it might work good results.

come and check them in this tendency it might work good results. I was not a Spiritualist when here; I knew nothing of it, nor would I have accepted it, probably, had it appealed to me. I occupied my time in the pursuit of a business life. I gave my attention quite fully to material things, although I considered myself a religious

things, although I considered myself a religious man and paid adherence to the church. I have been gone from 'the body so long that I now freely confess I have looked carefully over my past life and viewed its grounds of be-lief; I have seen wherein I was in error, and am ready to tell my friends that which I be-lieve is true. I don't throw aside all the ideas that were mine here; some of them I know were, in the main, correct, but many of the opinions I held were, after all, mere assump-

were, in the main, correct, but many of the opinions I held were, after all, mere assump-tions, and were of no use to me here or beyond. My particular object in coming is to try and induce some of my friends to give me a private interview. I wish to talk with them. There were some matters connected with my private life, my family affairs, that required to be ex-plained. They never have been-one or two things have never been settled. It is true they have lain so long that I do not much concern myself with them, but there are parties on earth who would be better satisfied if they could be settled, and I think if I found a medi-um through whom I could talk privately and freely, I could give that explanation which has been so long delayed, and which might assist in the arrangement of certain affairs. I come in the spirit of good-will, and I hope I shall be received in the same way.

who are in the spirit-world, and to tell her how happy I have been made in coming to her since I passed away from the earth. I did not believe as she dogs. I had no hope of the future: I only trembled before it, not knowing what it would bring to me: but she has an ablding faith that she will find a home and dear friends awaiting her. It is all true, and I am happy to tell her so. We had some-times a correspondence on this matter, but I could not see as she did. She had proofs—at least they were such to her mind—of spirit com-munication. I had none; and so what was light to her was only darkness to me. I think she will be glad to know I can come and speak to her in this way, and thank her for all her efforts to brighten my life and give me knowledge. in the spirit-world, and to tell her how to brighten my life and give me knowledge. They have been useful to me in my spirit in-vestigations; they have helped me to grow out vestigations; they have helped me to grow out of my old ideas and to gain a truthful knowl-edge of the higher life. Her spirit-friends are all happy. Her boy sends his love to her. He is safe, and well cared for. She need not grieve for him, for he has the tender care and attention that her mother-heart would bestow upon him were he with her, and she will find him series for and day and all and she will find him again some day, and all the friends whom she missed from her life. They are living their own lives, doing their work, growing in body and mind, and when she joins them in the spirit-world she will realize that their condition is as beautiful and sweet as her love would make it. I feel that my message will be acceptable to my friend, because she has faith in the spirit-world and its teachings. Emma Smith.

those they love, sometimes suddenly, times slowly, but always effectively, it does not suppress the powers of human nature, it does not deprive any one of its faculties, it only stimulates them to grander growth and unfold-ment. Henry Crafts.

Lizzie Ross.

I want to tell my mother that I can come to her with love. She has many lonely moments; she is often sad; her way in life is burdensome, and the sorrows are more than the enjoyments. I am so sorry for her. I try to help her all I can. I wish her to know that I do come in love, that she is not alone when she feels that all friends are absent; a spirit's love is ever faith-ful, and we come, although we know we shall not be understood and that she cannot realize our presence. We are trying to make condi-tions brighter for her life, and I think we will succeed in a little while. I only come with a few words of love. Father is with me in the spirit-world. He, too, is doing the best he can for her, and while we are seeking to make her life better here, we are preparing a bright home for her when she shall join us in the spirit-world. I want to tell my mother that I can come to spirit-world.

Mother's name is Mary Ross. She lives in Baltimore. Mine is Lizzie.

Report of Public Séance held Dec. 18th, 1885. Questions and Answers.

QUES.--[By Walter Behlen, Collamer, Ohio.]

QUES.--[By Walter Behlen, Collamer, Ohio.] Was there a beginning? ANS.--The finite mind can conceive of no be-ginning; and so far as we can gather from the records in spiritual life, there is no record of a beginning. We reach out far beyond the con-fines of the physical universe into the great spiritual spaces, and come *en rapport* with minds far beyond those that dwell in contact with this earth, and from them we endeavor to gain light and knowledge on the great question of the origin of life : and yet the response of the origin of life; and yet the response comes back: "We know of no beginning; we know of no end"; to conscious force, life is self-existence; the finite mind may not grasp this stupendous idea, yet we cannot doubt its truth.

truth. Q.--Was spirit created? A.--As we know of no beginning and of no ending, neither do we know of any special act of creation. All soul-power, all life, all force, we understand as spirit. We can trace back and gather up evidences of the creation or the or-reminition of external forms of watter. but we

gather up evidences of the creation or the or-ganization of external forms of matter; but we can find no beginning of that vital, subtle force that we term spirit, and which we believe co-existent with eternity. Q.--Can effect understand cause? A.--Effect may approximate, perhaps, to a comprehension of its producer, but we do not look to the finite life, to the individual mind, for an understanding of its 'spiritual cause; yet as man advances in knowledge, he comes nearer to a comprehension of that great eternal nearer to a comprehension of that great eternal force, that supreme intelligence, which he must recognize as the source of all life, power and

animation. Q.--[From the audience.] Is not every thing, animate or inanimate, imbued with imperish-able, immortal spirit?

able, immortal spirit? A.—We are taught in the spirit-world that all forms, all atoms, whatever can be measured or conceived of by the mind as a thing or ob-ject, is moved and animated by the immortal, imperishable force known to us, in this pres-ent day, as spirit. We cannot conceive of any thing existing without this vitalizing power; therefore, when we speak of any object or thing, we do not always mean the external form. we do not always mean the external form, which we perceive, but the force behind it, for we realize and recognize the fact that there is an immortal spiritual power moving upon and permeating this thing.

Lotela, the Indian Maiden,

For Charles J. Lamont; Mrs. Andrew Fox; Charles Lang; W. B. Lord; Orville Handy; Sarah Dewey; Rebecca Bowker; Phineas E. Gay; Carrie Bennett; Black Hawk; Ninnette. Lotela come and give talk for the spirits :

CHABLES J. LAMONT.

