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The Rostrum.

Conflicts in the Religious World. Abstract of Lecture by

J. CLECC WRIGHT, At Grand Army Mall, Cincinnati, O., Sunday, Nov. 21st. 1886.

[Reported for the Banner of Light.] This ber

The conflicts of opinion in this world, in re-lation to matters of pure speculation, have al-ways been keen and acrimonious. Between ways been keen and acrimonious. Between democratic and theocratic religion: a wide chasm has existed from the beginning. The two forms of democracy and theocracy are as unlike as light is to darkness, and there can be no semblance of sympathy between them. Among the people there is an all pervailing jealousy of arbitrary power. From the remotest ages governments and their representatives have been regarded by the people as their natural enemies. There was a charm about a new king, a glory around a new President, but as soon as the glamour of novelty was, past the charm was broken. All exercise of power which appears unreasoning or illogical to the governed is resented in act or thought, and so has it ever been and ever will continue to be among intelligent peoples. Herein we behold the cause of conflict between those in authority and those over whom authority is exercised; the one class is unthinking and arbitrary, be-cause not called upon to give reasons for what it does; the other is rebellious and complaining because compelled to obey without reason those things which are often unjust and over-

bearing.
When the Church had uniform and absolute over, when men were ignorant and thought-less and credulous beyond limit, people were dragooned into obedience to all its decrees, and forced to believe in accord with its dicta-tion. When the power and the elements of education lay entirely with the Church, then of course it was not difficult for the Church to say what the earthly condition of men should be, for the general rule holds that ignorance be, for the general rule holds that ignorance has meant slavery from the commencement of human history. Without, education the great body of the people had no status, and therefore no authority, and they were never consulted in matters pertaining to the Church, or as to what heliefs they should entertain and what discard. The Roman Catholic Church is the great religious organization of the conturies, and was the supreme power in Christendom for hundreds of years before any other form of church government was thought of. These other churches are relatively of modern origin and are mere offshoots from the parent stem, having their origin in soliism or restlessness under restraint. The spirit which dictated the government of Mother Church was the imperial will of its Council and its Pope. This could not always prove acceptable to people who thought themselves competent for the

tated the government of Mother Church was the imperial will of its Council and its Pope. This could not always prove acceptable to people who thought themselves competent for the work of self-government.

In their own Republic, Americans were great enough and free enough to develop a pure democracy—to find the source of government in themselves—and they adopted a Godless Constitution. In their establishment upon this foundation they accepted the greatest and grandest thought of the age. It was more courageous than the thought of this day, for you have cowards now—week-kneed men who are afraid to declare their sentiments. They are afraid to declare their sentiments. They are affrighted at the bugbear of popular opinion. That eminent statesman and philosopher, Jefferson, declared that all men are born free and equal. It was a beautiful place of rhetoric, and equal. It was a beautiful piece of rhetoric, and ought to have been a grand, a sublime fact. Did the people of that time understand it? Do you? It meant a right that cannot be taken away by laws nor by governments—the right to; seek mental and physical well-being, independence of conscience, freedomiot soul; to pursue head the second contains and like the second contains and the second contains and like the second contains and second contains and like the second contains and second contains a

happiness and earthly success through all law-ful means possible to man. It meant something to the religious world—freedom of thought. Thus it was a new revelation of in the old constitutions the authority was not in the people. They had nothing to say, not even the right to inquire. Now no man can sit in the high seat at Washington except by the will of the people. No man can codupy official place in America. ple: No man can oddupy official blace in America except through the popular voice. It is not so with bishops, nor; yet with archbishops, nor with cardinals, nor any in church government. Here is an inconsistency. For a hundred years you have enjoyed the inestinable right of self-government, in all matters of idvil import, but in matters of religion you are subject to autoratic power. This is an anomaly in your civilization, but it cannot last. It is too retrogressive for your enterprise, your intelligion.

that has preceded it. In fact, if any age ever demanded the work of a Divine Author, it is this. If ever an age demanded a God to die for it, this nineteenth centurymeeds such a sacrifice, for if ever there was an age of doubt, uncertainty and wild theory, this is one.

Who are your Orthodox believers? What is their intellectual status? Suppose you have a "everyal." in some rural district of Ohio, and a few emotional people are "converted," baptized and taught to pray; what becomes of the men and women of intellect, the leaders in social and political life of that part of the State? Do you discover that the educated, the thoughtful, the best members of the community are "converted," as it is called? Never. The process is opposed to their reason, and the end sought is repulsive to their common sense. The leaders in the churches, if they are people of fair judgment, cannot be sincere in the end sought is repulsive to their common sense. The leaders in the churches, if they are people of fair judgment, cannot be sincere in their professed belief that these "conversions." are of any good effect, and assuming this view to be sound, they ought to be turned out of their positions that the Church may become cleaned and spiritualized. The blood of Jeaus Christ once had a meaning in the churches, and when received in its proper signification it did some good, but now entertainment and fashlon have usurped its place. It am not assailing men, but their errors. Much of the religion which has come giad to know. You may compare the common to the its proper signification to did some good, but now entertainment and fashion have usurped its place. It am not assailing men, but their errors. Much of the religion which has come down through the ages has a solemnity and a grandeur which command reverence, but you are not living that religion. Your religious thought has gone backward; and retarded all your progress. In the light of free thought you have become weak and cowardly. Teachings like those of Hume, of Paine, of Voltaire, cannot hurt religion, but they are liable to kill theology. They will prove fatal to falsehood so soon as man learns to distinguish the true from the false. There is less autocratic power in Protestantism than in Catholicism, because it is of the newer thought, but in both there is the same desire to rule the mind and consolence. The new thought comes from the democratic element, the people, and it thinks for itself, not through an intermediate. In none of these things do I wish to shape you; let your own good sense do that, if it is done. You came to hear, not necessarily to believe. I came to stir the waters of your perceptions, to make your see something, and think for yourselves. hear, not necessarily to believe. I came to stir the waters of your perceptions, to make you see something, and think for yourselves. Do not believe what I say because I say it; only if your good sense approves. The wrong thing that has been said for ages is in the imperative mood: "Believe ve in the Lord Jesus Christ, or be damned." There was a mistake in making such an alternative. Wise men said no. Some of them even went so far, as to say. "We will be damned first." Now I have nothing to urge against religion. It is against despotism that I am speaking, the despotism of theology over the minds of men. I am the defender of human rights all the time of far, and the defender of human rights all the time of four and I will take good care that you do no thinking for me, but you and I should think, and do it thoroughly. Still you may be weak, and want somebody to

lost. When the Church got hold of that old man, Galileo, who had announced that the earth was round and that it revolved, he was told by the priests that his bead would be taken off it he did not renounce this irreligious idea. He preferred to have his head stay on, and so he went down on his marrow bones and said that the earth is not round and that it does not revolve, but his brain said to his conscience. You know better. It is round and it does revolve, it is conscience was a heretic, but he was all right, for he saved his head. Now what use is there for a man to think if he does not also speak? Still the right to think does not also speak? Still the right to act, aldoes not also speak? Still the right to think does not always involve the right to act, although every decent man may safely state his thoughts. There is a wide distinction between thought and action. You may cover that which belongs to your neighbor, but you must not act in any way to possess yourself of it without his consent. We make many compromises regarding social rights which, in the present constitution of society, are necessary, and they will be necessary always. Individual and they will be necessary always. Individual sovereignty is often surrendered for the common welfare, and this will be the case, more or less, to the end of time. If there was only one man upon the earth this would be different. He man upon the earth this would be different. He could take all the property and enjoy it as best he might under such conditions. But if there were only one man he must obey the law. Nature will not be disobeyed without showing anger toward the breaker of her edicts, but the power of human action which lies within the domain of the to autocratic power. This is an anomaly in your olvilization, but it cannot last. It is too retrogressive for your interprise, your intelligence, your natural yearning, for all that is good, free and ebifandising. In your political life you are enlightened and progressive and the real to the breaker of her edicts, but the power of hubis is the matural drift of American thought.

Xou cannot submit to a deterioration, of the spiritual thought of your county without seem and comprehends his right.

You really the set progressive and his own power and comprehends his right.

You cannot submit to a deterioration, of the spiritual thought of your county without seem for more thought: I have spoken of God's lied ont in a mere declamatory sense utter and propound these views. Lappeal to your reason to your common sense to your love of justice: Has not the man with the power to make civil laws also the power and the right to wall on the wisest man is the who can reveal power and county in the best expression of God. The wisest man is the who can reveal power and county in the best expression of God. The wisest man is the who can reveal power and county in the power and county in the sense whereas and most benefic and the power to we have been been and the right to we have been considered and proves to man to day is the best expression of God. The wisest man is the who can reveal power and county in the power and county in the power and county in the power of the provest of the Divine Mind continually? We get daily intimations that this is true, and that the good time of the wisest man is the who can reveal power and county in the power and county in the power and county in the power of the man to day is the best expression of God. The wisest man is the who can reveal power and county in the power and county in the power of the more thought: I have spoken of the list with the power of the power and county in the

Story.

THE BRIGHT BEYOND.

A NARRATIVE OF PERSONAL EXPERIENCES IN THE HIGHER LIFE,

Written Automatically, through the hand of a young lady Medium in Illinois, by an Intelligence foreign to her own, and by her furnished for publication in the Banner of Light.

I now went in search of the musician who hands and clothing. I was surprised to find had left me so quietly at the entrance, and saw, | my clothing did not absorb the water as it did on at a little distance, a child of twelve or thirteen years whom I soon overtook. She gave in without getting wet. Nina threw in a handme a sweet smile of welcome, and I asked whither she was bound, to which she replied: | flowers, but retain their freshness and beauty "To tell my dearest friend that her brother

is coming. I must hasten, for she will be so glad to know. You may come, too, if you like." I could with difficulty keep pace with her, so swiftly she went in her eagerness to tell the glad news. We found her friend in a garden of flowers, arranging tasteful bouquets. As soon as she saw us she dropped the flowers and exclaimed: "Have you news of him?"

"Yes, dear; he will soon be here, and you are to meet and welcome him," was the reply. She needed no second bidding, but sped quickly away on her errand of love. My little companion continued the work of her friend which had been so suddenly interrupted, and showed great taste in arranging the flowers i me to a seat, then left. Soon the music comgathered under her direction. At length she

too happy; as though this could not last forever? Ido, and sometimes wonder if I shall find myself suddenly separated from these beautiful scenes and the enjoyment I am having, while all the time, down in my heart, I know it will never end. It is so nice to be well and strong, and not have the back-ache any more. Why, would you ever think, to see me now, that while I was on earth I was all out of shape? I could hardly walk about on account of pain. How much I suffered! But it all. seems like a bad dream now, that will never come again.

"This friend of mine, who has gone to meet her brother, used to come to see me and bring fruit and flowers, and tell me about the beautiful city to which we should go if we tried hard to do good, and I used to watch so anxiously for her coming! It all seemed like a fairy-tale to me then. I hardly thought I could ever go to such a beautiful place, so different from anything I had ever seen. We lived in a little attic room in a tumble down house, and the tion, but realized how little we had formerly stairs were so rickety I was almost afraid even known of our capacity to enjoy music. to look down them. The walls were dingy. we had but little furniture, and sometimes

hardly enough to eat. "After she left me I used to lie awake and think over what she had said, and get it almost by heart before she came again. I never thought then that I should be able to do her a service, but you see how nicely all these things are arranged. How nice it was that I could tell her that her brother was coming! We often talk over the old times, and we do enjoy being together. Now there will be three of us-quite

a little family." "Are your father and mother here?" I asked. Her face lost its bright look for a moment, as she replied: "No, they are not here. They have left earth, but they cannot come yet. They did not see things in the right way, so must wait until their eyes are opened to the true light. It will all come right, though, in time," she confidently replied. "Now I will go home. You may come, too, if you like, and help carry the flowers. We have such a nice little home, and have been fixing it all up for her brother, though we knew not just when he would come; but we have it all in readiness now, (so we cannot be taken unawares."

Laden with flowers, she took me down a pretty street to a small, vine-covered cottage, which we entered. Pretty pictures adorned the walls, a harp occupied one corner of the room, and everything wore a look of happiness. contentment and comfort. We arranged the flowers where they would look the prettiest, and my little friend went about singing, and giving a loving pat here and there, and all the time chatting between.

"Now," said she, "everything is ready; they will be here soon, and will have so many things to say to each other that we had better leave them alone for a time, and go to the stream." So we sped away down a winding path in and out of shady nooks, and over the coul turf where the grass yielded to our feet, then sprang back when the footfalls had passed.

A bird flew across our path. Nine put out her hand; the pretty thing perched upon her finger, and turned its little head one side, then the other, peering into her face with its sharp, black eyes, and all the time singing a sweet song. Nina put the little bill to her lips, then let it fly away, still singing (521) (174. /

Sometimes we rested on the bank, and Nina ploked flowers which she made into bouquets and strewed along the path as we went on.

After a time we came to a swiftly gliding stream, which whirled over rocks a little below and made innumerable, eddies, in the rapids. The water was clear and sparkling and reflooted the nodding flowers upon the bank; it revealed also the chining bebbles upon the bottom and the grasses bending down the stream.

I felt an inclination to bathe, and bending down dipped up large handfuls of water and splashed overway head face and shoulders. The She looked at me wonderingly a few moments, clear drops sparkled like dismonds as they then, feeling assured, drew a little closer. I

| rolled off my hair and down over my face earth. I was delighted and felt that I might wade ful of flowers - which do not wilt as do earthly a long time after being plucked-and we watched them until they lost themselves in the eddies below. At last she said:

"Did you have any trouble while on earth?" "Yes, many troubles," said I, "but they are all gone now."

"Well, that is the way it is here," she replied; "we lose them all when we feel the warm sunlight of God's love."

My friend, the musician, came for me to attend the concert. We went together to a large inclosure, arranged to seat several thousand neonle. Many were there already. He showed menced; but words are too feeble to describe its grandeur and sweetness. First was heard a "Don't you sometimes feel as if you were low, vibrating note that seemed to echo and recoho through our hearts and awaken longsleeping memories; then others joined, until there was a musical harmony that seemed to lift us out of and beyond ourselves. Every emotion and passion of which the soul is capable seemed not only to be touched but played upon. The sweet, solemn strains of sorrow brought tears to our eyes; then notes of gladness crept in, like sunbeams in a darkened room, and, commingling, merged into a grand and glorious hymn of praise and exultation. There were occasional notes that seemed like the harsh experiences of earth, through which every soul is called to pass; but each and all had a place, and were necessary to the completed whole. Now a single voice was heard. then another and another, the instruments all the time playing a grand accompaniment, until at the close the whole congregation joined in the anthem of praise. Such musical harmony it is impossible to describe. We were not only lifted up to a higher plane of apprecia-

> At the close of the concert the musicians mingled with the audience, and each expressed his love of harmony. I had never before realized how much soul there could be in music. but that concert enlarged my ability and gave me a fuller knowledge of my own capacity for enjoyment.