A brave here has been gone nearly two sum-in the spirit of good-will, and I hope I shall be received in the same way. **Emma Smith.** I come to-day to a dear friend of mine, Mrs. French, who lives in Toledo. She is a Spiritual-ist, and I understand that she sometimes reads your paper. I am very sure she does, because once when I happened to be very near to her I caught from her mind the wish or request that some of her spirit friends would come to her and send hera message. I thought then I would be able to do it right away, but I could not. I have been trying since at intervals to say a few words, to give her the love of the dear friends who are in the spirit-world, and to tell her how henny. I have here has been gone nearly two sum-mers, and he lived thirty-eight years on earth. He went away from San Francisco. He would like to get to some in Chicago. He used to live there once, and he knows people there. There is some one once when I happened to be very near to her I have been trying since at intervals to say a few words, to give here the love of the dear friends who are in the spirit-world, and to tell her how A brave here has been gone nearly two sum-

FEBRUARY 13, 1886.

OBVILLE HANDY.

Now I want to speak about a spirit that I gave a message for when I was here the other time. That brave that knew the firemen called time. That brave that knew the firemen called them the boys, and wanted to come to them in Fall River. He's a very genial and pleasant man, and makes friends quick. There are some braves here on this side he's very anxious to get to, because they have warm hearts and quick heads, and he thinks if he can bring them evidence of his spiritual existence it will do a great deal of good. I said then that I got his name "Orville"; then I said I "saw another name that came up, and I didn't know whether they belonged together or not; perhaps they they belonged together or not; perhaps they did n't." They did n't belong together. Now I want to get it straightened out, because that. man's name is Handy, and he wants it known that he does come back to his friends, and would that he does come back to his friends, and would like to talk with them in private—to have a good talk with them. He went away suddenly, this brave did; did n't think he was so soon to stand on the other shore. He feels as though it was just as well as if he had had years of prep-aration, for he could take right hold of life there without any trouble. And I want to say there is a spirit here who wishes to come to day; her name is Dewey—

SARAH DEWEY.

SARAH DEWEY. She has friends in Fall River. She happened to be here that day, at the other council, and the Handy brave likes to help people that are in trouble, and so he tried to help her come and speak through the medy. That's how Lotela got the two names, and could n't tell whether they had any connection or not. Sarah Dewey sends her love to her friends, and is very anxious to meet them. There is a young woman she is greatly interested in that seems to be in some kind of trouble, and she wants very much to get to her so as to help her along. That fireman brave thought he could help the spirit, and he tried, but he could n't get her in that time. I guess I've got that all straightened out. guess I've got that all straightened out.

REBECCA BOWKER.

There's a lovely old lady here. I knew her 'fore she went away; a good many people in Boston know her too. She has wanted to speak a few words here ever since she went to the hunting-grounds. She says she asked Dr. Pier-pont if she could n't, and he told her "Yes"; but she has n't been able to. She could n't con-tral my modu for herealf wat she brings here to in medy for herself, yet she brings her best love and warm sympathy for her friends, and she counts her best friends among the me-diums, and some of the Spiritualists in this city. She wants them all to feel that she is still with them in their good work, and using her influ-ence to aid them in all they undertake. She them in their good work, and using her influ-ence to ald them in all they undertake. She wants them to persist in trying to do good, for they will not regret it when they come to the spirit-world. This spirit speaks a word of en-couragement to all mediums. She tells them not to feel faint and turn aside from the true rath, but to press on with the good work. They do n't know what they are doing for humanity and for the benefit of the world, especially those who have tried to help poor, undevel-oped, weak spirits. Do n't send them away when they come. She says she has seen many such spirits that came to her when she was here; they are now bright, earnest workers, and are thankful for every word of encouragement they received in coming back to mortal life. She wishes all to push on in this good work, not to be afraid of going wrong, or of being con-taminated by contact with these undeveloped spirits, because if they are received in love, given good advice, and helped to grow up from their dark conditions, they will never do any harm to you, but will only try their best to help and bless you. Rebecca Bowker. She lived to be over eighty summers old in this world, and went away last summer. Can't anybody do too much good, can they? The more good you do, the more the higher spirits will do for you. more good you do, the more the higher spirits will do for you.

PHINEAS E. GAY.

PHINEAS E. GAX. Here's one of your old Spiritualists. He wants to speak. Says he hasn't had a hearing as he would like to, but desires to give just a few words of remembrance to his friends, and to tell them he is rejoiced to be freed from the conditions of earth. Yet he does not lose interest in his old time friends, but if he can come; bearing his spiritual influence to inspire and help them up, he will be very much pleased. His name is Phineas E. Gay. He do n't come with any extended message, only to give greeting, and express his sympathy with

the dear ones of earth. There is darkness in the home of some one whom she loves very much: great sorrow, and a shadow connected with it, in material life. Some dear friend of hers feels as though disgrace had fallen upon their family; but the spirit says it is not as bad as they have thought. After a little while, when things are settled, they will find all is not as black as they have imagined, and the sunlight will still shine in upon them. She wants them to have patience, to work earnestly. e dear ones of earth. There is darkness in sumight will still shine in upon them. She wants them to have patience, to work earnestly to settle matters, and they will be helped by the angels, who have sympathy in all seasons of distress and darkness that fall upon human beings. This spirit does not wish to speak more plainly to these friends, because they would be grieved to have public attention called to them. They are here in Boston.

of late because she has found in her experience with mediums that sometimes returning spirits make mistakes in what they give to iden-tify themselves, and so she has been led to wontify themselves, and so she has been led to won-der whether there may not be something apart from this spiritual explanation, or perhaps that those who come are not the friends she has thought them, but are deceiving spirits, who desire to lead her into unholy paths. I will say to that friend: No, it was your own loved ones who came, eager to speak and give you the consoling message you most required in your time of need; but through unfavorable conditions they were unable to give through their medium just that satisfactory material conditions they were unable to give through their medium just that satisfactory material evidence which the friend with you required. They are as disappointed and unhappy over the result as you can possibly be. It grieves a sonsitive spirit very much to be repelled when it is coming to earth-friends with a heart full of love and sympathy and kindly greeting. The spirit does not always know the source of the unfavorable condition, or that it has been un-able to so fully identify itself as the mortal friend demands; and therefore it is grieved and sorrowful when it learns the result, and for a time is powerless to perform the work

for a time is powerless to perform the work

for a time is powerless to perform the work which it set out to do. So, my friends, be patient, continue in your work, receive that which is given in a spirit of love, when you know its teachings are pure and good, even though you may not get all that you require, from a material standpoint. This friend has asked, "What good is this Spiritualism, if it fails to accomplish the work it sets out to do?" But it does not fail. The spirit may be unable, at first, and may have to come again and again, but at some time, in some way, that work will be accomplished. If an individual influence is unable to perform its work, other spirits, noble and sealous, will take it up and push it on to completion.

it up and push it on to completion. Wherever a message of cheer and counsel is given that proves a balm to the wounded heart of a mortal, wherever a light, revealing the dark places and calling an individual up to a higher, brighter state of being, is supplied, then good work is performed; and Spiritualism is constantly doing this work.

From day to day, and everywhere in our land, we find homes glorified, hearts purified and strengthened, minds relieved of their bur-dens, lives made brighter and more beautiful because of the light and knowledge that re-

while I can see that my friends are beginning and speak to them words of obser and rement.

Henry Crafts.

Henry Crafts. Some years ago I passed from the body sud-denly to my friends; they were startled and very much grieved; their condition affected me in the spirit-world; and for a long time I was more unhappy because of their sad feel-ings than of anything connected with myself. I have tried again and sgain to tell them I was doing well. I have no particular regret for the past; I see many things more clearly and dif-ferently from what I did here, and were I liv-ing the active life of the body with my present experience and knowledge, I should shape my affairs somewhat differently from what I have done; but I know that regrets are useless, and all I have to do is to make the best of my con-dition and move on, helping my friends when I

MRS. ANDREW FOX.

And now I see a spirit who went away a few months ago, who has been very anxious to get back to her family and her friends. Oh i she had a terrible time; she was burned; and when she tries to come through a medium she feels all those dreadful conditions and it sends her all those dreadful conditions and it sends her back; she cannot get hold to speak. She would like to have her friends know she is living and doing well. She felt so glad to be relieved when she found herself outside of those dread-ful conditions; but her friends have been sad, and it has made her anxious and sad. She wants them to know she has found a beautiful life, and the tabe will model them be weld that and that she will meet them by and by, when they pass from the body. If she can, she will try to come through some medium and commu-nicate, for she has many things she would like to say. The spirit is from Hamilton, O., and calls herself Mrs. Andrew Fox.

CHARLES LANG.

I see a spirit who was an old brave when he passed from the body. He has been gone a number of years. He don't look old in the spirit-form, but when he comes close to the medium I see he has white hair and is bent with age. His name is Charles Lang. He has never communicated with his friends, but has desired to do so many times. He sends them his greeting, and wants them to know that the spirit-world has done a great deal for him. He did not know of Spiritualism when here; he did not realize what life had to give him after did not realize what life had to give him after he passed from the body. He olung to this mortal as long as he could; his will-power kept him here a good while longer than he would have stayed otherwise, for the outside, the form, had lost its power some time before he let go of it. He has friends here, some rela-tives; there seem to be some oraves that were young when he left them; I should think they were his sons, and ha says they have advanced into middle life now and are business men. They do n't give much thought to things out-should; he thinks it will help them when they should; he thinks it will help them when they get along in years and have to lay down the concerns of material life. Some of his friends are in Boston; he has a near friend, he says, in Uambridge, and there are some in Chelsea. W. B. LOBD.

because of the light and knowledge that re-turning spirits have brought to their midet, so turning spirits have brought to their midet, so and the light and knowledge that re-turning spirits have brought to their midet, so and their maters are some in Chelses. This is the spirits have a good record to show, and if we prese on faithfully, striving to do our duty and their strike to do ur mission to make some movement or maniferation that we need not fast the results of our mission to make some movement or maniferation that would attract their strength. Their strength, strike the some they will be happier by knowing of this friends. Ho is satisfied with the ohange and the may comparison to not maniferation that would attract their strength. Their strength, strike the strength, strength

BLACK HAWK.

BLACK HAWK. Black Hawk wants to send a little message to a brave in Detroit. Black Hawk comes to this brave as a guide, to help him in good work. The brave's name is Day. He has had some ideas in his mind that he has tried to express and to perfect in some mechanical way. Black Hawk says that what has been accomplished is good, but there are larger ideas coming that will im-prove upon the old, and will show the brave how he can do much better. They want him to hold himself in a passive condition for the spirits that want to approach him, so they can give him their ideas. Tell him to keep on, be faithful and patient, and they will show the re-sults they have promised before. Some of, them have come to him, but others have not, and he has almost thought they never would. A spirit says, "Yes: the time is coming wher all things shall be fulfilled."

NINNETTE

Now Lotela wants to say she got. Ninnetto's MINNETTE: Now Lotela wants to say she got. Ninnetto's message from Fannie squaw; she give it through the talking sheet. Minnette tried to come here to the council when her friend was present, but she could not speak through the medy, because there was a great crowd, but gave her words to Fanniesquaw. Fannie says: "Ninnette wishes to send her love and greetings to her medium, and to bring them. to her friend here, and wishes to speak of some work that she had in view in New York City, that was to be for the benefit of humanity, and that brave is to be in-strumental in bringing it forward. There is much work for him to do, and some of it may seem rough, but there is no one else to do it is just the needful way. He must think it is all as the higher powers have planned; and they will encourage him to go on. When the old year slips away he will get new power that will give him a glimpse of the friends who are help-ing him, and they want it to help him be strong for the futtre work. Sometimes he used. They aim to do good and to help people to think and to grow. Ninnette wants to tell her medy ahe is coming with new influence to her and to the brave she talks to. The power will help her medy, and she must be willing to use it for those it is to bless. Don't know as these are just the maiden's words, but they are what Franne uses for Minnette. I want to as Min-nette if she cats the 'nam peels, 'cause Lete-la know ahe satus the 'nam yeals, 'cause Lete-la know ahe sat

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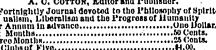
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BOSTON, SATURDAY, FEBRUARY 13, 1886.

The Cleveland Norrow.