> While we were conversing I felt a friendly hand laid on my shoulder, and, turning, saw before me the pompous individual I had talked with at the entrance. His appearance was changed; the look of impatience had given place to one of humility, and his face was lighted up with a sweet expression that I felt certain had never been there before. Grasping my hand eagerly, he exclaimed:

> "I see it all now ! I thought out a great deal while at the Gate, and the rest has been made clear now. I see the tangled web of circumstance that surrounds us, and know of the sorrows that sadden life, the gleams of God's divine light that shine upon our way, the harsh sounds of discord that trouble us for a time. the final summing up of our lives, and the showing forth of God's design for us. I shall never have the idea of Him that I held so long and clung to as a necessity for an entrance to eternal life. I feel that I shall not see you again soon, for I am impelled to go forward." So saving, he left me, and I felt that he had taken a long step in his moral progression.

VIII.

The longer I went about the more I found to admire, and the more my mind was enlarged in capacity to understand and enjoy. I saw that those whose attention while on earth had been called to many lines of thought, had here the broadest field for enjoyment. I found specialists also in certain branches. Those who had been interested in the study of the soiences, here pursued their investigations unobstructed by adverse circumstances. Many gave their time to the study of morals and of mankind; these were often taken back to earth to pursue their investigations. I found facilities for the acquirement of knowledge in all branches. Nature's laboratories are marvels. and the wonderful experiments performed in them intensely interesting.

After a time I was sent with others to earth to bring a report concerning a young man, and the temptations with which he was surrounded. We found him enjoying every comfort and luxury, but with no strength of character, to withstand the allurements of vice. We went to him and whispered words of warning, but they were unheeded, and we sorrowfully returned to report the defeat of virtue.

I was next sent to the entrance to await the coming of a little child, and help her feel at home, She looked about in a frightened, inquiring way that touched my sympathies at once. I went toher, and, smiling, took her hand.

of the beautiful things in sight, and tried to the doorway. No one else seemed to notice awaken an interest in them; but she only the beautiful stranger. As I looked at her, a ooked at me and listened calmly, then, at the great desire to go with her seized me, and first pause, said:

"I want my mother to come."

I told her she would, after a time, but not yet, and that everything here was so beautiful she could not be lonely; still, she seemed unconvinced, and soon her eyes again overflowed with tears. I took her gently in my arms, and bore her to the village to my kind friend, whose motherly nature seemed so suited to her needs. The child soon fell seleep in my friend's loving arms, and I left her there, knowing she would be kindly cared for. I often visited the little to myself, at once, 'This is Heaven,' one, who grew quite fond of me, and many were the pleasant romps we had together. She was mirthful and happy in the company of other children, but her chief delight was in searching out beautiful things to show to her mother al. You did not see me, not even when I strove when she should arrive.

It does one good to come in contact with little children—their innocence and purity giving knew not the source of consolation." clearer conceptions of the character of our Heavenly Father, through whose love and kindthe faithful performance of the many little duties that lie so thickly scattered along the until we lay aside the soiled garments of earth and put on the stainless robes of the celestial body. But man must not think that as soon as the change from the physical is affected—as soon as we are set free from the thralldom of earth and the binding chain of circumstancethe finite mind at once leaps to infinity in strength and intellectual power, for it is not so. The spiritual body, and the freedom and purity of spiritual surroundings, and the spiritual atmosphere, only make the conditions for infinite development possible; and the rapidity of ad- love of home be eternal, since it was given to vancement and strength of growth depend mankind by God himself." largely upon the volition of the individual. We are not forced to goodness beyond our desires, even here; but our good impulses are given an opportunity to grow, and thus we, in a measure, work out our own salvation. But the reward comes only as progress is made.

The strongest element in human nature is the instinct of self-preservation; next in strength is the religious element, which is common to all classes and conditions—a yearning after the Infinite—but possessed in the highest | and what was their duty. degree by thoughtful, carnest people-those who have judgment clear, and great strength of intellect; and who make deep investigation into the universal storehouse of truth. Such people are generously rewarded, and through them, by their inspiration, the world at large is fitted for a higher plane of thought.

Could the people of earth realize how many things lie unheeded about them that would serve to educate for a higher life, they would pay more attention to details, to small impressions, and seek causes rather than effects. They would analyze the relation of one cause to another, and, finding conditions, trace through them the causes. These are not confined to scientists: they belong to the everyday duties of life. He who has felt a deep, unselfish love for any one, even a child, is more fitted for the enjoyment of the higher life in its richness than the most learned scientist who has spent his time studying abstract laws and left the finer sensibilities of his heart uncultivated. There is no greater enjoyment that human life can conceive than that of doing good.

I was aroused from my deep meditation by seeing the familiar face of one whose gentleness of expression and the radiancy of whose garments made me feel that I must go to meet her. She approached smiling, and in a moment of joyous bewilderment I recognized and rushed to embrace my mother!

After the first enraptured greeting I led her to a seat and we remained there along time in · silence, hand clasped in hand. Then I let her repose on my bosom; knowing how much her sniritual vision would be cleared and her whole being refreshed by the sleep. I wondered, as I held my mother in my arms, why I had not been sent to meet her. I did not question in discontent, for my heart was too full of gratitude for that, but I simply wondered. Then I remembered the nature of my meditation during the time of my mother's flight from earth, and I knew it was necessary for my moral progression in order to prepare me for her com-

When my mother awoke how eagerly we scanned each other's faces. My mother was the bravery and strength of purpose that shone through them, now were clear, calm, untroubled, and full of happy bewilderment as they gazed on me and then on our surroundings.

As on earth, when worn out by anxiety and tion is made clear to us in dreams, so here the when the perception and understanding of

At length my mother said : "You are the good it seems to be with you again ! There is no danger of my finding myself back again in the old routine of hardship and struggle, is - 10 there ? Is it a dream or is it reality?

" I'm It is reality mother, all reality. Your life on earth and its hardships are gone forever." When my mother had in a measure compre

hended her changed condition she said: " If I could only have had more time while on earth to ponder over these things, perhaps I all should not be so taken by surprise. "But every inday brought so many duties that all thoughts, save those of providing for the daily needs, insedmed of no account; yet all the time there of comes stealing into my heart a feeling that had duit not been for these cares, Heaven would have dudees of sweetness and beautylvin bon min of

-31 Thus we conversed until my mother reposed again, but there were to many things I wanted

alked with her pleasantly, pointing out some | fully aroused by seeing some one standing in without a moment's delay I arose and stood by her side, and seemed to imbibe a warmth and glow from her which enveloped me. As we left the house, such a feeling of awe came over me that I trembled violently. Then my companion placed her strong arms around me. I closed my eyes, and was borne along, I knew not whither, only that it was to greater joy. When I again opened my eyes, I saw you seated there, with such a happy look upon your face, and in such a beautiful place, that I said

Suddenly, my mother said: "Have you ever been back to earth?"

"Yes, twice," I replied. "The first time was just as my body was being carried to buriso hard to make you aware of my presence; but I was enabled to soothe you, though you

"That was like you, my dear boy. How often the people of earth must be comforted by their ness we have our being, and strengthening and dear departed friends, though unconscious of purifying our moral natures. I felt that the their nearness. If we could only know our childish trust the little one reposed in me was friends are with us, how many rough places on a type of the trust God wishes us to have in his life's journey would be smoothed over; how wisdom, love and mercy; and I realized that | many sad and lonesome hours cheered. I wish I could tell them."

"Many do know of it, mother, but it is hard routine of daily life, and that seem so trivial to break down the barriers of unbelief and and unimportant—the patient working and prejudice. I, too, wish to tell some one-wish waiting, the unselfish performance of kind acts | to be of use to somebody. It is a desire com--are of more importance in fitting us for hap- mon to us here; but when the time comes that piness in spirit-life than we can even dream of we can be of use, we shall know what to do, and how to do it; until then we must be content, and willing to wait."

"That we can well do," she replied, "since we know all things are in the hands of a loving Father."

"Now come, mother," said I, "let us go and

find our home." "Our home!" she exclaimed. "Have we then a home all by ourselves? How nice that will be, though I thought a moment ago I could not be made happier. But why should not the

So we went along; her soul was bathed in the peace and love of the beavenly atmosphere. As we walked I related to her many experiences of my own, to which she listened eagerly.

I led on and on, following an inner impulse, not knowing whither it would bring us, but realizing we were leaving the scenes with which I had been familiar. We saw many people, who were the bearers of messages; and as soon as we drew near we understood who they were,

Presently we came to a village, similar to the one before described, and as we went about, admiring and enjoying, we came to a tiny little cottage, with vines clambering over the doors and windows, and simultaneously we exclaimed: "This is home."

[Concluded next week.]

Written for the Banner of Light. CROSSING THE RIVER. BY JAMES M. ROGERS.

Along the borders of the Pleasant Land A river flows, with an unchanging tide; This all must cross regardless of their state Chiefs of renown, or mortals faint of heart : The coward comes-not with the warrior's stride; But creeping slow, with sad, reluctant feet, And eyes which are a thousand shapes of dread. To souls like his-whose terrors go before-This stream must be an ever mournful river.; Not to the hero, on whose dauntless brow The subset-splendor of deep glory falls. Lighting his passage through the yielding waves. Some haply meet friends earlier passed from earth-Waiting for them on the Immortal shore. Celestial lights irradiate the banks. nd wreaths are thrown of purn Woven of flowers that bloom in Paradise: But these are they whose earthly records stand Like balanced books with all their fellow-men:

Their footsteps move with music to these sands, And melt like echoes of sweet sounds away. New Publications.

A ballowed beauty rounds the tranquil close

Of such pure lives; harmonious to their end,

LITTLE Miss "WEEZY" By Penn Shirley. 16mo. cloth, pp. 14b. Illustrated. Boston: Lee & Shepard.

The story of daily events in the life of a child of an irrepressibly sportive and frollesome nature, whose every look was an interrogation point, and every movement led to the inquiry of its elders as to what it would say or do next.

Young Prople's History of Ireland. By George Makepeace Towle, 12mo, cloth, pp. 314. Illustrated. Boston: Lee & Shepard. The want of a clear, concise and truthful history of the Irish race is so marked in our literature, that it will cause this volume to be eagerly read, and highly appreclated. In an introduction by John Boyle O'Reilly, this sparsity of popular information is attributed to an effort of Rogland to justify its treatment of Ireland by misrepresentation and suppression. Yet the stumy mother still, but grown so much more beau- dent will find "a distinct expression of architecture tiful! The eyes, that while on earth had such in the archale round towers, and other Celtic remains; a troubled, perplexed look, notwithstanding of law, in the revered and beautiful Brehon Code: of music, in the marvelously sweet and simple strains coming down from pre-historic times, and still sung by the peasant girls, and played by the wandering minstrels; of decorative art, in the fantastic tracings of Gaelle stones and manuscripts; of language and literature, in the ancient and eloquent Irish tongue, which is as complex and as perfect as classic Greek perplexity, the solution of some difficult ques- and as old as primitive ganserit." To give the most salient points of a history fraught with such boauties, "sleep that sometimes comes to us is a time and to follow the unbroken Irish line through all its varied phases, is the purpose of this volume.

many truths are borne inward to our minds, which we are blind to in our waking moments.

At length my mother said: "You are the same, and yet you are changed. I know you are happy; your face tells me so." Oh! how doth, pp. 300. New York: Funk & Wagnalls. .The main portions of this work first appeared in the Christian Mirror; the aim of the writer being to aid in the attainment of what he considers to be rational and truthful views of that part of the New Testament of which it treats, " at the risk," he remarks, "of censure for presuming to understand this so called mys-

PARLOB VARIETTES, Plays, Pantomimes, Charades. By Olivia L. Wilson. 16mo, paper, pp. 234. Boston: Lee & Shepard. A good supply of material for social home and neighborhood winter evening entertainment.

COCOA AND CHOCOLATE !! A Short History of Their Production and Use. With a Full and Particular Account of Their Properties, and of the Various Methods of Preparing Them for Food. 16mo, paper, pp. 165. Dorohester, Mass.: Walter Baker & Oo.

A dompliation of interesting facts from all available. sources, extending as far back as 166, giving an ac-count of the early use of ecos and chocolate in Mexiagain, but there were to many things I wanted constraint, use of cook and chocolate in Manifel Manifel Manifel (was not worry when to also knowled in him will follow the profession of the consumption, and the opinions of eminent, physicians regarding their value as articles of food; appended to respect the consumption, and the opinions of eminent, physicians regarding their value as articles of food; appended to regarding their value as articles of food; appended to regarding their value as articles of food; appended to regarding their value as articles of food; appended to regarding their value as articles of food; appended to regarding their value as articles of food; appended to respect to remarkable in the profession of the profession o

Spiritual Phenomena.

For the Banner of Light. MATERIALIZATION, RE-INCARNATION

RESPONSES GIVEN BY A MATERIALIZED SPIRIT TO QUESTIONS PROPOUNDED BY A. M. STODDARD, WEST OARLAND, CAL.

FIRST SEANCE.

Ques.-Spirit, can you inform us by what law or power you come here to night and communicate with mortals?

Ans.-We will try. If we can materialize our ideas sufficiently for your physical brain to grasp we shall succeed; otherwise we can only give you fragments of the truth. Mediums assist us to manifest, but the power to do so is entirely our own. Power is an attribute of the spirit. The action of it, however, may depend upon certain conditions over which the spirit has; but little control. The law by which we come to you in a tangible form is that of materialization, which is as yet but little understood by the scientists of your world.

All matter is expressive, and therefore must be the negative pole of some spirit entity. It matters not whether this spirit is tangible to you or not, the facts remain the same; and as all life is organized, and all organisms are eternal, so each one of you holds within your spiritual life the history of all the eternity that is behind you, though you may fail to see it now; the time will come when the memory of the past will all become green to you again.

All the forms on this planet are materialized spirit forms. We, in coming here this evening, make use of the same law that nature, as you term it, does throughout her vast laboratory that of materialization. If you desire we will try to explain this law, though there are few minds on this planet that are ready to receive this truth. A few of your Spiritualists, who claim to be somewhat advanced as to spiritual sciences, denounce the re-incarnation theory of life as fit only for lunatics to advance; but at the same time, when pushed for evidence with which to determine the origin of life, frankly admit they know nothing about it.

We have told you that all spirit or life is organized. This is a fact we wish you to remember. Each and every spirit organism is a great magnet, or, in other words, the positive pole to all that is beneath it in the order of development; remember this. Now there is in each spirit organism an element which has its correspondence in all that is beneath it negatively. To make what we mean more plain to you we will say that if your physical organism were properly analyzed it would be found to contain all the material elements that exist in what you call the physical universe. Why are they there? Simply because they have a corresponding element or pole in the spirit, and through the necessity of that spirit they have answered its call, and this is materialization.