The readers of the BANNER OF LIGHT who have frequently seen the name of Mrs. Althadine Smith, of Cleveland, O., in these columns, and have been informed of the active part she has taken in the spiritual work in that city, more especially of late as the Conductor of the West-Bide Progressive Lyceum, will be shocked to learn that she, together with her friend, the worthy Assistant Conductor of the West-Bide school, Mrs. Louisa J. Wilson, have met death by the hand of violence, they both having been murdered by Alfred Smith, the husband of the former, but with whom she had not for some time lived, having refused to do so on account of his dissipated habits and the cruel treatment to which he subjected her when with-

which she had not of his dissipated habits and the could treatment to which he subjected her when with-in his power. From the Cleveland Leader's lengthy reports we learn that on Wednesday, Feb. 3d, at noon, the Cassket containing the remains of Mrs. Smith was placed in front of the speaker's desk in the ball of the West-Side Progressive Lyceum. A beautiful wreath of ever-greens surrounded the easket, and at the head rested a pilow of roses and lilles of the valley. At the foot was a broken wheel surrounding a star made of hand-some flowers. Both these floral tokens were from the Angei Order of Light, of Mexico, N. ., of which Mrs. Smith was a member, and were so inscribed with im-mortelles. The hall was densely filled with ritends of the departed. Mr. Thomas Lees, Conductor of the East-Side Lyceum, presided. He was visibly affected, and his emotion almost overcame him. The services were very impressive, and tears and sobs were general in all parts of the house. Fred Fisk, the brother of the mutdered woman, and Mrs. Smith's two orphan children, were seated at the tool of the casket. After a few remarks by Mr. Lees, to the effect that the occasion was the most trying one in which he had been called to take part, and regretting that some other could not conduct the services, the choir sang "When the Mists have Cleared Away," and a respon-sive poem was read alterniely by the Conductor and omcers and leaders of the Lyseum. Lizzle Doten's poem, "Outward Bound," was then read; Georgie Clark, a ten-year-old boy with a phenomenally strong and sweet voice, sang "One Sweetly Solem Thought," written by Pheube Cary, and was accompanied on the plano by Mr. Charles W. Palmer; Mr. Lees read "There is a licaper whose Name is Death," and at the end of each verse the choir chanted. Mr. Lees then addressed the audience as follows: "She is not dead; the form we used to read "There is a lice per whose Name is Death." and at the end of each verse the choir chanted. The we

"She is not dead; the form we used to rea Was but the spirit's transitory prison : From earth to earth resigned, now is it free. She is not dead, but rison."

She is not dead, but risen." Friends and Co-Borkers — This is what we call death, and more surely than any other change does this great change come upon us. We dread the stealthy fee, but we cannot elude his grasp, and surely, stead-ly each moment he bears us nearer to the grave. In all this nature seems unkind; at least such is the feel-ing of the stricken heart. We do not take this gloomy view of death, but reiterate the beautiful words of Longfellow:

"There is no death ; what seems so is transition ; "This life of mortal breath Is but a suburb of the life elysian, . Whose portal we call death."

Is that a suburb of the live in the obstant, " Whose portal we call desth." Death is a mere circumstauce in an endless exist-ence. Natural death, that is, death from old age, is a benefcent law of nature, but how very few die this death. The death of our aged is sad, but death from disease or accident is sadder, and that from suicide and murder the saddest. Nature sbrinks from vio-lence and pain, and the severance of body and spirit by disease, accident or violence are events always to be shumed and regretted. But these terrible events do happen, and to day we are called upon to grapple with the monster, murder, and administer the last sad one of the most lovable of our many friends. The history of our sister, Althadine Smith, in Cleve-land, cannot be fully told on this occasion, yet it may be stated in brief. A little over two years ago she came among us with credentials from Oswego, N. Y., and other Eastern friends, introductur her as a good medium and also as a good woman, but she needed neither. Her very appearance and presence was a sufficient introduction, giving her a passport into the was much sought after by high and low, by believers, investigators and skeptics, by people in the churches and out of the oburches. My personal acquaintance with Althadine Smith, and low, by believers, investigators and skeptics, by people in the churches and out of the oburches. My personal acquaintance with Althadine Smith, obmenced soon after ber ar-tival in this city, and from the first time I met her un til last Saturday alternoon I always found her as abe

and are steadily on the onward march, ascending the hill of progress. Once let it be fully realized that vice and crime, as well as virtue and goodness, are heredita-ry, and their perpetuation will gradually decrease infrough improved offspring, and monstrous crimes. like this which has called us together, will be fewer, and born murderers, at least, will be rare. And now one word about Mrs. Louisa J. Wilson, the true friend of Mrs. Althadine Bmith, who, knowing the danger that daily threatened, stood so Dravely, lovingly and Pythias-like by the unfortunate woman in her domestic troubles. I much regret that the fu-neral rites of both could not have taken place together. The crue fate that linked them together in death should not have parted them at this time. But this outward ceremony matters little, for their spirits are no doubt side by side if their mutilated bodfes ile far apart. To the poor children I feel unable at this mo-fostering care of their loving friends both on earth and in spirit-life. Good-bye, Althale. When Mr. Lees had finished he was entirely over-come, and sank sobbing to his chair. The choir sang "She Has Crossed the Shinlog River." Mr. Lees thanked the audience for their attendance, and dis-missed them.

missed them.

The funeral services of Mrs. Wilson were held at the residence of George W. Makepeace, where, in compli-ance with the wish of her mother, who is Lot a Spiritu-alist, they were conducted by Rev. J. N. Bturfevant, D. D., of the Jennings Avenue Congregational Church. Upon a small table at the head of the casket was a beautiful pillow of reses and smilax with the word "Mother" in purple immortelles in the centre. Upon the casket was a sheaf of flowers, and about the bead and bust of the body roses and immortelles had been placed. placed.

Spiritualist Meetings in Boston:

Hanner of Light Circle-Room. No. 9 Bosworth Street-Every Tuckday and Friday atternoon at 30'clock. Admission free. For further particulars, see notice on aixth page. L. B. Wilson, Chairman.

Hitti page. L. B. Willon, Coalman. Hoston Mpiritual Temple, Horticaliural Hall. Locures overy Bunday at 10% A.M. and 7% F.M. R. Holmes, President; W. A. Dunklee, Treasurer.

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

Wednesday afternoon and evening at 178 Tremont street, Hoom A. Borkeley Congregation. - Fermanent lecturer, W. J. Colville. Tublic service in Borkeley Hall. Odd Fellows Building, Tremont street, every Sunday at 104 A. M. and 7% i.M.; also Friday, 73 F.M. Wockly meetings in Lang-ham Hall (adjoining): Monday, 8 J.M., Questions and An-ever, Conference: Wednesday, 2% i.M., Ladles' Union; 5.P.M. Musical and Literary Solice; Saturday, 3 F.M., Lec-ture and Conversation. Everybody welcome. Union Fark Hall.-The Shawmut Spiritual Lyceum meets in this ball, corner Union Park and Washington are invited to visit us. J. B. Hatch, Conductor. Faine Memorial Hall, Appleton Sirect. near Tremont.-Children's Progressive Lyceum No.1. Bes-ions Sundays, at 104 o'clock. Seats free, nucleis H. Woodbury, Cor. Scc., 45 Indians Piace. Facta Meetings, Hortleuturan Hall.overy Sunday

Facis Meetings. Horticultural Hall, overy Sunday t 3 P. M. L. L. Whitlock, editor of Facis magazine, halman at 3 P. M. Chairman.

First Apiritual Temple, corner of Newbury and Exctor Mirceta.—Services every Sunday attornoon at 3 o'clock and every Wednesday ovening at 7%. All are cor-dially invited. Seats free.

dially invited. Seats free. **1031 Washington Street.**—First Spiritualist Ladios' Aid Society. Meetings every Friday at 2% and 7% F. M. Mrs. Henry O. Torroy, Secretary.

Mrs. Henry O. Torroy, Becretary. College Hall, 34 Essex Street.-Bundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor. Eagle Hall, 616 Waabington Street, corner of Essex.-Bundays, at 10% A.M., 2% and 7% P.M.; also Thursdays at 8 P.M. Able speakers and test mediums. Ex-collection Mode. Thereasterior bodds.

collect music. Prescott Robinson, Chairman. **Spiritamistic Phenemus Association** holds meetingsevery Sunday afternoon in Berkeley Hall, 4 Berke-ley street, at 2% o'clock. D. J. Ricker, President. **1031 Washington Mircet, Ladics' Aid Parlors.**--National Developing Circle meets every Sunday at 8 P. M. James A. Bliss, Conductor, assisted by other good develop-ing mediums. Good speaking and music.

New Era Parlors, 176 Tremont Street.-Develop-ing circle, 105 A.M.; tosts and spoaking, 2% and 7% P.M. E. A. Cutting, Chairman.

E. A. Cutting, Chairman, Fraternity of the White Cross, 12 Pemberton Nguare, Room 9.-Meetings second and fourth Thurs-tays of each month. Bervice of Silonce on Saturday oven-ing. The Messenger will be at the rooms daily from 9. M. till 2 P. M., to give information respecting the Order.

Chelses.-Spiritualist meetings at Pigrim Hall. Odd Fellows Building. Sunday, at 7% r. M., Charles H. Hard-ing will speak, followed by tests. Dodge and Logan, Man-

Berkeley Hall Meetings.

Bunday last, Feb. 7th, W. J. Colvilie lectured in Berkeley Hall, at 10:30 A. M., on "The Wise and Fool-ish Virgins." The lecture was pronounced one of the most practical and suggestive delivered by the speaker on a biblical subject. The discourse commenced with a criticism of the views of Mr. Babbitt and others who have declared the tenets of Universalism to their minds unsatisfactory, and who appear to be drifting either toward Orthodoxy or the theory of con-ditional immortality. External punishment in quench-less fiames is too horrible to be contemplated with any degree of complacency by one who has any belief in the goodness of God; but conditional immortality is quite another question. The non-survival of spirits undited to survive, seems to many a theological coun-terpart of the scientific theory of evolution. To answer this modern objection to unconditional immortality it is necessary to catch a glimpse of the real nature of the soul and comprehend it somewhat as the Greek philosophers did. as an indemodern ended. united to survive, seems to many a theological foun-terpart of the solentific theory of evolution. To answer this modern objection to unconditional immortality it is necessary to catch a sullarpes of the real nature of the soul and comprehend it somewhat as the Greek philosophers did, as an independent spiritual entity, an ultimate atom of conscious life, purch itself, and only imperfect in its measure of unfoldment during any period of its history. Occulitsm, which denies the eternal individuality of every soul, is not theoso-phy, and because the two terms have been inter-oharged a great deal of confusion in thought has been the result. We are all of us immortal, here and now. We are not probationers or candidates for immor-tality. We areal bound at length to succeed, but so long as we are hele and imperfect we must suffer the solences. Ten virgins are mentioned in a parable; if we were wise, dive were foolish; dive had been indus-trious, the other five dile. They had all slept, but five sodness. Ten virgins sto mentioned in sparable; if we were wise, dive were foolish, or had been indus-trious, the other five work they found themselves un-prepared to meet the bridgroom. With the result were not blamed for doing wrong, but they could not go into the banque because of ther fore when they woke they found themselves un-prepared to meet the bridger of those who expect fract enjoyment hereafter bocause they have done no harm on earth. To do no harm doen not measure the extent of any. Laineas, utter indifference to the wei-fare of society, can be atoned for yo a manuel to the solid. If we were not needed as workers in the world, we should never hare been brought into it. Only the workers win and are rewarded; idlers, though pure as itse, if equally cold, are outside the sam on earth. To do no harm doen not measure the banque thait whenever their day of reokoning comes. To keep the seventh day holy is a command perpendi-fare of society, can be atoned for by no any the worken the trast should never hare been

day during this month and March, at 3 P. M. Mrs. Dav-enport Stevens officiated as planist, her tasteful music adding much to the interest of the occasion. The au-dience will choose the subject both for the lecture and poem next Sunday. On Sunday last a fine oration was delivered on "Bocrates and Plato; The Resemblance of their Teachings to Those of Modern Spiritualism." The impromptu poem on "Resting in God and Original Thought" was warmly applauded.

On Friday, Feb. 5tb. Mr. Colville attended the fu-neral of Mrs. Moore, at 92 Gastle atreet, who passed to apirit-life at the advanced age of eighty-two years. Bhe had been a life-long Spiritualist, having always enjoyed asauranees of immortality. Her passing away was very tranquil; her end was peace in the deepest meaning of the word. The guides of the speaker al-luded with great pathos to her noble life as a true mother and devoted helper of all whom she could as-sist. A large concourse of relatives and friends assem-bled at the service. Mrs. Hattle Mason sang three songs very sweetly, and an inspired speaker from Ver-mont made a beautiful closing address.

Mr. Colville's new class in Metaphysics commences at 60 West Newton street Monday next, Feb. 15th, at 3 P. M. It will meet on Mondays and Thursdays for six consecutive weeks. Those intending to join are requested to send in their names immediately, or pre-sent themselves at the above address on Monday next, st 2000 a at 2:30 P. W.