In coming here to-night we make use of the same law, only in a less degree, that you did in coming into this world as a materialized spirit. We further tell you that the law is with you today; like all other laws, it is a part of yourself. It is acting upon you each and every moment of your lives; with every breath you draw a portion of your physical is dematerialized, and by the operation of the same law is again materialized: In oaming to you of earthly life we do the best we can to imitate the law. To your careless observation we at times seem to duplicate the law; but in this you are mistaken. If it were possible for us to allow you to place our materialized forms under a microscopic or chemical analysis, the difference would then appear so great that a skeptic might tell you they were no human forms at all:

The first step we take in coming here is to see that our medium is in a proper condition o draw from, f. e., harmonious in mental and negative in make-up; otherwise we could do nothing. Now if you were a spirit of our degree of sublimation you would see waves or pulsations of light flowing out from the positive pole or brain of this medium. They seem to fill and permeate the whole physical form, and are to the organism what the life of the sun is to its planets. These emanations are what the spirit takes hold of, so to speak, in producing physical manifestations. They seem to pass down the spine from the brain, and through the different spinal avenues the whole system is vitalized; hence, when that spinal ligament is broken all that portion of the physical located below must become paralyzed to the action of the spirit. Now, in effect, and for the time being, we break or sever the spinal action at the base of the brain of this medium. producing thereby a partial paralysis of the whole body; but not entirely, for you will find the heart acts, though faintly, during our manifestations. When the medium is passive the current of emanations flows continuously and in a spiral form. Each and all of these emanations have a correspondence or pole in the physical organism to which they naturally belong. For instance, if we wish to materialize a hand, we have within this magnetic current of emanations flowing from the brain of our medium, the elements that, under other dirgumstances, would go to connect the spirit with the physical of our medium; but we have partially disconnected the two and turned the current to our own spirit hand, which now becomes the medium for our processes. In other words, we form a positive hattery of these emanations, and as we find in the atmosphere of your planet all the elements that go to make up a physical organism, we through the attractive power of affinity, for the time being, become objective to you. You have asked us by what law we come here. Your question embraces a great deal. We have given the answer in a to-night. The conditions now fall us and we must withdraw.

BECOND BEAMOR. QUES .- You say that all life is incarnated on this planet. Please inform us if the same spirit organism may be incarnated more than once? ANS.-The law admits of it, but the demands of each organism are paramount to all law. As seated." many incarnations as the spirit needs for its ad-

prior to my earthly life, why do I not rememve design läthlerdoret to dre Idrad

Q.-Do you, as a spirit, remember of having lived more than one life on this planet?

A .- I know that I have lived three different lives on this planet. It is as positive to me as your present life is to you. I remember it, because my magnetic life is entirely spiritual. In other words, I am entirely positive to planetary life, having rison above the clouds of physical life entirely. As a spirit I have received a full round measure of earthly experience, all my life demands, and therefore have passed on to other degrees of spirit sublimation, and can never be incarnated into earthly life again.

Q.—Why do returning apirits differ as to reincarnation?

A .- All returning spirits who have passed beyoud earthly conditions entirely agree as to spiritual truths and experiences. Undeveloped planetary conditions such as earth possesses. tend to cloud spiritual life, and therefore spirits whose make up is yet undeveloped cannot see truth clearly. They may at times remember a prior life of incarnation, but it is to them like a dream-in fragments. Then there are those in spirit-life who have lived but one physical life on your earth-plane who are conscious of a spirit existence through all time, for it is only experience measured by time that the conscious spirit takes note of.

Q.-The men of science of our world declare that life is the result of organism. They tell us matter is a positive substance. Are they entirely mistaken as to conclusions?

A.—The majority of your scientific men, as you style them, are dupes of their own ambition. They know nothing about matter, and nicate with us. We cannot do otherwise than as for life, or spirit, they are as incapable of believe this, with the experience we have had, creating a grain of sand as they are a living organism: for the same power that would create the grain of sand would create a world-a universe-a God. Creative power and annihilation do not exist in the universe: All that is, ever was and ever will be, in essence remaining forever the same.

These so-called scientists also tell you that matter is positive substance, whereas, in the next breath, they say they have reduced a solid to a liquid, a liquid to an invisible, imponderable substance, without form and affinity. We teach that the essence of all matter is a unit, and therefore indivisible and indestructible.

O.—If matter is eternal why may it not be A .- What you call matter is but the negative may not be converted by the chemist's crucible into vapor; and what earthly chemist or man of science has yet demonstrated that in the ultimates thus attained there is more than one element? The chemist also tells you that the atmosphere of earth is made up principally of basis of these elements? We tell you the basis of all matter is spirit, and that matter as matter is but the objective form of spirit.

Q.-Are not the foundations of the earth fixed and eternal?

A .- In Spirit aggregate they are; but in condition or manifestation they are no more eternal than any physical organism. Men of science tell you that no two of earth's particles touch. This is correct, and again we tell you that each and every particle of matter is constantly vibrating; its pole of vibration is ever changing, but its life goes on forever.

Q.—Do you teach that God is a personal being or a principle?

A .- We teach that he is neither. The traditional God you have been educated to accept is but a human conception, born out of the undeveloped condition of earth's mentality. When earth in manifestation has advanced to a corresponding purity to that of the third sphere, then its physical inhabitants shall know degree of sublimation we use expressions instead of words to convey ideas. We come here expression in the universe. We can only inform you through the medium of human language. Spirit expressions fail us; therefore, we can only say to you : God is the highest and most harmonious spiritual power of the spirituniverse. In manifestation he fills all space; in life he permeates all vibrating organism, and is the judgment seat of every conscious soul that exists, from the lowest degree of objective life to the highest archangel on the seventh round of manifestation. This is human language, and from it you will get but a faint comprehension of what we understand of the vastness and perfection of animate expression.

It is, however, the best we can do. Q .- You say you belong to the third degree of sublimation. What do you mean by that? A .- I mean there is a perfect harmony exist ing between my spiritual life and the magnetic conditions that exist in the spirit zone to which I belong; or, in other words, my life and the arterial emanations of this planet that go to form the manifesting medium of the third spirit zone are in degree of development the same.

Q.—Can you manifest in any other spirit zone except the one you belong to?

A.-A spirit has power over all conditions ment, but to manifest harmoniously there must be an affinity of life principle existing between myself as a spirit and the conditions under which I manifest, for all are under conditions. except the ultimatum of all life which you call God.

An Australian's Experience with Eg. linton.

A gentleman residing in Australia, writing to the Harbinger of Light (Melbourne) says that being in London with two of his misces in 1884, he called upon Mr. Eglinton for the purmaterial form as fully and clearly as we can pose of witnessing the phenomenon of slate-

vancement it must have. It is a conscious spirit departed friend; if so, perhaps by writing the ber it?

A.—You, as a spirit/wille in flesh express yourself physically through a spiritual brain, not spiritually through a spiritual brain as we do. Your physical brain cannot comprehend or express the experiences of a spirit, which are foreign, and there a phiesist to the organization of that brain 2 spirit to the organization of that brain 2 spirit to the organization of that brain 2 spirit to the organization of the brain of the brain belong to this plane of a function with a spirit to manifest through physical brain belong for the spirit to manifest through physical brain belong for the spirit to manifest through physical brain belong for the spirit to manifest through physical brain through physical brain belong for the spirit to manifest through physical physical brain physical brain through physical physical brain through physical physical brain physical brain and the physical brain physical brain belong for the spirit to manifest through physical phys

Immediately Eglinton placed his hands on the slates, in full view of us all, we heard the scratching of the pencil, and in less than half a minute we heard three little taps, which we were told intimated that the writing was finished. The top slate being removed we found that the lower one was nearly covered with writing, and in the bottom corner was the name written, G. HAMILTON.

The communication began in this way: 'Yes, and to think that I should ever be able to return to you in the manner I do; it even seems incredible to me, etc., etc.

Now the point lies here : During an intercourse of more than twenty years, Hamilton and myself had repeatedly discussed the question of what would become of us after death. Neither of us had the slightest hope of an individual existence after the decay of the body : but our belief was that if there was anything in us which was not matter, it would be reabsorbed in the Eternal Soul of the Universe. The message was to me most pertinent; but if written by Eglinton, how did he become sowell acquainted with the beliefs of two men who had lived all their lifetime on the opposite sides of the world from him."

After describing other proofs of the genuine. ness of Mr. Eglinton's mediumship, the writer-

"I need not say that facts such as we met with at Mr. Eglinton's, and many others. equally convincing, have made us all firm believers in the fact that our departed friends. can and do, under certain conditions, commuunless we suspect ourselves of constantly practicing fraud on one another."

Mrs. H. V. Ross's Seances.

We are informed that the open and very satisfactory conditions at the séances of Mrs. Ross in Boston are attracting the attention of many intelligent citizens who have hitherto given the phenomenon of Materialization no consideration: Recently, it is stated, a party of Cambridge professors and well-known scientific gentlemen of this city held a private seance with Mrs. R. Though severely critical in their investigations they made no demands Mr. and Mrs. Ross did not cheerfully comply with: the result was that they were completely nonconsidered to be a positive substance in nature? plussed, and, we are told by one who was present, admitted at the close of the evening that expression of spirit. There is no solid that the appearance of intelligent human forms, wholly independent of the medium, was a fact too palpable to be deuled.

On the afternoon of the next day, a party of ladies and gentlemen from England witnessed the phenomenon for the first time, and expressed great satisfaction with what they beoxygen and nitrogen, but has he given you the held and the disposition of Mrs. Ross to press upon them every possible opportunity to become convinced of the character of the manifestations. On this occasion the medium led from the cabinet a richly attired female spirit, introduced her to each one of the circle, at the same time commenting on the spirit's perfectly formed and beautiful features; an Indian passed to and saluted each, assumed a war attitude, followed a trail, then sat on the floor and smoked the pipe of peace; he then danced in true Indian style, and while doing so, two female spirits in white waltzed around theroom; three boys appeared together; the grandfather of a lady came and addressed her by name—a very unusual one—"Narcissus," which she said was the best test she had ever received. Several came to the English party, one a fine looking young man who was announced as having passed to spirit-life while a student, from London.

Several instances occurred of two or more appearing while the medium was at the same of the true God whom we teach. In the third | time heard within the cabinet. During theentire afternoon the light was good, yet it was occasionally increas you ask us to tell you of the highest power or when Mrs. Ross led out the spirit, as before mentioned, made by request of the latter as

light as a parlor usually is. The vocal and instrumental music of Prof. Longley at these seances constitutes an added attraction that is highly appreciated by vistors.

Materialization in Nouth Easton To the Editor of the Banner of Light:

Having attended several very successful seances at Mrs. W. H. Allen's, 268 Washington street, Providence, R. I., I made an engagement with her to hold a seance at my house in South Easton, Sunday evening, Dec. 5th—the results, being very satisfactory. Twenty-eight different forms appeared (some of them several times), the most of whom were readily recognized by friends present." Billy " made his appearance twice; Mrs. Scofield came very beautifully and sang; Miss Lizzie Hatch also manifested and made a brief speech in a clear, distinct voice.

My wife and my daughters, Alice and Emma. came, being delighted to be able to manifest in a material form in their own home and walk around the rooms. Alice, after looking around in the sitting-room; passed through the front hall and up stairs into the chamber, nearly fifty feet from the cabinet, where a lamp was that are beneath it in the order of develop- burning very brightly, from which she was compelled to retire.

Flowers, fresh and fragrant, were brought in great profusion by the spirit-visitants to their mortal friends; handkorohiels were perfumed, etc.; Mego, the Indian control, mak-

ing many bright, witty remarks, the turbid waters of Old Theology are somewhat agitated in consequence of this seance (which, by the way is the first one for materialization eyer held in the town), and Pam informed that a great desire exists among the general public here to witness these satisfacto-

pose of witnessing the phenomenon of slate writing. While one of his nisces held one of the witnessing the phenomenon of slate. Mr. E's hands and Mr. E's other hand was in plain sight every moment holding a slate, intelligent replies to questions were written on the slate. This, says the writer, was at eleven o'clock in the morning; and the sun was shing brightly on the table at which we were all seated."

"But the puzzla is to come: Eglinton asked us if we which to obtain a message from any departed friend; if so, perhaps by writing the name of our triend on a slate we might obtain a message. He left the room for a short time and during his absence I wrote the name of our triend on a slate we might obtain a message. He left the room for a short time and during his absence I wrote the name of our triend on a slate we might obtain a message. He left the room for a short time and during his absence I wrote the name of our triend on a slate we might obtain a message. He left the room for a short time and during his absence I wrote the name of our triend or a slate we might obtain a message. He left the room for a short time and during his absence I wrote the name of our triend or a slate we might obtain a message. He left the room for a short time and during his absence I wrote the name of our triend or a slate we wish a short string the said during his absence I wrote the name of one bendered to be and during his absence I wrote the name of one of the slate of the said with the wishen on the floor bender with his hadde in the wishen on the floor bender with the wishen of the said was a president with the wishen the said was a president with the said the said was a president with the said was a president with the said to said the said was a president with the said to said the said the said was a president with th

SEED-TIME AND HARVEST.

Beneath a dark December sky,
With the cold rain falling drearily,
And the bleak wind meaning and shricking by,
The seed o'er the land is east;
And in grave-like furrows the grain doth lie,
Till the weary months are past.

In curing mist and frosty air, And sweeping skies, it lieth there; Or buried in the snow, or bare To every wind that blows; And night's deep darkness, like despair, Hangs o'er it while it grows.

It grows in spite of cloud and blast, And suiten rain descending fast. And snow, wreaths thickly o'er it cast, And thunderous, darkening skies; The very tempests roaring past; Strengthen it as it lies.

Anon's kindler season anide;
Anon's kindler season anide;
And warmth, and light, the Spring's soft signs,
With many a courteous blossom twines
The breast of loy Ratth—
And the grain, in delicate omeraid lines,
Springs up a fairy birth.

Then sunny months, in swift career,
Bring up the lasty ripened car;
And the golden harvest time draws near,
And the reaper whets his soythe;
Till, on a day, the sich sheaves rear.
Their shapes on the landscape blithe.

Sown in the cold, dark, desolate days; Respect in the sunshine's mellow blaze; Thus in the dim and wondrous ways. Of Fate are the deeds of men; Sorrow and trial, defeats and delays Like storms that soften the grain, Must test the heart's aspiring claim;

But every just and noble aim
Shall pass the ordest clear of blame,
And in the appointed hour
Bring forth its fruit of wealth or fame,
Of knowledge, wisdom, power.

Sow, though in days of gloom, the seeds Of manful foll and generous deeds, Of stern self-sacrince, that heeds Little the world's behest; Cast out the lying thought that pleads "Enough I now take thy rest."