The Boston Spiritual Temple at Horticultural Hall.

Mrs. R. Shepard Lillie was greeted by many friends last Sunday as she stepped upon the platform to com-mence a month's service. Mr. W. Erspenmuller presented her with a basket of flowers, Mrs. L. responding at the close of the service with the following poetle improvisation :

Ing with the close of a the periverse with a set of the set of the

ways. Mr. Oharles W. Sullivan received the usual warm greeting, and sang acceptably "We Shall Meet Them By-and By-ar Mr. W. F. Berry, a gentleman who some years ago occasionally favored this school with his services, was cordially received and sang two selections. An excellent programme of readings and recitations was given by Miss Beulah Lynch, Miss Maria Falls, Mr. Horace Johnson, Alice Bouther, Marian Besse, Florence Howard and Alice Bussell. Plano solo by Alice Hancock. Vocal selections by Miss Mary Waters and Miss Eva Morrison. The collection taken up at the Paine Anniversary session was large, and the Lyceum workers desire to return thanks for the liberality of the friends who at-tended. FRANCIS B. WOODBUEY, Cor. Sec. C. P. L.

Ended. FRANCIS B. WOODBURY, Cor. Sec. C. P. L. 45 Indiana Place, Boston.

THE SOCIAL OF THE BOSTON SPIRITUAL LY-CEUM, Feb. 2d, was attended by about one hundred. The members desire to thank Mr. W. F. Berry and Mrs. Case, professional vocalists, for services rendered on this occasion. Humorous readings were given by Mrs. Fraucis, Mrs. Smith and Miss Beulah Lynch. Recitations, etc., by Alice Souther. Eva Morrison, Mr. Horace Johnson, Mrs. Jones and Miss Amy Peters. B. B. W.

THE BRIBITUALISTIC PHENOMENA ASSOCIATION-

BEREKLEY HALL .- A large audience was present last Sunday. A plano solo by Prof. Milligan, followed

Itol, delivered an interesting address, and gave soveral tests.
 Next Sunday Dr. A. H. Richardson and Joseph D.
 Silles will be present. About seveniy-five persons attended the scance for materialization, under the augless of this Society, on Wednesday evening. Feb. 3d.
 FRANCIS B. WOODBUHY, Cor. Sec. S. P. A.
 45 Indiana Place.

do. Gaudiness in art denotes vulgarity ; the effort to attract attention for the especial purpose of exciting envy, reveals a very low and common nature; yet there are ways in which true refinement can speak, and exercise the magic wand of its presence over everything with which it comes in contact, and no-where more decidedly than in the home, both in its adornment and in the manners of these who occupy it. A splendid house does not mean a bright home, any more than a little sottage denotes misery. Each de-pends upon the spirit that gives it its life. Many a house has its furniture all covered, the blinds all drawn, and everything put away until company comes. Such a place is a museum on a small scale, kept for private exhibition only, and the people who occupy such places are in private what they are not in public. They snap back and forth, rarely say "Good morning" or "Good night," or manifest the slightest interest in each other. Yet when they put on company clothes, open company rooms, they also put on company manners. The children are told they must behave because they are before company, and thereby taught the first lesson of deception. To judge of them from their appearance would be to do them a great injustice.

thereby taught the first lesson of deception. To judge of them from their appearance would be to do them a great injustice. The true home is where the best, in feeling I mean, is kept for those who abide there. True politeness is born of the deepest love and kind-hearfedness; but of edation. When there is the right spirit in the home it litts the commonest things into a prominence that endears them. The old kitchen is clean, the hearth well swept, the mother busy, the children well washed and the father kind, with the Augel of Pace bending above them all. Such a spot is rich, be it washed is no reveals the character very greatly. It has al-ways been used for that purpose. [Here the speaker referred to different religious costumes, the uniform of the soldier, and the various uses of colors for age and youth.]

of the soldier, and the various uses of colors for age and youth.] A man who is slovenly in his appearance outwardly has something wrong within. Neat, well-made cloth-ing, harmonious in color and style denotes a rounded spirit and a due consideration for others. It is said that in the other world angels wear garments all of white. If that be so, and that color is to indicate the condition of mind, we have all very much to over-come. In fine, every word, every fook, every gar-ment reflects the inner sell. Let us all purify the heart, that each manifestation shall gladden our fellow crea-tures. Mr. Fletcher followed with some wonderful psychometric readings. psychometric readings.

Medical Despotism in Illinois. To the Editor of the Banner of Light:

I am not a Spiritualist, but as a believer in those principles that are fundamental to a Republican form

The information of the sector i

FEBRUARY 13, 1886.

mediumship. Noiwithstanding her many graces and advantages as a public lecturer, I have no hesitation in aging, after a retrospective glance at her many phases of work in the spiritual vineyard, that her crowning and best public work was her love for the Lyceum and the children. She fully realized those beautiful lines of Longiellow:

"Oh 1 what would this world be to us If the childron were no more. We should dread the desert behind us More than the darkness before, ''

We nould dread the describelind us More that the darkness before." Bhe whose mutilated body now lies before us, ac-compliabed in the West Side Lyceum work in one year what it has taken us twenty years to do on the Kast Bide. To her, with the aid of very few, is due the formation and building up of the Children's West Side Progressive Lyceum. Her activity, courage, ability and mediumistic gifts served as talismanic influences, and brought success beyond the expectations. If not the hopes, of the few Spiritualists who supported her in the noble work. The increase from eight to eighty scholars in a Sunday school only one year old, and not yet any too popular, was an achievement to be proud of, as she certainly was. 'Her engaging manners, that so endeared her to adults, were doubly attractive to children. In her they instinctively feit that they had a true friend and foster-mother. The workers and children of the West Side Lyceum may well think that they have no one to fill her place. Neither have we at Weisgerber's Hall-we also shall miss her smilling face. The true mobility of this public worker was shown in her unselfish devotion to the cause, and by the assistance she was to us on so many occasions. Bhe was ever ready to help those who called for her ald, and our Lyceum is particularly indebted to her as a medium for the many occasions she has graced our platform. Here from jealousy and envy, she was an ornament

ald, and our Lyceum is particularly in debied to her as a medium for the many occasions she has graced our platform. Free from jealousy and envy, abe was an ornament to her profession and an honor to her sex. Who that has seen the versatile medium at our meetings will forget her, especially at the Lyceum Christmas festi-val, when abe mored so gracefully among the little ones, distributing the presents, and later still, on the 17th of last month, at the twentieth anniversary for the Lyceum organization, when every word she uttered elimax of true inspiration in the cloaing poem of the evening on the subjects given by the audience—"The Twentieth Anniversary," and "Good-Night" How like a bright spirit she sweretly caroled of the giorious Lyceum work, showing what it should and prophesp-ing what it would be in the future, and how our spiri-friends rejoiced with us on such occasions. And then in her sweet "Good night," with beaming face and that placid amile so characteristic of Der, her whole soul seemed to be poured into her final words. "Good-night, but not good-by." Ould the well have failen here, how pleasants the picture left on our memories would have been. Think of that fair pleture only two weeks finlabed, and then the when the final words, are taken the charber and the trib the subdered granting beaven, the other heil. What sudden turn of the erw-raying kaledooope of lore, but this rendered granting beaven, the other heil. What sudden turn of the erw-raying kaledooope of lore has that of carbora dura the are work of lore, but this rendered granting beaven, the other heil. What sudden turn of the erw-raying kaledooope of the base of any display erigiting that grant we have dood stated minderer - spinloophy which death -and so progressive that our over subset, the vieling of a blood statione at the time of death, even when as violent and horrible as that of our size is than feet in the Divine encourt is a possible from the importance, vise, sin and bloody wrine the trans-feet is the more secondary as it

"The relating processes or nature are necessarily now," but they are its, ours - as they are alors." Imposed big as at times this matvernal obtages from lakarmony to har-mony seems, yet the known have of evolution, are such as to warrant the possibility of this ultimized market and awarrant the possibility of this ultimized market and paperness, added is which is the benefitting, of these who have long passed from the physical to the peritural.

Trovidence, Taunton and Benervillo

Previdence, Taunies and Bomerville. On Tuesday, Feb. 24, W. J. Colville officiated at the functal of Mrs. Oross, at Providence, R. I.: an elderiy lady who for many years was an earnest Spiritualist, and whodeparted in the juliest confidence that spirit-friends were guiding her to a better Bome. The ser-vices were very impressive and consolatory to the friends. On the same evening, at 8. m. Mr. Colville lectured to a select private audience of inquierre into Spiritualizm, at the residence of Inc. Day, 34 Bread-way. Thursday, Feb. 5th, Mr. Colville spoke in Bom-erville to a fine audience, at Dr. Wyman's residence, il Mount Piesaant street. He will speak there again Tuesday, Feb. 3th, and in Taunico, Mass. Thursday, Feb. 25th. All who desire his services for week even-ing lectures of funevals are requested to address him at Langhum Hall, 4 Berkely street, Bosto.

Canabridgeport, Mass.: A new series of spiritual mostings was opened in ary to har-a are anone (new) Hall, Main street, Cambridgeport a are anone a barnen a barnen

ing idea. Spirits, seeing this, work through the The speaker referred to the large audiences she had when in Minneapolis, and to the different phases of mediumship by which the truth is presented. The case leading thought is, a broad fraternity to oppose tyranny, oppression and bigotry in the land, whether in legislative halls or social circles. Do not be atraid to give out your Spiritualism to your friends. Rvery phase of mediumship is useful and needed, therefore use it. Mrs. Lillie speaks at the same place next Sun-day. W. A. D.

Facts Social Scance.

Last Saturday evening a very pleasant company was entertained by Dr. J. R. Cocke's musical controls. After songs and instrumental music the auditrols. After songs and instrumental music the andi-ence was invited to select several pieces, which they did. Mr. Whitlock then held Mr. C.'s righthand, and with his left was excended all of the pieces named, with variations, in a beautiful manner. Dr. Mans-field told a "fact" about a person who found a silver mine in California, through spirit-power. He then gave several communications, all of them being re-cognized. Several others spoke, and Master Wessie Bartlett, son of the medium, Mrs. A. E. King, played the banjo, and was enthusiastically applanded. Next Saturday will be the regular free Social. All are invited. are invited

Mr. E. A. Martin, of Oxford, Mass., whose medi-umistic development is that of answering sealed let-ters, will be present; also at the Fact Meeting, Sun-day afternoon.

Facts Meeting.

Mr. Fred Heath, the blind medium, sang finely, and told his experiences in answering sealed letters, showing how difficult, it is to get people to acknowl

edge the truth after you have told it. Mrs. Sanborn of Lynn, Mr. Ordway, Mrs. Whitlock and others, described phenomena which they have seen. Mrs. L. O. Clapp favored the audience with a

SHAWMUT SPIRITUAL LYCBUM -- UNION PARE HALL.-The usual exercises opened our Lyceum last Sunday, including singing and reading from Educator No. 2. Conductor Hatch read from the BANNEB of Liour in regard to the Children's Lyceum in Green-wich, Mass., remarking upon the same. He was fol-lowed by Miss M. T. Buelbamer, who has recently visited Greenwich. Bbe gave a description of the edi-fice erected by Mr. H. W. Smith for the use of those who wish to learn more of life, here and hereafter. It was remarked that, notwithstanding the opposition Mr. Smith has encountered from the outset he has pur-sued the even tenor of his way for the accomplishment of his philanthropic plans. In the establishing of a progressive school for children he has set an example that Spiritualists and Liberais here and the cause of Spiritualists and Liberais here and erecitations by Halph and Clair. Doane, Minnie Beane, Blanche and Mabel Myers, Gertie and Charlie Buch, Louise Irvine and Miss Luin Morratte. Minnie Beane, Blanche and Mabel Myers, Gertie and Charlie Rich, Louise Irvine and Miss Luin Morres, Claim with a selection by the Shawmut Quartette. ALONTO ThANTORTH, Sec. of S. S. L. 23 Windsor street, Fab. 304, 1885. Sunday, including singing and reading from Educator

A SHAWMUT LYCEUM SOCIABLE, the ninth of the series, was held on Friday evening, Feb. 5th, at the house of J. B. Hatch, jr., Alexander Avenue, Dorches house of J. B. Hatch, it., Alexander Avenue, Dorches-ter District. Though one of the confest nights of the scanon quite a large number assembled, and were con-testained with songs, readings, resitations, etc., by Mr. and Mr. J. B. Haten, ir., Miss. M. T. Shelbamer, Mr. Bradford, Charles Leptace, Eddie and Onlarley Hatch, and a grand good time was had until 10.20, when the company diabanded. The next Sociable will be held at the house of Mrz. Ware, Samper Court, Dorchester District, Friday evening, Feb. 13th. All invited. J. A. S.