In the winds of Scorn, the storms of Hate, In the darkness of Hope deferred full late. Through days when the world shows desolate, Must sleep the good deeds thou hast done; Faithfully labor, patiently wait, Thy work shall see the sun

That which was sown in the winty air,
Shall blossom and ripen when skips are fair.
Though thine should be many an anxious date
E e the harvest is gathered in—
"The heart to toll, and are say, in bear—"The doubt to toll, and are say, in bear—"The heart that is true shall wind.

Banner Correspondence.

Massachusetts. STONEHAM. O. Fannie, Allyn, Writes: "I was pleased to see in the BANNER OF LIGHT Your well-

timed words for children. Let me not only say that many mothers will appreciate them, but that I think the apirits must enjoy such expressions. If I were not a trifle philosophical, and realized that we are indeed the inheritors of all the past, with its errors and dog-mas, as well as its evolution for good, I should be disgusted. Men and women pay dollars seeking after tests, from the spirit world. They invest and attend circles innumerable. This would all be well enough if they were half as willing to help sustain and work for Lyceums or Sunday exercises for their children. To me it seems indicative of two things. First: they have graduated from theology, but brought its selfish apirit with them, which says, Lord, I want to enter the kingdom. Can I get any consolation or beneat personally ont of communication with spirits? What have the spirits got to say to me?! This is I ism gone into another path. Second: I think these people do not realize or thoroughly believe half they say. If they did, they would know that the children in spirit-life are interested in children, here and their unfold-ment, and would work with the spirits to give those on earth happiness, truth, and an untheological school on Bundays. All, honor to the brave souls who have clamored for a Lycoum. All honor to those who have worked for and with the children for a creedless love and light, that will lead them into natural, scientific Spiritualism. I hope your editorial will touch the Spiritualists, and will awaken them to action. Good words, eplendid, beliefs are good, but deeds that evince an earnestness of thought are belter. Believing my boy can know of my spiritual aspirations and deeds. I think it wiser to help or try to do so to make some other boy or girl happier or better, than to be seeking. selfishly for myself. Death or doubt, skepticism or investigation, cannot destroy the undying laws of the angels. They will help, love, and come when they can. Let us aid the good work for the children." BOSTON .- Jennie Lord Webb (a sister of Mrs. Annie Lord Chamberlain) writes: "A few weeks ago

my attention was drawn to an advertisement in your dolumns of Prof. Von Almer, the American Prophetic Astrologer. I availed invest of an opportunity to write to him, and in reply received a correct chart of my past life; he also predicted my future-some statements made regarding it having already come to pass. Several of my friends have received very satisfactory horoscopes ; therefore, I can recommend his powers to

diente was large and appreciative and the beginning angure & prosperous and instructive season. 10 111021

THONAPIONAL MELETARY HOMB. 4 Frederick Hasse writes: "As you published my psychometric impressions on the existence of islands at the North and South Poles permit me to give my present impresslong on the same subjectiff On the Super slobe mentioned. I do not sersely any, human or animal be-lugs, but, only luxuriant, shrubbery, grasses and movered. Its nighty magnetic, warmin dispais the lo-lar the droits and antaighty strokes of the respective socials, and alds interested the true the indication as the site between the interior in the land the land of the land at the North Role 14! this bired by human Motuge antlavel refreenate best off beneated and resource as a second imais, etografis imentioned, the land is desire level interpressed (with sopical, hills, shout, are, him dred if the high. The chimistre is very low, from four to six miles high. The chimis are dark him his light stay; and white spared in motion at all. On the island at the goith role are himist beings animals, shirobery, etc. mote distinct to the land of the light distinct of the land o Men thus eathe Morth Polecio On both lalands reign harmon and hears, everything is in requist meter harmon and hears, everything is in requist motion. The science of Payahometry is sublime and fascinating a say the "tiplemic of it," perceives the soul of all things, it draws him hears to the Great All Soul I to brombte his mind to price that higher aspirations, and causes him to verifie higher and more that the bodies of this to verifie higher and more that the bodies of this day before the property of the p

removator disease in a man who figuredy wirked in a six winti, and who is proclyated in strong enterprise of the to eliging popular daily and during the same part of an acceptor, from twenty fix to thicky letters for whose writers he prescribes, with grant success. He has no knowledge of Spiritualism, hence is disposed to deny it, and "work for the Lord." But, not withstanding this, it is quite cyling that he he a mediation of extraordinary power in disposing disease and fudicating proper remedies for the sick and suffering.

indicating proper remedies for the sick and suffering that out the second of the sick and suffering that out the second of the s rights and market before to the people, lead me to take a fight and strained for the people, lead me to take a fight and strained for the people, lead me to take a fight and strained for the people, lead me to take a fight and strained for the people of these conspirators and strained for the people of these conspirators and strained for the people of the people o

tion and practice, and in which they have been quite too successful to suit the aforesaid M. Ds. Mediums have healed the sick; and the world has been made the better for it. And it was clearly their right, guaranteed by the Constitution of the United States, to thus promote the welfare of the people.

But what do the advocates of class-legislation propose to do? . They mean to strike out that protection which the Constitution has so long time vouchsafed in sections that clearly defined the rights of the peo-ple. It is true that 'all men are born free and equal, endowed with inalienable rights, among which are life, liberty and the pursuit of happiness'; it has become to most minds a self-evident fact. And if this right to happiness be held alike by all men, what right has the M. D. to say to the other man he shall not have health, on which his happiness so largely depends, un-less he, the M. D., is himself able to reath him."

Kansas.

BRONSON .- A. H. Nicholas writes : "Spiritual Philosophy has this 'exclusive force, that it forever shuts out every type and form of human creeds; human confessions of faith, and ceremonial absurdities. All these we look on as the erroneous work of profane fingers, as idols set up which betray only the folly of their authors. If others need these things we do not if others can make them we cannot. It is delightful to stand free from all creeds, theories and embarrassing opinions of men, where one can look into the grand spiritual truths revealed to mortals in these times of great achievement, simply with a view to understand them: We regard these truths as invulnerable, as unquestionably right, as capable of the most irresistible advocacy, propagation, defense and demonstration; The results of candid inquiry, close investigation and diligent research into spiritual science are satisfactory indeed.

Spiritualism has survived the power of secret treach ery and open violence. 'No weapon that has ever been

formed against it has been triumphant. We welcome truth in all its forms, and present it to the world; trusting that it will, win its way to the confidence of men and women who understand its value, who receive it into good and honest hearts. We so licit open investigation, and a close criticism of the things we teach and practice. The truth has nothing to fear or lose from pareful examination, but the more it is investigated the brighter it enines. The light bi truth has shone with a brilliancy and power to dispel darkhess and dissipate terror, sourcely realized by thousands, who; are themselves; the subjects of it; and tion deading who are themselves the subjects of it; and this destined to shipe on through, ages, to comes, with not only undiminished, hut, with increasing splendor. It will survive all its foes, and stand erect when every idol falls. It has been often east down, but never destroyed. For ages past it has been gathering strength, and preparing for a mightfel conflict than any time records. It has passed through fire and food and tempest, and is as fair and beautiful and powerful as ograve greatmential behalded:

New Jersey.
VINELAND, I. Lowendahl writes "The wheels of progress still move in Vineland, and the interest in our Progressive Lyceum is increasing. Two years ago our home talent received an accession in the person of Mrs. Dr. English, who is an earnest and efficient worker in the educational and progressive field, and a public speaker of unusual ability and power. She has spoken for the Unitarians, the Reform Club, the Floral Society, the Patrons of Husbandry, the Knights of Labor, and the Friends of Progress, and has been an active worker in the Prison Reform Society and the Progressive Lyceum. Her lecture, some flue since, before the Friends of Progress, on Who are the World-Builders? was a masterly effort, abounding with bold and original thoughts. She is highly inspirational, and is endowed with clairvoyant and psychometric power. Her; histrionic and elecutionary talents have lately been employed in drilling our Lyceum Literary League, of which she is director; On the eve of Dec. 3d they put their drama, "Fashion and Folly, upon the boards with wonderful success. The power of the drama as an educator is not sufficiently

appreciated a standing to the stand of about the appreciation of the standing (Some: years) ago Mrs. E. lectured in nearly all the principal cities in the Union, and the Springfield Republican said of her, 'As a speaker, she is original, racy and pungent, carrying: the minds of her audience with her, and always hitting the nail on the head? Other papers spoke of her tcharming style, her tenergy and vim, that commanded respect; her remarkable eloquence and power, etc. On Saturday, Dec. 4th, by invitation from the Patrons of Husbandry, she delivered a powerful addression the subject of Human Rights and Duties,! which velicited hearty commendation. Though she has spoken for the First Society of Spiritualists, and elsewhere, she has been mostly confined by her professional duties, yet is now prepared to answer calls to lecture abroad. : We feel proud of her, and are certain that if those in need of rienced, first-class speaks services, they will not be disappointed in results."

in, who engligipedinaylvania. Bentel PHILADELPHIA. — Benj. P. Benner, Secretary, writes Dec. 2d: "The First Association of Spiritualists has been blessed in having the services of Miss the inquiring public."

[Mrs. P. J. Washburn of this city writes us in the pression is really correct when I say blessed, for same vein, feeling sure that all who apply to him she brought a fallowing influence, with her, and has left more than a passing impression for good with our society. Although not claiming to be anything of test medium, I have reason to know that in some of her beautiful poems she gave satisfactory proofs to some that the spirits of their unseen friends inspired the poetical answers to their questions of the young lady has left us with many regrets con the part of her many new-found friends, and Varuatishe may redelve strength to continue in the field many years to come; particularly that she may soon feturin to our Quaker City or to Parkland; or; better; both, bittl gray work ELP Danforth writes a note which is in the same vein of kindly appreciation as the above the writer considering Miss Hagan to be "one of the best speakto break up the garer [Amrolfalq labiling with an income

the reversion to the office anter of cleaning with weathers were with

many processes to the control of the DITEMPATEUTE POTESTEENTH SOSOFIICATI MEHERBES! Madan Blavateky éridekvors at somé teligthité meet the objections of those who complaint of the imbenetrable aggress and projound exclusivances, of the fifth of the first and project to first aggress. This is followed by fights from hower Levels." Foction Goodliam." Case lines age to make the first form. You will be first form. Gebhard.

Gebhard. (11 vov. 10 ansatutt m. maj) gives his second article upon: !! Ohristian Science!" (In myes nie secon writele wood!" Optistan Belence." In "Till Miches" Loye Pipakinien !! Mys. Swatte tielte poo Mentitus Hower, and has adionis Mc. Swats stres under the caption. "Human Elghte Impobiled." his address offore the lower "Modical League!" second the sylle of the Medical Bill Dasaged (as) "Rintern." On-

mood of apirical Rower, and a aditorial Mariawaris reves under the expited. Human Rights Imported.

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many to win back the masses to the church." This implication that "the masses" have left the old paths is quite suggestive of a new order of religious faith and practice. New York : Funk & Wagnalls.

FREETHINKERS' MAGAZINE. -This monthly exhibits in its editorial management a course consistent with its name, and gives place to articles both for and against the subjects naturally expected to be dealt with in a work of its kind. The contributors to the current issue are S. H. Preston, Harry Hoover, E. E. Gibson, J. M. Peebles, W. L. Willis and others. Editorially an appeal is made to "Our Orthodox Friends" to give Freethought the consideration they award to other matters of public interest, and not form opinions regarding it while ignorant of its principles and purposes, arguing that its advocates are honest and desire only the truth. A new volume, the fifth, commences with the January number. Salamanca, N. Y.: H. L. Green.

THE BLECTBICIAN reviews "Three Years of Telegraphic Competition? and places a voluminous supply of information of value to practical electricians be-fore its readers. Blee, Pub. Co., New York.

Dongas contains patterns and instructions for needle work in silk, cotton and worsted. Dorcas Pub. Co., New York.

THE SIDEREAL MESSENGER .- 'Rotation Time of the Red Spot on Jupiter," Astronomy and the Ice Age," "The Six Inner Satellites of Saturn," are among the interesting contents of this number. Northfield, Minn.; W. W. Payne.

HERALD OF HEALTH .- C. F. Wingate, Sanitary Engineer, treats upon the "Sources of Dampness in Houses," and the editor, upon "The Hygienio Treat; ment of Bright's Disease!'; Prof. Oswald gives the opening chapters of an essay on "Home Education." New York: M. L. Holbrook, M. D., 13 Laight street. THE BIZARBE, NOTES AND QUEBIES, contains a list of terms used to express diverse modes of divination with explanations very complete and of interest to students of occult science. The historical account of the Dog is concluded, and much curious and valuable matter given. Manchester, N. H.: S. C. & L. M. Gould. THE PHIMARY, a Monthly for Primary Schools. THE INTERMEDIATE, & Monthly of Entertaining and Instructive, Stories for Boys and Girls, and THE GRANKAB SCHOOL, S; MARRING of Instructive reading for young people, have recently appeared from The Interstate Pub. Co., 30 Franklin street, Boston,

own to MICHIGAN. 1 will a serve was seen

Report of the Quarterly Meeting held at Conkey's Opera House, Benton Harbor, Mich., Nov. 6th and 7th, 1886.

The Spiritualists of Southwestern Michigan met according to announcement at 2 P. M. on Saturday, with W. P. Jones of Benton Harbor in the chair. After a few words of greeting from the President and a song by Miss. Lora Burchard of Paw Paw, Mrs. E. C. Woodruff of South Haven was introduced and gave an address of thirty minutes, which was followed by conference in which Mesdames Sheffer, Towers, Welster, and Messrs. Boynton, Demoss, Cathoart and others participated. The session closed with a song by Miss Burchard.

Evening session opened with a well-filled house.

Miss Burchard.

"Evening session opened with a well filled house.
Miss Burchard.
"Evening session opened with a well filled house.
Miss Burchard sang." Home, Beautiful Home." The
President then introduced A. B. French of Clyde, O.,
whose subject for the evening was "Blessed be
Crauks, for they turn the Wheel of Progress," which
was handled in a masterly manner; he spoke an hour,
closing amid a hearty round of applause. Miss Burchard then sang." Gathering Autumn Leaves," after
which Mrs. Woodruff. spoke very forcibly, but with
characteristic gentleness, upon the subject, "The
Glory of Man is Thought, not its Perfection, but its
Sincerity."

which Mrs. Woodrum spoke very forcibly, but with characteristic gentleness, upon the subject. "The Glory of Man is Thought, not its Perfection, but its Sincerity."

A few remarks by the President and a song by Miss Burchard closed the evening meeting.

Sunday morning greeted us with the first snow of the season, which fell during the night to the depth of six inches, prevening the attendance of many, The forence was devoted to conference. After a song by the choir, composed of the Misses Jones, Boynton and Burchard, assisted by Mr. Jones, Mr. Bennet Bueffer and Mr. G. "N. Lord related their experience, Mr. DeMoss occupied a few moments on the subject of "Heyelations." Mrs. Woodruf related the experience of a mediumistic friend, followed by a short discourse. Bong by the choir. Recognition of a spirit by Mr. H. N. Catheast of Westville, Indiana Prof. Webb was then introduced, who read a communication from Gapt. Nickerson—who passed to spiritife from Benton Harbor; and well known at that place—given through the mediumahip of Mrs. Welsher, daughter of the Captain: A sall for the ex-Presidency brought L. S. Burdick, of Kalamazoo, to the restrum, who entertained the andlence with his views of independent elate-writing; referring to the step-son of Harbord of Hartford, Charley Morse by name, who, though only cloven, years of age, is a medium for that most satisfactory phase. Mr. French spoke briefly giving an account of his visits to the different camp meetings in the Kasa and West.

A thance opmulative, composed of Mrs. R. A. Sheferias Unairman and Mesary. Towers, Warner and Boyaton. was appointed. Collections and subscriptions were taken during the day, and a sopre of names were added to the subscription list. Bong, "Beautial Dreamer," closed the session, "or "list the inclinent weather. The meeting opened with a song, "They Beckon Ma. Over the Title," Mrs. Woodruft read a poem by N. P. Willia, entitled, "The Scholar of They Beckon Ma. Over the Title give her principles of matter and the firm and measure of the rea

at her best-and she is at her best very often-she sharms all bearers, and this lecture was one of her happiest efforts.

"At the close the choir rendered a fine selection."

"At the close the choir rendered a fine selection."

"At the close the choir rendered a fine selection.

"At the close the choir rendered a fine selection."

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"At the close the delivered the blosing address, his subject, if, allowing masswill, accomplishing selection of the selection of the single of the choir control of the selection of the single of the choir control of the single will be adjusted by arbitration; later and tabor the discontinuation of water when all interpational troubles will be adjusted by arbitration; it is made the subject of the control of the selection of the choir water when all interpational troubles will be adjusted by arbitration; it is made the subject of the selection of the control of the selection of the selection of the control of the selection of the control of the selection of the control of the selection and the selection of the sele

people of the Association are never and seed to the people of Benton Harbor and wishink for their hospitality of and abtertainment of strangers; to the local press and other papers for their liberal notice given of the meeting; to Mr. Conkey, (walke) donation of part of the half rent, and to the oppir who, so kindy assisted. The President tendered his thanks to all who aided his making the meeting a spaces of The convention closed with the sons. "Meantiful Island of Sometime."

MINISTER MEDITT, Secretary.

Decatur, Mick. and to organic odd knumicant.

State Convention at lonis.

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TALES OF THE SUN-RAYS. What Hans Christian Anderson tolls a dear child about the Bun-Rays. Dedicated to the Ubar Ohild Sands. by the Spirit Hans Christian Anderson, Written down, through the mediumship of Adelma Baroness Von Vay, of the object in Burnell, Austral, and translated by Dy. Spiritualism of the Bun-Rays. Dedicated to the Ubar Ohild Sands. by the Spirit Hans Christian Anderson. Written down, through the mediumship of Adelmat Baroness Von Vay, of the Ohild in Burnellism Anderson the English and the Process of the Burnellism of the Sands by the Spirit Hans Christian Anderson to Burnellism of the Process of the Burnellism of

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HERPENT AND BY WWO HEHIP, and Mythology in
Central America, Africa and Asia; and the Origin of Serpent Worthip. Two Treatises. Hy Hyde Clark and C.
Staniland Waice, M. Al Lin, Edited by Alexander Winder,
M. D. Ling ham took and bellowing pamphilets;

Or any two of the following pamphilets;

ANSWER TO CHARGES OF BELIEF IN MODERN BEVELATIONS, ETC. Given before the Edwards Con-gregational Church, Boston, My, Mr, and Mrs. A. E. Newneligion of spinftualish? "hy edgene Crow-

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the varies shades or opinion to which correspondents give atterance.

E We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not need. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil 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 BANNKR goes to press every Tuesday.

Panner of Fight.

BOSTON, SATURDAY, DECEMBER 18, 1886.

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

Another Pulpit Uproar.

The preachers of Old Theology are delivering their fire of blank cartridges at Spiritualism with a cooperative energy that plainly denotes that something is the matter. They evidently are naving trouble. Why they should expect to keep clear of it while preaching old and outword faiths and the world is advancing to the light of larger knowledge, it is difficult to explain. They are surely human, and their doctrines are no less so; hence neither need hope to escape the common lot which befalls all knowledge that is superseded by larger knowledge. So that we rarely peruse a printed report of these objurgatory sermons that are uttered against the spread of Spiritualism in such a scolding way without becoming more convinced that it is a weak and fallible creed that relies on wrath for its strongest defense.

One of the latest of these pulpit screeds which have attracted our attention is that from Rev. D. B. Duncan, preached in the Presbyterian Church of Ashland, Ohio, somewhat more than a month ago. It was as savage an assault on Spiritualism and Spiritualists as the speaker was capable of making; that is to be seen all over the face of it. Starting out with the usual assumption that the Bible is" the inspired word of God," and that "the Bible is true," he readily reasons that his hearers "are prepared to reject as false any system which contradicts its teachings." He further assumes that "it contains the authoritative commands of God." And then he announces that his business is "to hold up Spiritualism in the light of the Scriptures, and to show by this infallible authority that its teachings are false and its practices wicked."

In the law of Moses, says he, "the practice of Spiritualism is sternly forbidden on pain of death." He quotes to this effect from Leviticus. Then it certainly ought to follow, although Mr. Duncan discreetly stops at that point, that if the Bible contains the authoritative commands of God, all Spiritualists should incur the penalty of death! In refusing to call for literal obedience to one of what he calls God's commands, he shows far more fear of men than of God. Why does he hesitate to demand the rigid execution of the divine orders in this respect? Is he coward or hypocrite? One or the other horn of this dilemma

is sure to toss and gore him.

He asserts that Spiritualism pervades all human history. He sifts all the Old Testament texts, quotes freely from a prosy translation of Homer's Odyssey, and takes breath to quote the familiar text from Timothy, and then jumps into the history of Modern Spiritualism, beginning with 1848, and the Bochester knockings. He narrates to suit himself, and evidently believes that should suit everybody else. Being on the war-path in this business, of course he paints his face with the loudest colors and roars in the choicest phrases of terror. And he is forced to admit at the end of his statement that Spiritualism "is to-day a welldefined system of belief and practice, advocated by numerous periodicals, giving lucrative employment to thousands of mediums, and claiming multitudes of believers all over the civilized world." Among the latter he confesses that there are "many of high social position, superior literary attainments, and even of scientific ability." And he explains all this by saying that men like to be humbugged, that mortals have an irresistible desire to peer into the mysteries of the unseen world, that, those who have lost dear ones yearn for some kind of communion with them, and that man feels his need of superhuman aid, comfort and guidance.

If the last three reasons offered are based on the divinely implanted instincts of, the human heart, how can he presume to arraign those whom they powerfully and steadily influence? If this desire for communion of some sort with those who are called dead is an undying desire. ineradicable, constantly yearning for satisfaction, and if, as Mr. Duncan admits, it is a universal manifestation of the human spirit counsel from a minister, who has just before through all the ages of human spirit, how can asserted that "the moral and religious requirehe deny that it is as much a part of our being as the love of life itself, placed within us by him who created us, a desire for the existence of which we are nowise responsible, and one this be indeed the inmost secret teaching of Old which it was intended we should gratify in its Tueology? fullness at some stage of the development of

us with unending deceits and delusions, what must be his own description and definition of the all-good and all-wise being who thus loves to make sport of his helpless creatures? We proffer him, at this point, dilemma number two, leaving him to choose the horn on which he is to suffer impalement.

His first reason for the prevalence of Spiritualism, namely, that people like to be humbugged, given, too, by this professed logician before he has even attempted to prove that Spiritualism is a humbug, is one that, considering the "multitudes of believers in it," including, as he himself admits, those "of high social position, superior literary attainments, and even of scientificability," is justly to be regarded as grossly insulting to the common intelligence, which he cannot regard as equal to the responsibility of rendering jury verdicts on well-attested facts. He seems to regard the pulpit as the only and sufficient dispenser, as well as discoverer of truth. He fancies that we still live in medicival times. He thinks we are all of us to be brought under the laws of Moses, and stoned to death by ministers and deacons for not believing as they tell us, without daring to ask a question. There is clearly no use in our telling Rev. Mr. Duncan of Ashland, Ohio, that this will not go down. Heaven knows there is tyranny enough left in the world yet, but such tyranny as he seeks to exercise, in the name and by the commands of God, has long ago gone out of fashion where human thought is free.

Now to his allegations against Spiritualism He has taken calculating care to blow all the clouds of prejudice against Spiritualism together so as to darken the sky as much as possible, before he is willing to bring his specific charges. It may be Presbyterian logic, but it is bad logicall the same. Professing simply to 'hold up Spiritualism in the light of the Scriptures, and to show by this infallible authority that its teachings are false and its practices wicked," in place of going straight to the trial of his self-stated case, on its raw merits, he whirls thick clouds of dusty prejudice and passion along the highways of his talk, with the obvious design of thus "fixing" his jury before he comes to the work of putting in his evidence. But that was perhaps to be expected, since it has long ago become the regular pulpit practice. Still. one who sets out to prove that all believers in the possibility of receiving communications from the departed are necessarily lovers of humbug, even while he admits the irresistible common yearning for such communion with them, would do well to stick as closely as he can to his work, and steer clear of exciting prejudices that will in the end do the worst harm to himself.

Spiritualism, asserts Rev. Mr. Duncan, has always changed its form and methods, so as to be in accordance with the prevailing ideas of the age. Without stopping to criticise a statement that can do no harm, even if it be true, it is allowed us merely to remark that all religions are exposed to the same observation, by no means excepting Christianity itself. How, pray, are human minds to be affected by any kind of belief, unless they are appealed to on the precise level of their present development?

Another cause for his dislike of Spiritualism s, that it is unaccompanied with any of the old 'supernatural horrors" such as illustrate and ornament the Presbyterianism which he professes and preaches. Everybody will instinct ively rejoice the more over so welcome a fact. They who prefer to love God because they are afraid of him can have that sort of happiness exclusively to themselves.

But he proceeds to assert that the "system of doctrine taught by Spiritualism" suits those who think the moral and religious requirements of Christianity too severe." If that is not a perfect specimen of unadulterated Phariseeism, then we do not know the article when we see it. It is equivalent to saying, "We professing Christians are leading too good lives to fellowship with us and swallow our doctrines." It ought to be enough to simply state this charge just as Mr. Duncan thinks fit to state it himself.

"They"-the Spiritualists-he says," a system that will promise them a life of happluess hereafter, without the necessity of living a life of holiness here." We should every one of us be profoundly sorry to believe it. The utterer of such a grave accusation against multitudes of people fully as intelligent—we will not presume to say as good—as himself must be more thoroughly and searchingly familiar with the thoughts and lives of believers in spirit-communion than they are themselves, or else he is guilty of as gross a slander, and as wicked, as it is possible for one man to utter against millions of his fellows. We leave the utterer of the above assertion on whichever horn of dilemma number three he prefers for his uncomfortable seat.

The phenomena can all be explained, he says, on natural principles." Anybody could say that, but it is not everybody who would care to take the responsibility of saying it. What is this heroic person's explanation of the phenomena on "natural principles"? He says that "the older tricks of Spiritualists have all been detected and exposed"; that "able magicians have, by purely natural means, imitated and surpassed the most maryelous manifestations of the Spiritualists"; and, that "there is scarcely a medium of note, who has even been for any considerable length of time before the public, without more or less frequent detection and exposure." This is all the explanation which Rev. Mr. Dancan of Ashland, Ohio, has to make of the phenomena of Spiritualism on "natural principles." Most people would say at this point that it is simply westing time to go any further with him. But we have a purpose of our own in practicing patience in this investigation.

He next declares it to be a "mistake" to attempt a scientific investigation of the phenomens, for the reason that "Spiritualism is not a science, but an art." Therefore no one is capable of investigating it who is not an expert in if not a professor of magic. And he deliberately advises all such investigators to first "insimuate himself into the confidence of the medium," and afterward to "throw him off his guard." If this style of business is what Mr. Dancan calls "magic," then it is the devil's own, and that gentleman of the pulpit shows of whom he got his schooling. This sort of ments of Christianity" are "too severe" for the believers in spirit communion i is this to be taken for sound Presbyterian doctrine?" Can

This is the man that talks of the hypocries the race? If, however, he dares to say it was of men that speak lies. Faugh! Such an of stract of the other processing land within us only to mock and torment fence is rank, and smalls to heaven. Is this the our readers next week.

way in which Spiritualism is held up in the light of the Scriptures?

If it is unlawful, continues Mr. Duncan, for us to seek communion with the spirits of the dead, it is equally unlawful for them to hold communion with us. Any spirit met at the scance, he says, must be there in opposition to the Divine Will, and hence must be a wicked spirit. Now how does he know that? Who has told him all there is to be known concerning the Divine Will? If it is against the Divine Will that spirits come to the seance, then how is it that they are able to come? And if God lets them come, then it is clearly with his permission that they are present, and they cannot be called "wicked" spirits for doing so.

He repeats, that we are forbidden "to practice or patronize Spiritualism by the Creator on pain of death." Very well; nothing remains for this valiant Presbyterian preacher but to proceed to obey his God's commands by putting his neighbors in Ashland to death. It is absolutely his duty, according to his own solemn profession, to begin to cast stones.

He is jealously sensitive lest the power belonging to the Creator shall be transferred to the spirits. He declares that Spiritualism practically robs the Divine Being of all his prerogatives. He asserts that it "denies the doctrine of sin," as well as the doctrine of salvation through faith. Well, well; and is there anything to be answered to this? Who will come forward and solemnly declare that the spirits are more powerful than their Creator, and that to commune with the departed is the sure proof of the love of sin?

At last the whole grievance of this Ashland preacher makes itself manifest. There are believers in Spiritualism within his own church i These he threateningly tells that they "must choose between the two, Christianity or Spiritualism. God or the ghosts of the dead, Christ or the medium, the Bible or the slate message." But no. he will not believe it. Still, if it is true, then he says to them out of a mouth that is bloody red, "You are guilty of the blackest and most damnable hypocrisy. You are living and acting a lie before God and man. You are wearing the livery of God (carrying a certificate of church membership in their pockets) while engaged in the service of the devil." And if there be one such, he calls upon him to 'leave the church, and go where you belong." We certainly hope he will, and that they all will, after being thus publicly abused. slandered and denounced by a man who gives them no chance to reply.