Bradlord, Charles Leciase, Eddis and Obarley Hair, does and a grand good time was had until 50:0, when the company disbanded. The maxt Boeiable will be held or at the bouse of Mrs. Wars. Summer Court. Derobester distributed. The old command. "Judge not." was a most wise and bit be getter, the Optimulted of Rooring the real court. Derobester distributed. The old command. "Judge not." was a most wise and bit be getter, the Optimulted of Rooring the real court. Derobester distributed. The old command. "Judge not." was a most wise and bit be getter, the Optimulted of Rooring the real court. Derobester distributed that the deriver is a most like of the most black of the most black of the section of this school was well attended by both chil. The outward man is for the most bart allest as to the most like of the work. The like are sever is a mising. The like that the intervent is a small. If the first were are so early simulated that the intervent is a small belled of most man date that the intervent is a small belled of most like the statement, a tear effert were is a most like the intervent is a state of the work is a small belled of most like the statement, a tear effert were is a statement were is a most within. A smile belled the statement is and the intervent is a statement of the work is a most within the intervent were is a most within the intervent were is a statement within the intervent were is a statement were intervent were interven

A.—There is a vast amount of misconception in re-gard to the meaning of these terms, and many self-styled philosophers use them so loosely, and with such indefiniteness of meaning, that others cannot tell what they mean, and when we question them but a little it is soon apparent that they themselves do not know

Is soon apparent that they themselves do not know what they mean. We have just explained in answer to the preceding question what we understand by the term spirit. It is the inmost of all, the active principle, Nature, or God. It is that in us that analyzes, therefore cannot be analyzed. It is that which perceives, therefore cannot be perceived. It is invisible, imponderable, the I Am. Its presence-chamber is the brain, the body is its palace in its finite form; in its infinite form the aniverse is its body. The soul is the immediate body of this inner spirit and is evolved by and from the physical body, and may be said to be constituted of matter spiritualized, and the soul will constitute your external and visible body and organism after you pass through the change called death. The mind is the conscious perception of things, both objective and subjective, by the spirit through its connection with its soul-organism, and might be designated the ego that is evolved from the union of spirit and son! These are but brief extracts from what was said up-on each question, but space will not permit more to be said or reference to be made to the remaining ones. New York, Feb. 7th, 1888. J. F. OLABER.

People's Spiritual Meeting.

To the Editor of the Banner of Light:

The People's Meeting in this city was well attended yesterday. The afternoon session was addressed by H. M. Richards, Mr. Burton, Dr. Gibbs, Dr. I. M. I. a. Richards, Mr. Burton, Dr. Gibbs, Dr. I. M. Cummings of Brooklyn and Mr. Lawrence. The evening attendants were regaled mentally by the reading of a poem by Mrs. Morrell; Mrs. Austin made the opening remarks, followed by Mrs. Morrell, Mr. Sarafield, Dr. R. A. Gunn. Geo. T. Gaden, Mrs. Daniells and Mr. Burnham Wardwell. The exercises were animated and interesting. Next Sunday we meet at Arcanum Hall, 57 West 25th street, also each Friday and Sunday thereafter until further notice. F. W. JONES, Conductor. New York, Feb. 8th, 1886.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Seciety of Spiritualists holdsits meetings vory Sundary in Conservatory Hall, Ecd-ford Avenue. corner of Fultum street. Speakers engaged: February, Mr. J. William Fletchers in Speakers engaged: Sund June, Mr. J. William Fletchers and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritualitorature on sale in hall. Charrels of the New Spiritual Dispensation, dif Adelphi street, near Fulton. Brooklyn, N. Y. Bunday ser-vices 11 A. M. and 7% P. M. Golumns meeting 3% F.M. La-dies' Aid Society. Thursday. 3 to 10 P.M. John Jeffry, President, S. B. Nichols, Vice-President, Miss Luin Beard, Sectary Mr. A. L. Juli of Lawrence, Kan. The Brooklyn Spiritual Unice holds its meeting

The Brockiys Mister in a full of Lawrence, Man. The Brockiys Mpirismal Union holds its meetings every Sunday in Fraternity, Rooms, corner Fourth and South Second streets, as follows: Members' Developing Olirols. 10% A.M.: Oblidgen's Lyceum, 2% F.M.; Confer-ence, 7% F.M. Bests free,

Lecture Before the Brooklyn (N. Y.) Spiritualists.

To the Editor of the Banner of Light:

Mr. J. W. Fletcher delivered a highly interesting lecture in Conservatory Hall upon " How far does the Outward Man Reveal the Inner Spiritual Man?"

More Law(?) Asked For. To the Editor of the Banner of Light :

The following order was recently presented in the Massachusetts House, by Mr. Baker, of Shelburn, be-ing alterward adopted and referred to the Judiclary Committee: Ordered, That the Committee on Public Health consider the expediency of regulating the sale of poisonous druge, medicine and chemicals, rat-poisons, pest-poisons and like preparations.

preparations. In the year 1885 a pharmacy bill was enacted which provides for the sale of such poisonous drugs as are here alluded to—therefore what is the need of mere and more law every year upon the subject? Why was not this order sent to the Public Health Commit-tee, instead of a new committee whose members have had no testimony brought before them on the sub-iset?

Let a series of the series of

Haverhill-Good Templars' Hall.

To the Editor of the Banner of Light : Mrs. Abby N. Burnham of Boston spoke for the First Spiritualist Society of Haverbill and Bradford, Sunday, Feb. 7th, at 2 o'clock and 7 o'clock P. H., to

Sunday, Feb. 7th, at 2 o'clock and 7 o'clock F. M., to good audiences. The subject of the 2 P. M. lecture was: " Every Day a Sunday-Every Day a Holy Day." She held the un-divided attention of the audience throughout the lec-ture-concluding with the exercise of her peculiar mediumship, giving the best of satisfaction. Mirs. Burnham will occupy the same platform next Sunday, Feb. 14th. W. W. O.

ALLEN PUTNAM, ESQ., will answer calls to lecture or to attend funerals. Address him No. 48 Clarendon street, Boston, Mass.