He even appeals to those in his church who have attended séances, after having first abused them, telling them in persuasive tones that perhaps they went only for amusement, or to gratify a friend, or from ourlosity, or to investigate. They may not have gone so far as actually to participate, yet that was enough to give occasion for Spiritualists to boast. "Such reports, in fact," he finally confesses, "have been freely circulated." Yes, we said that was just what was the matter. And so, after letting fly his storm of abuse, he pleads with them not to go any further but to stay close and safe by him. He does not want them to thus bring "shame and dishonor on the cause of Christ." He begs them to "come out," to "be separate," "to touch not the unclean thing." And still he is afraid they will pay no heed to him, for he winds up with an almost despairing declaration that those who will are welcome to "turn for light and help to this hellborn superstition." "As for me," he says, " put my faith in the Bible. I am content to know what God has seen fit to reveal.... I will walk with Jesus by faith." And he is quite willing to go blind, even with the light shining with increasing brightness around him, until he sees "the spires of the New Jerusalem" gilded by "the dawn of the everlasting morning," when he confidently expects to know even as he also is known. An intelligent inter-

be difficult. Is all this, now, to be called a fair specimen of what is claimed to be the Christian spirit? God forbid. Is such a demoniac spirit to be regarded as at all like that of Christ? God forbid. If there is any logic in it, it is the logic of passion. If there is reason in it, it is the reason of heated prejudice. If there is charity in it, it is the charity of hatred and bigotry. If there is any love in it, it is the love of power, that strives continually to exercise tyranny over the consciences of others. We say it is totally deficient in common intelligence, such an exhibition as the one this man has made. It tramples on the laws of evidence as it does on the restraints of decency. It is, the exhibition of a man who gloats over the terrors into which he fancies he throws his victim. It ignores all the suggestions and claims of a common humanity, that an iron-olad creed may ride rough-shod over the sensibilities of those who do not accept it. And it distinctly teaches hypocrisy, even while the one making the exhi-

pretation of the last phrase, we confess, would

bition itself denounces hypocrisy and lying. Would this Presbyterian preacher really seek to know the true spiritual mood? Would he understand, as he clearly does not understand at present, the spirit in which one must hold communion with the departed? Would be indeed know, instead of merely, professing to be-Here? We can in that case do no better than to commend him to the deservedly admired verses of Tennyson on this very subject :

How pure at heart and sound in head. With what divine affections bold, Should be the man whose thought would hold An hour's communion with the dead.

In valu shalt thou, or any call.
The spirits from their golden day, Except, like them, thou too caust say My spirit is at peace with all; had They haunt the silence of the breast.

The memory like a cloudless air. The conscience as a sea at rest : : But when the heart is full of din. And doubt beside the portal waite. They can but listen at the gates,

And hear the household jar within."

Imaginations calm and fair,

Birthday of Dr. Buchanan.

The seventy-second anniversary of the birth of Dr. Joseph Rodes Buchanan was appropriately celebrated on the evening of Saturday Dec. 11th, by a gathering of students and friends at his residence in Boston. Beautiful flowers, choice music, cloquent remarks and the best of good, feeling characterized the meeting. The speakers were Bertram Sparhawk, Esq., (late Consul-General at Zanzibar, Africa,) W. J. Colville, Mr. Brandenburg (of the College of Therapeutics), Hon, Stephen M. Allen and Dr. Buchanan himself, who presented an interesting retrospect of his life-work. which account, in brief, toxether with an ab-

The Indian Question.

Dr. T. A. Bland called at the BANNER Office on Saturday, 4th inst., as noted in our last week's issue. He wished us to look over the field and see if the idea of "Land in Severalty" for the Indian is the true way of settling the difficulty-as he has seen articles in the BAN-NER looking in that direction. He declares that proof exists that, however honest the movers in the matter may be, what are known as "the Dawes," "Sionx Reservation" bills, eto., amounting to a sudden and forcible disruption of all existing conditions among the Indians, find their chief support in the speculating element now so prevalent in community, and are really, as he says in the December Council Fire, "conducted largely by persons interested in the passage of the bills named, not on behalf of the Indians, but of whites who desire to break up the Indians and possess their lands."

The Dawes Severalty Bill, as it passed the United States Senate, he says, provided that the President should have power to break up Indian reservations, allot to the Indians from forty to one hundred and sixty acres of their own lands and open the balance to public settlement, at his discretion and without consulting the Indians interested: but the National Indian Defence Association (of which Dr. Bland is the General Agent) protested against the bill in that shape, and secured the adoption by the Indian Committee of the House of Representatives of an amendment which puts it out of the power of the President to break up an Indian reservation without the consent of a majority of the adult male Indians.

To show how disastrously "Land in Severalty" has operated in one case, Dr. Bland submitted an account, contained in his paper for December, setting forth the unscrupulous action of certain whites regarding Indian lands in Kansas, wherein after patents in severalty had been issued to a band of Shawness, in 1885, certain parties who for their action had been severely excoriated after due examination by United States Special Agent White, had en deavored to obtain under very "peculiar" methods, to say the least, the whole region covered by those patents, at \$3 per acre, when Agent White declared them to be worth \$29 per sore. The plan succeeded as far as twenty thousand acres were concerned, but was fortunately frustrated in its entirety by the activity of the United States officials, and others, ere the completion of the legal formulas necessary to a transfer of titles, and so the band saved their property. The utter inutility of the plan of "land in severalty," under existing conditions, seems to be demonstrated by this one specimen experience, which would stand a probability of being multiplied on every hand if that plan became the law of the land.

In support of his position Dr. Bland cited an editorial article from The Friends' Review. wherein that paper asked these pertinent questions (among others) of those who formulate such resolutions as were adopted by the Mohonk Conference:

"What are those ultimate ends? To make of every blanket' Indian now in the puerile state of savagery, a man, a property-owner, and a voting citizen, with all the rights, protection and privileges of other citizens. Can this be done all at once by withdrawing agents, stopping rations, and giving free permission to while settlers to occupy reservation lands? This would, almost necessarily, bring back at once the days of the tomahawk and the scalping-knife, made more fearful by the use of the rifle by many Indians. Should the remedy be the allotment of lands in severalty to all Indians, with immediate patents to them without restriction as to their disposal? The effect of this has been shown in Michigan, where, in one reservation, 66,000 acres allotted to Indians were in about twenty years reduced to 1,000 acres, and the Indians

were brought to general poverty.

Will giving votes to the Indians, as they are, meet the case? How will they know how, or for whom, or what, to vote? The example is cited of the negroesmade citizens at the close of the civil war. But the negroes were, although in slavery, brought up for generations among the whites, and many of them were evening (Dec. 10th), while taking a bath—the therefore much nearer to civilization than most of the physician assigning the cause to have been con-Indians. They were not well prepared for the ballot; but it was, perhaps, with them the least of evils."

Dr. Bland avers that the Indians are not ready to give up everything and at once at the call of the white man. They naturally oling to their own institutions, their lands, their tribal relations, etc., and time must be given them to see the necessity for change, otherwise abrupt steps on the part of the Government will fail of doing any good. On this subject he submits the following from a writer in the December number of the Council Fire:

"Tribal government is the necessary scaffolding while the edifice of civilization is in course of erection. When Indian civilization becomes complete the scaffolding will drop away naturally and finally. The senseless chatter about 'preaking up tribal relations heard at annual gatherings; of men and women who know very little about Indian administration, is pernicious and misleading... How can fitribal delations be broken up without violence or fraud unless Indi ans are first civilized? "There is no more legal right to break up the government of an Indian tribe than there is to break up the government of one of the States of this Union, and the men who advocate what is called the peace policy with Indians shullify themselves when they talk of 'breaking up' tilbal rela-

As final proof that his (Dr. B.'s) position—i.e. an enlightened education of the Indian himself up to the point of making a change FOR himself, rather than a smashing blow dealt at all his present institutions by the United States Government, under form of law-is the true one, the Doctor submitted the following from an Indian sources was odn coeft with this feet

INDORSED BY AN INDIAN EDITOR. The Indian Chieftain, of Vinita, Indian Territory, edited by Hon. John L. Adair, a Cherokee, has the following editoria indorsement of the National Indian Defence Associa tion, in its issue of Nov. 4th:

indorsement of the National Indian Defence Association, in its issue of Nov. 4th:

"Among the fooleties/organized in the interest of the Indian, and as originators of policies for his benefit, there are none like, or equal to, the National Indian Defence Association. Dr. Bland, a representative of this; addressed the people of Tablequation in the said is in perfect accord with what he indicates of this Tetriforf want. Their which where it oreas operation in the Tetriforf want. Their which where it oreas operations of this Tetriforf want. Their which there is oreas operating for any other than the finden himself to make a orienum mistake. This rule is general in its application to all alike; and it is an arrogance of superior wisdom to claim she ability fool detake to better in matters as to what is best for the indicate, or the right. It there is anything morany binding in promises and obligations of any kind, the treaties with the indians are, or shedin be, as blading as any, regardless of any opinion to the sonizary expectably when advancement among them is as ratid as it, is, and is as certain to reach, without my interference or special griddness, that degrees which their present condition and sonizary. The policy anocated by some, and deemed to be just the thing for the Indian, would be during the potter in effect than the introduction of Roman power among the Pritannal Under such a regime the indian would be completed to try, to keep step with the hunted pace around him or be growing in the ranks in which a mistaken policy would place him.

Dr. Bland is thoroughly interested in the work, following closely in the footsteps of Ool, Mesaham she ponners in the defence of Indian right.

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Culture for Mediums.

To the Editor of the Banner of Light:

Allow me to express my approval of the lecture by William Eglinton, transferred to your columns of Dec. 11th, from London Light. The tone of the entire discourse meets the indersement of my own spirit guides, but that portion of it relating to the "necessity of culture for mediums" is especially approved by them and their medium. The following extract from the address should be read and considered by all me-

address should be read and considered by all mediums:

"Perhaps the greatest curse of the movement to-day was that so many mediums, possessing excellent psychical powers, were devoid of that principle, cultivation and self-respect which would entitle them to the esteem of those with whom they came in contact. He —the speaker—did not stand there to condemn such; nor was he an apologist for them; but were he to offend ever so much, he would relterate a thousand times that such mediums were a curse to the movament. In this connection a writer had recently said that one of the most notable signs of the times was the slow but sure advancement of mediums out of the peaten, path of psychological dependence, which was so nearly akin to mental slavery; and which in many cases caused the mediumistic subject to be regarded as a mere machine to be played on by all who felt disposed to turn the crank of criticism, 'kepticism, curiosity, or callous hearted investigation. True, there were many mediums who seemed to take especial pride in their ignorance, and even boast of their total indifference to all forms of polite speech, cultured thought, of wise will power in any direction; but he thought that he could see some hopeful indicational hysereral, directions, where mediums were beginning to realize that to have any permanent influence; in this mundane sphere, they must rise to a plane of thought and action commensurate with the true dignity of their calling, and learn to take their place in the world of thoughts and deeds." [Hear, hear.]

Experience has taught me that a medium who is anxious to learn cannot fall to grow, mentally and spiritually, under the influence of such good spirits as are ready to serve humanity-through his or her medi-

For instance, intelligent spirits discovering a mortal possessing medial powers such as may be used in benefiting mankind, form a band on the spirit side for the purpose of developing and utilizing the mediumship of that mortal, as well as for his protection. Coming under the daily influence of these benevolent spirits, the medium cannot fall to absorb more or less of their atmosphere, and it rests largely with him or herself whether mental profit be gained by their example and teaching or not.

The attentive, studious pupil in our public school will imbibe the tuition of his teachers, and grow in knowledge, while the careless, slothful scholar becomes a dullard, and a stupid Ignoramus. Bo the medium, who is constantly aspiring for the companionship and instruction of wise and pure hearted spirit attendants, obedient to their behests, and imbibling their teachings, must of necessity grow in intellect and in character under the mental stimulus and the be-nign influence brought by such loving guides.

It is no fault of the medium if, through lack of opportunity and educational advantages, he or she is in the outset ignorant and uncultured; but if, after having passed under the care of wise and advanced spirits, the individual continues to remain boorish and ignorant, refusing to study and to profit by the teachings and principles laid down by the spiritguides, such a medium is open to the gravest censure. In the past, mediums have been encouraged to foster their ignorance, and have been advised not to seek self-education and improvement, on the ground that great moral truths and intellectual ideas given forth through the lips of an uncultured instrument were self-evident proofs of their spiritual source; but the time is coming when every true friend of mediumship will encourage its possessor to seek always the higher accomplishments of purity, honesty and nobility of character, with the best unfoldment of whatever mental powers are possessed by the individual.

I am convinced that a medium who dwells in the atmosphere of the angels will attract not only influences that will educate the spiritual nature, but also instruct and develop the intellect as well. Pure teachings cannot be poured through a mediumistic channel without the avenue becoming moistened and enriched by them. If this prove not to be true in any individual case, there is a fault somewhere; and one which it is the duty of the medium to personally discover. I am in sympathy with all mediumship, and this is why I desire to see it uplifted and strengthened, and an educating, purifying and beneficent force to all who possess it. M. T. SHELHAMER.

Demise of Senator George W. Morrill.

It is with great regret that we are obliged to chronicle at this time the sudden demise of our personal friend, Senator Morrill, who passed to the higher life at the age of 67 years 6 mouths, from the Adams House in this city on Friday gestion of the lungs. A competent healing medium whom we consulted said that death, in his opinion, was the result of a sudden rush of blood to the head.

Mr. Morrill was born in Amesbury, May 10th. 1818, and received his education in his native town. He was for fifteen years engaged in the manufacture of railroad cars at Cleveland, O. In 1876 he was a member of the Legislature, and was chosen a presidential elector in the same year. In 1885 and 1886 he was a member of the State Senate (from the fourth Essex District) and served on the Standing Committee on the Treasury, and the Committees of Expenditures, Liquor Law and Taxatlon, He was one of the most respected and prominent citizens of his native town. He leaves a widow and other relatives, to whom we extend our heartfelt sympathy. darg tog at " : sontwoodant

The funeral exercises occurred at Amesbury on the afternoon of Monday, Dec. 18the The services were held at the late residence of the Senator, and largely attended by his townspec-ple. A. E. Pillsbury, President of the Senate, M. V. B. Jefferson of Worcester, Elijah Morse of Canton, L. J. Greene of Greenfield, C. A. Emerson of Bradford, William Coggswell of Salem, George W. Sanderson of Littleton J. W. Harlow of Woburn, L. T. Jefts of Rudson; Samuel O. Upton of Waltham, Thomas U. Marsh jr., of Boston, J. G. B. Adams of Lynn and E. Herbert Clark of Boston we're present as members of the senatorial delegation. The services, which took place at one o'dlock, were conducted in harmony with the pronounced views of the deceased, by Miss Lizzie Doten of Boston, who read a passage of Scripture, made a short address, read appropriate selections of poetry and offered prayer. The burial was private.

THE SPIRIT MESSAGE DEPARTMENT IS full of interesting matter this week, toth as to what is given by the revenunt intelligences, and the views expressed by the Controlling Spirit on questions concerning the best course to purane regarding extreme sensitives, the qualities of parents transmitted to oblideen eto-mapirit S.B. Brittan gives his deas, in answer to the desire of a correspondent, regarding individual reabsorption winto Deity!" and in his message which follows enunciates his views on importhat metters confected with the prenchason of materialization and its presentation.

y amages and a superior and a superior and a superior by laying on or hands made us pleasan call on Tuesday last. He is looking hale and hearty and say be is reasy to has and ban do it all with need his magnetic service. He can be ound as the superior service. He can be ound as the superior service. He can be ound as the superior service.

"The Spiritual Offering."

The publisher of the above able exponent of Spiritualism, now located at Ottumwa, Iowa, announces his intention of removing its office of publication to Chicago, Ill., next spring. Viewing that enterprising city as the grand centre of the West, it is thought by him to be better adapted than any other locality yet suggested either by his correspondents or his own individual impressions, from which to diffuse a knowledge of the truths it is the purpose of the offering to make known and defend. We wish the paper success in the event of its "now departure," and trust that the step will result in a broad extension of its usefulness.

HELP THE LYCEUMS !- C. Fannie Allyn has, under the head "Banner Correspondence" on our third page, a hearty endorsement of our recent editorial on the "Education of the Young," and makes an impassioned appeal to the adult Spiritualists of the country to sustain the Lyceum cause. Each reader of the present issue should carefully peruse this lady's eloquent letter.

Dr. J. L. Paxson, of Philadelphia, Pa., the veteran healer, made us a pleasant call last week, and was much gratified with the proceeding of our Public Circle last Friday, which he attended. He says he is here on a spiritual mission, and we have good reason to believe such is the fact.

As will be seen by reference to the business cards on our first page, Wm. Foster, Jr., 50 Battey street, Providence, will act as agent in that city for the BANNER OF LIGHT and the various publications issued by Colby & Rich.

The False and True in Mediumship. To the Editor of the Banner of Light:

Mediumship is recognized as pertaining to man's birthright. Inseparable from his original make up, it is the outcome of his dual nature—the forces that are inherent in his constitution. It is natural and universal; hence there is no lack of mediumship among Spiritualists, nor even among those who do not count as such. Since we have learned something of its laws and relations, experience has shown that we have the capacity to measurably develop this faculty of our being. Mediumship, indeed, grows space. There is an abundance of raw material, so to speak, constantly, even unexpectedly, manifesting itself on all sides. To such an extent has this become a fact that there are many thoughtful Spiritualists who seriously affirm that mediumship is having an unhealthy growth, becoming too rank for proper maturing; that its condition invites the pruning process. How best to conserve this outcropping mediumship, how to wisely direct it, becomes a vital question.

Whether it shall be made to serve an individual.

selfish purpose, to be used chiefly with a view of putting money in the pocket of the possessor, or whether it shall serve the higher behests of public good by ad-ministering to man's spiritual nature, etc., rests not altogether with the one who exhibits it, but largely with those-and the use it is put to-who know its import, who recognize its agencies, and who realize the significance of its revelations of the life beyond.

There is a duty resting upon Spiritualists which is too often overlooked, and that is, not to keep prominently before the public as exponents and representatives of the phenomena, the philosophy or the religion of this New Spiritual Dispensation, those who by their life and character, or the character and use of their mediumship, tend to bring the subject of Spir-itualism into disrepute.

Spirit-return, angel-ministration, comes to man, primarily, to administer to his spiritual needs, to life mine his earthly pathway, to spiritualize his life. .Those who respect not but cheapen its hallowed uses, who subject their glits to unworthy purposes, who fer the sake of greed and gain bond all their spiritual forces to this end, whose chief interest in if not the sole aim of their mediumship, is for what it will bring to the pocket-these are not the ones thoughtful Spir tunitals should effective uphold. It is an of repeated attacement that through this element of selfishness, the door is opened to a whole pack of hungry wolves

to frauds of every kind and degree.

We know and approve, of what is said on general principles in behalf of professional mediums—" that the laborer is worthy of his bire"; that he or she who gives his or her time and strength in this direction is and a smooth sea, but I have little hope of ever see-justly entitled to commensation etc.; ing it." You will it you live long enough. Those but we are now speaking of the unicortay laborer; bite-off-your-nose people, are rapidly passing away and his hire, those who hasitate not to will ate their going out of our ranks. the doubt does mediumship by substituting the false for the true; who deliberately preservance to deceive, and who, when fairly caught and publicly exposed, have the hardibood to charge it upon their spirit friends i

What shall be thought of that medium, well known to: the: public, who, on one occasion after giving a stranger, a lady visitor dressed in mourning, comfort ing assurances of the presence of a loved spirit-friend, followed it up by heartlessly ridiculing his lady patron for believing in such things i

Shall conscientious men and women, whose truthloving souls are afiame with a desire to know the act-uality of spirit return, be met with falsities, cruel as they are wicked, in place of honest effort to have their longing hearts ast at rest? Shall outraged affections. count for nothing? Are they always to be ignored? Shall those who, either through selfishness, avaries, or other evil promptings, have been known to resort to subterfuges; to "play fantastic tricks before high heavend be specially encouraged by Spiritualists to continue their questionable practices?

Professional, or other mediums, who are known to have debased their spiritual powers solely for the money they could make live not to be preferred to those who have always been nonest and true in the exercise of these all the little 100 911111 Washington grant seme and and and the

DR. T. A. BLAND, publisher of The Council Flow, at Washington, D. C., pointing of his present labors fit Boston on Monday, 18th, inst., returning to his bond. He spoke by invitation on Thursday evening. Dec. 2th.

at Tuits College; and on the evening of the 10th for, on Monday noon he addressed the regular meeting of the Unitarian ministers at their ball on Beacon street; in each and all cases and places detending ably, and with evident good results, his position that for the present, at their ball, his position that for the present, at their ball on Beacon street; the titled title is a better safeguard for the Tudian against the agreesive same safeguard for the Tudian against the agreesive same has of the whites, than land in everally against the agreesive same has of the whites, than land in everally against the agreesive same has of the whites, than land in everally against the agreesive same has of the whites, than land in everally against the agreesive same has of the whites, than land in severally care possibly bear.

DEPARTMENT OF AGRICULTURE. The present United States Commissioner has sent forth from Washington his second annual report, in which he places before the people a large amount of industry that, can be therein classed is fully bondered was improved ments, discoveries and suggestions at a distinct that it is a sent to the remaining of the continue of

a gentleman correspondent, K. A. 7. located the Handas City, Mo., in which she scoons is given of what its writer and others witnessed during the recent visit of the remarkably rifted medical wis flaud Elicid, to that city. Mrs. Lord left know for California.

Dec on: We had brink the article next week.

Bhakapearo's Othelia will be presented by the "Diakens Dramatic Oldb " 44 the Union Hall, 18 Boylston atrost, Boston, on Tuesday evening, Dec. 21st with Mr. H. V. Armstrong in the title role

ALL SORTS OF PARAGRAPHS.

"A HEATHEN" TO THE OLD SCHOOL:

"A HEATHEN" TO THE OLD SCHOOL:
Those men who hold the key of heaven,
Those ancient Andover professors,
In mercy have their flat given
Worthy of a slave's oppressors!
Because we've heard of no probation
After death for soul of man,
In abeol we must keep our station,
And get along as best we can.
But hark, grave men, nor seek to tell us
All the things you've never heard of;
Lest you, like me, be damned for doubling
Things you never draamed a word of,
—E. Frank Lintaber, in Puck.

The American Penal Colony-Canada!

In the window of 467 Washington street our ingenious friend Lowe, of Sudbury street, has placed the earth in miniature, which clearly shows its diurnal revolutions. It is a sight worth beholding.

Linked sweetness long drawn out-molasses candy.

Paris is to have a great building of iron in the Champ de Mars, one thousand feet high-about twice the neight of the Washington Monument.

"Mamma," said an innocent of five years old, "when manima, raid an innocest of nve years old, "when I grow to be a woman will I get married and have a wedding?" "I hope so, my dear. Why do you ask?" said mother. "Because, mamma, I shan't ask you to my wedding?" "No? Why not, Mamie?" "Why, mamma, you did n't ask me to yours."—L(fe.

The strength of the French regular standing army has been increased so much of late that the German government is becoming frightened.

Conference of Scotch Liberal Associations at Ha-wick adopts resolutions of confidence in Mr. Glad-stone and in favor of home rule in Ireland and Scot-land.

"Bone steak" can be had in New York City for half the price paid for similar meat in Boston. Why the difference in price?

William Lloyd Garrison said, "I am right, and will be heard." He had better said, "I am right, therefore men must hear me." There is that in truth that compels audience.—The Voice, (N. Y.)

The Pall Mall Gasette says: "The Irish farmer could pay his rent if it had been fixed in produce; he cannot pay it because it is fixed in gold." The gold standard Shylockery is ruining everybody but the gold kings. It is the great crime against the working people of all countries.

Thaddeus Fowler, who died recently in Seymour, Conn., was a most prolific inventor. He invented machines for sticking pins in paper, for manufacturing iron pins, for sorting pins, for making pins, head and all, at a single stroke; for making needles, for point-ing wire, for making horseshoe nails and for stamping metal. He also invented a reaping and binding machine and the "sewing-bird" used on ladies' work tables. He had little business ability and died poor.

The BANNER OF LIGHT is the largest, ablest, best-conducted Spiritualist paper in this country, and has the largest circulation of any liberal journal in the world.—The Fresthinkers Magazine.

The London Standard says it is seriously proposed at Sons to nominate an American for the Bulgarian throne. Is this proposal made because nearly all the royal" pretenders are about played out?

The explorer, Stanley, who has been lecturing in this country, has received a peremptory order to return to Africa, as matters look "squally" on the Con go, and King Leopold wants him to front some threatened disaster. Too bad, for as Stanley himself says he was just "getting a taste of civilization" after three years of service in "the dark continent." By the way, the Christmas Number of the Banner, among other good things, will contain a very interesting account of his labors in Africa, as condensed from

The modern academic warfare on "compulsory prayers" at chapel has, at last, struck conservative

The bollege graduate in journalism has some advantages over the ordinary graduate of the type case. He can mark his copy at the head "Epanorthosis hos tabhista." but even then he doesn't get the proof half so soon as his unlettered rival who marks it simply "Buah revise."—Somercitle Journal.

Mr. Beecher preached Sunday, Dec. 12th, on the Imortance of loving your enemies. He owned up that It was a tough job, though,

A New York oily correspondent writes: "If we could get rid of those Spiritualist-non-Spiritualist wranglers, we might sometimes strike fair weather and a smooth sea, but I have little hope of ever see-

"And what are you going to be when you grow up, my little man?" asked the new minister, taking little Tommy on his knee during a pastoral visit. "I guess I'il be a preacher," replied Tommy, promptly. "And why will you be a preacher, Tommy?" "Oh! so 's I can belier around and make all the fuss I want to on Sunday."—Detroit Mercury.

"The Holy Land," if the contemporaneous pressis to be believed, is exhibiting unmistakable symptoms of

to be believed, is exhibiting unmistakable symptoms of progressive civilization: The account says it.

"A large scap factory has been established on the site of ancient shechem, and the people are beginning to use it on their persons, instead of trying to eat it, as they did at first. Bethiehem has been rebuilt, and the streets are lighted with gas. Cosarra is having a building boom. Nazareth is becoming the headquarters of big cive oil speculators. Corner lots in Joppa are going up with a rush, and real estate in fit. Carmel is largely held by speculators for an advance. All around shechem there is a lively demand for good soap fat, and the sleepy inhabitants of Remoth Glicad think of building a give factory. Even Jarusalem is waking inp, and the ladies of that historic town are well acquainted with the latest Parisian fashions."

Prof. Chialeis, the late Plumerian Professor of Asomy at Cambridge, wrote of the psychle phenomtronomy at Cambridge, wrote or the payonic phenomings: "I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. In abort, the festimony has been so abundant and commitmeous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given the possibility.

n Foople may talk as they please about clothes not making the man, but it stands as a lact, hererbeless, that no man ever made his way in society whose trousers barred at the knew. Course.

payo di englugiioliday dicoks.o.

Oh the eighth page of the BANKER this wook will be found an extended list of valuable and interesting works - eminently fitted for Christmak and New Year offerings -which Colby & Hon have on sale at No. 9 Bosworth street.

If stree br Wells, who has been ill of late, has now, we

Company Jochani Huirison to North Brooknoble Mass, and old Heitiger and Wisher Spiritualist, passed on to higher the John Company of the Comp

The Spirit of the Spiritualistic Press

Religio-Philosophical Journal. Psycho-physical phenomena must be considered from the standpoint of the physical senses when they are being recorded for the public; and no one seeing the esoteric side and yet unable to clearly picture it as an objective reality to be seen by others, ought to complain if the public declares his vision is veiled in

mist. He should not mix the provable and the unprovable and then ask the public to accept his findings in bulk. On the other hand the public has no right to assert that there is, necessarily, no foundation for knowledge thus far inaccessible to it. Undue sympathy with either the esoteric or exoteric will lead to morbid intellectual states, unfitting the individual for good work in any field of earthly activity or heavenly, either, for that matter, so far as known.

Golden Gate.

To the earnest seeker after truth everywhere whether Christian or Pagan, saint or sinner, Jew or Gentile—Spiritualism opens up a new world of light and life. Believing that pature has no secrets that man has not the right to explore, and knowing that there are worlds on worlds of wonderful realms of knowledge that he has never yet explored, he enters upon the investigation of the facts and philosophy of Spiritualism with joyful alsority. With judgment unclouded and mind open to the truth, he carefully pursues his way, often through the mazes of doubt and disappointment, but certain in the end to reach the supernal heights, where all clouds shall disappear.

Light for Thinkers.

Tell us that Spiritualism is an enemy to human health and life, when it is the final resort to which thousands have clung, and from which life has been enewed? Though the humble medium may have no collegiate diploma, yet he or she is the instrument of wiser ones than earthly professors. Go into the chamber of death and see the minister of creeds and faith trying to heal the suffering hearts of mourners with such feeble results—and, after his departure, see the medium, bearing the balm of healing from angelhands, bring light and comfort to those weary souls by restoring the lost and offering the consolation of a knowledge that their loved are not dead.

Hardinger of Light, It is a mistake to endeavor to force Spiritualism upon those who are not prepared to receive it. Whethor the persons are selentific or unscientific, it is of no use to them unless they can see good in it and are prepared to candidly examine its phenomena and philosophy. Scientific men are not necessary to the advance ment of Spritualism; indeed, unless they are philoso-phers (which unfortunately few of them are,) they are rather an hindrance to it, and certainly not worth the trouble of converting. Philosophic scientists will be attracted by our facts and their portent. Nearly all the scientific men who have graced the ranks of Spiritualism have come spontaneously there by careful in vestigation, and if the Society for Psychical Research, or any other Society, want the assistance of mediums they must be made to understand that certain conditions are essential; and unless they are prepared to comply with such conditions as experience has shown to be necessary, the medium should firmly refuse to assist them.

Remedies for Diphtheria. To the Editor of the Banner of Light:

The writer translates from the "Deutsche Correspondent" the following, thinking it might

be of some use to your readers:

"Give the patient, morning and evening, one "Give the patient, morning and evening, one teaspoonful of refined Turpentine Oil (Oleum terebenthines rectificatum). For adults take one tablespoonful; give the patient some warm milk to drink afterward, to drive away the burning sensation in the throat; for children the second dose may be mixed with milk—this will weaken the disagreeable taste of the turpentine. Furthermore, the throat should be gargled every two hours with chioride of potash; to one ounce of potash take forty ounces distilled water.

Another, remedy, said to have been discov-

distilled water.

Another remedy, said to have been discovered by a laborer in South Australia, is the following: For adults he prescribed four drops of strong sulphuric acid, diluted in three-fourths of a tumbler of water; for children a proportionately smaller dose or quantity. The effect of the remedy is said to be instantaneous, as the parasites are destroyed, and the matter is expectorated. Children who were considered beyond recovery regained appetite and a desire to play in ten minutes after taking the above."

Radimora Md.

Baltimore, Md. C. A. Z.

Movements of Mediums and Lecturers. [Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

C. Fannie Allyn will speak in Salem, Mass., Dec. 19th; in Lynn, Dec. 28th; in Troy, N. Y., last four Bundays in January. Address Stoneham, Mass. Mrs. Dr. English, of Vineland, N. J., will answer calls to speak. Address as above.

cans to speak. Address as above.

Mrs. N. P. Fox, editress of the Spiritual Offering, has been resigned by the Union Society of Spiritualists of Uncinnati, Ohio, to speak the Sundays of February. She will answer calls to lecture the week day evenings of that month. She may be addressed at the Offering office during the months of December and January; in March, care Mrs. Roberts, 112 Poplar street, Cincinnati.

J. Clegg Wright speaks in Newton, Kan., the next six months.

elx months.

Dr. R. H. Mathews will answer calls to speak, attend funerals, give platform tests and psychometric readings, etc. Address him at Hotel Helen, Buite 6, Castle street, Boston, Mass.

Mary A. Charter will be at Watertown, Mass., for one week; after which she goes to Winchendon, Mass., Peterboro' and Bindge, N. H., for the latter portion of December; she will be in Middleton, Orange County, N. Y., the first part of January, and will go westward the latter part of the month by the Baltimore and Ohio Raliroad, and would like to make, eagagements on route for platform tests and other medial work. Address in care this omee.

Frank T. Ripley can be engaged the last two Sundaya in January for lectures and platform tests. Address Box 164, Corinna, Me.

dress Box 164, Corinna, Me.

Dr. Dean Clarke speaks in New Bedford, Mass., next Sunday. Would like an immediate engagement for the 26th, and also for the last Sunday of January. Terms easy. Address in care this office.

Terms easy. Address in care this office. "Union So-dety of Spiritualists" in Cincinnati during December; she speaks for the "First Spiritual Church" of Louis-ville the five Sundays of January; "A Washington, D. C., the Sundays of the present month. He may be ad-dressed fill Christmas at 104 C street, E. R., Washing-ton, D. C. On Wednesday evening, Dec. 20th, he will lecture in Attleboro; Mass., and un the Sundays of January, 1887, in Cincinnati, O.

January, 1887, in Oincinnati, O.

Hon Warren Chase spoke in Haverhill, Mass., to the best of acceptance on Bunday last; he spoke in Btoneham, Wednesday evening, Dec. Sih. under the auspices of the Ludies' Ald Society—the services being largely, attended and highly, appreciated. His theme was the "Evolution of Bellgious Ideas." He lectures in Troy; N. Y., Dec. 19th and 28th in Woonsocket, R. J., Jan. 1st and 28t; in Providence, R. I. Jan. 9th and 18th; in Lynn, Jan. 22d and 30th. Permanent address 20t Bummer street, Worcester, Mass.

Chicago, III.

First Society Spiritualists, South Side, Bunday, December 5th, after an invocation by Mrs. Edith E. B. Mickless, the meeting was addressed by Dr. J. H. Warn, Mrs. Emma Coverdale's controls, Mr. J. W. Balley, Judge Barr, and Mrs. Edith E. R. Nickless Bailey, Judge Barr, and Mrs. Edith E. R. Nickless under spirit-control. After the remarks the Indian controls of the ineduced gave all new comits, proofs of split-presence. The bail was filled. The hext meeting of the society will be in "Avenue Hall," No. 160 Twenty-Becond street, which has seats for five hundred. If the increase of satebidances should continue larger, place of meeting than that even will soon be required. These meetings are growing more interesting every Sunday. The services, were closed with a benediction by the controls of Mrs. Nickless.

[Mailtyen's Lyocum.—Attendance Desember 5th most, Meetiations by Robert Page, Rose Hane, Mannle Whipple, Mand Underhill, Willie Pinnnam, F. Algerton, Francis Page, Even Mortobs: Oxnenus.

LIFE AS IT IS IN THE WORLD BEYON

LIFE A

The Ouset Lyceum.

To the Editor of the Banner of Light:
The Lyceum now holds its sessions in the Pavilion. and we are in a flourishing condition. We have commenced to get ready for the Christmas festival, and intend to give the children a splendid time on that occasion.

D. N. FORD.

Subscriptions Received at this Office

FACTS. A Monthly Magazine. Published in Boston.
Peryear, \$1,00.
THE BPHILITUAL OFFERING. Published weekly in Ottumwa, 10wa, by D. M. and N. P. Fox. Peryear, \$2,00.
THEOLIVE BRANCH. Published monthlyin Utica, N. Y.
\$1,00 per annum \$1.00 per annum.
THE CARRIER DOVE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal.

diums and opirium workers. Advance.

Religio-Philosophical Journal. Published weekly at Ohicago, ill. Per year, \$2.50; six months, \$1,25.

LIGHT: Ajournaldevoted to the Highest interests of Humanity, both Here and Hereafter, London, Eng. Price ### A DOIN Here and Hereafter, London, Eng. Price #### Mapium and Daybnaak: A Weekly Journal devoted to Spiritualism. London, Eng. Price #2,00 per year, Dostage 50 cents.

postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per

THE GOLDEN GATE. Published weekly in San Francisco,
CH. Per year, \$2,50.
THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan Philosophy,
\$2,50 per annum.
THE EASTERN STAR. Published fortnightly at Gienburn, Me. Per year, \$1,00.

RATES OF ADVERTISING.

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

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

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

Notices in the editorial columns, large type, leaded matter, fifty cents per line. eaded 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 M. on Saturday, a week in advance of the date whereom they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us premptly in case they decover in our columns attentions of parties whom they have proved to be dishonerable or unworthy of confidence.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 100. postage.

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consulta-tion and advice, \$2. Every Tuesday and Thursday from 9 to 12 A. M.

Dr. F. L. H. Willis may be addressed until further notice, 123 Amity st., Brooklyn, N. Y.
O30

The Psycho-brette, or Spirit Talking-Board. Something new, and suitable for a Christmas present, \$1,00, or \$1,25 by mail. Send for circular to THOS. LEES, 142 Ontario street, Cleveland, O.

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

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.

ADVERTISEMENTS

UNDER this inquiry DR. J. B. NICHOLS, author of the popular volume "WHENCE, WHAT, WHERE?" has written a very interesting paper which is published in the January issue of the

Popular Science News and Boston Journal of Chemistry.

The topic is treated in a unique and candid way, and will be found interesting reading for all Spiritualists and those who desire to know the views of a Scientist upon Psychical Matters. Send 10 cents for the January number of the SGIENCE NEWS, or \$1,00, which is the subscription price of the paper for one year, including a free premium copy of "Whonce, What, Where?" to those NEW subscribers who send a request for it with their remittance. Address,

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

AT It is our earnest desire that those who may recegnize the messages of their spirit. Friends will verify them by informing us of the fact for publication.

AT Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their form of orderings.

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

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

AT Letters of inquiry in regard to this department of the BANNER must not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Nov. 5th, 1886. Questions and Answers.

CONTROLLING SPIRIT.—We will now receive your questions, Mr. Chairman.

QUES.—[By J. McDougal,] What advice, as to a proper course to pursue, would you give to those whose circumstances and surroundings are not in accord with strongest constitu-tional proclivities, and whose lives are sus-tained only by hope and fear?

for such individuals, because every case must differ from another, each one demanding special rules of guidance for itself, therefore we would be obliged to come in contact with such an individual, and to perceive the circumstances and surroundings of his life, in order to give him practical advice. Those who are sustained only by the emotions of hope and fear may lead an unhappy life; they are continually swayed by one or the other of these emotions; the outside world does, not understand them, and consequently they must stirr to the tions; the outside world does, not understand them, and consequently they must turn to the inner, the higher life, for sympathy and for appreciation. To such, we would say: Be of good cheer, make the best of the circumstances around you, trying always to develop firmer and more positive qualities of mind, because by so doing you may assist in creating conditions which will bring to you a happier life, which will bring to you opportunities for reaching jout into pathways of labor and of achievement. This is all we can say generally for such parties, because, as we have said, each case demands a solution and a system of guidance for itself. ance for itself.

Does a child partake equally of the qual ties and characteristics, mental and physical,

Q.—Does a child partake equally of the qualties and characteristics, mental and physical, of both its parents?

A.—Not always. The child will partake more fully of the characteristics, mental and otherwise, of the parent who is the most positive of the two, or whose qualities and characteristics were in the most positive operation at the time of concention. Sometimes when both parents are equally positive, equally marked in characteristics, neither one being more negative than the other, the child will represent equally the characteristics of both parents, being perhaps in one department stronger and more forcible, which department may be gathered or inherited from the mother; and in still another quality, strong and powerful, inherited from the father—in which, however, the mother may be deficient. In watching the characteristics of the growing child, a thinking mind may soon discover how far the offspring has inherited traits from the mother, and to what an extent he has inherited qualities from the father: one who understands physiology and phrenology equally well will soon be able to determine just in what condition the mind of either parent may have been at the time of determine just in what condition the mind of either parent may have been at the time of conception, and also during the period of ges-

Samuel Woodman.

I have a desire, Mr. Chairman, to come for myself, and to seek, if possible, an interview with my New Hampshire friends. I trust they will be ready to receive me, and to realize fully, in the depths of their hearts, that I have returned to them from the spirit world to give them greeting, to give them a knowledge of the life beyond, and to tell them of my welfare. I on earth, and a large one, satisfied with my spiritual condition; my surroundings are My friends live at Lynn, Mass: somewhat different from what I might have supposed they would be yet they are calculated to draw out the best part of my nature, and so I caunot but be pleased with them. I have often thought I would like to come to my friends at the old homestead and tell them of this great life and its activities.

this great life and its activities.

On earth I was called upon to fill different stations in the community where I dwelt; and was honored, so to speak, by my fellow-townsmen. I employed what capacity I had for the men. I employed what capacity I had for the discharge of my duty, and I am proud to say that though I have yielded up the body and have now no claim upon it, yet I have not given up all activities; they still cling to me, and I may exercise them in countless ways. I may not now be called upon to represent any town, nor am I acting in the capacity of deputy town, nor am I acting in the capacity of deputy, sheriff, or in any office of the kind; my experience in these lines is one of the kind; my experience in these lines is one of the past, and I believe I amidone with them, jet I am as fully employed as I ever could have been when on earth in any of those capacities.

I passed away very suddenly from the body. I may say that I literally slept myself away. It felt but little discomfort. I had no excellent.

felt but little discomfort. I had no occasion to sound an alarm; the spirit seemed to slip out, of the body easily and without much effort, and I was surprised to find passiff unable to take hold of the old form again and to make it respond to my will. I stood beside it. I tried to arouse its but without success; and then, in a arouse it but without success; and then, in a little while, I saw others coming in and seeking to arouse the form—but it was lifeless. I was surprised, but after all, it was a pleasant surprise to me. If think now that were I here on earth and had my choice, I would choose exactly that kind of death," because it gave me such a painless exit from the body.

I hope sometime to have an opportunity of talking to the friends and giving them a chapter from my history since Leasad to the spiritworld. Until then I send them my regards. I do not know that I shall try again to come here, because I feel that one must not do more than try and announce himself where there are so many seeking to come. I am from Kingston.

many seeking to come. I am from Kingston. Samuel Woodman.

Polly Catman.

I thought I would like to come here, Mr. Chairman, and see if I could get to my friends. It is past two years since I left the body, and I have tried to speak here a good many times, but naver could intil to day. I was an old lady, nearly seventy one, years, and if I had little longer I would have seen the seventy-first. But I did kee and I have a body, not like the old one, but a better, and stronger, one in every way.

This to me seems glorious! Not so much the coming back near to the friends and places have known; but the continuance of life the same as I used to, only without the aches and pains and weakness, but growing stronger all the time, and feeling water and aches and

pains and weakness, but growing stronger all the time, and feeling more enjoyment from day to day. That is what I think is the glorious part, and that is what I think my friends would like to know.

I bring my love to any who care for it; tell them I am safe on the other side; it has bright world. I have no doubt tiers are shadowather must be as there are here tout after all, the shidows to make my the life, and we can get along with them wery well.

So far as I see, all things are very bright and comfortable over there. I have a good homs, and so have all the friends around my facility. I wan touch them, but somehow are satisfied with what has come to my facility. I wan touch them, but somehow are satisfied with what has come to my facility without turning or say are satisfied with what has come to my facility.

very different from what we were taught, and what we looked for; but after all it seems to me that the good Father knows what is best for his children, and he has provided just the kind of life which will be for their good. I lived in Southford, Conn., and I am called Polly Oatman. My husband is Horace Oatman.

John Nolan.

[To the Chairman:] How do you do, Boss? I don't know as I'm fixed up enough to come into company. I wanted to get back mighty bad. Sure, I've thought for a long time I never'd get the chance, but somehow, they sort o' pushed me in to-day. When I saw the ladies and gentlemen looking so nice, I thought I'd better slip back, but you'll excuse me if I have n't got on my best coat.

You see I was a kind of a hard-working man, and I didn't pay much attention to dress. To

You see I was a kind of a hard-working man, and I did n't pay much attention to dress. To tell you the truth, it wasn't often that I had very much to pay with, and somehow it was hard luck a good bit of the time, and it's been so right along. Since I got out of the body I've been doing better; it's not been quite such a struggle; but, after all, it hasn't been always smooth, you understand.

You'd like to know my name. It's John Nolan, and I was an iton-worker at Pittsburgh, and I tried to do my best, but 't was slow work you think by my name that I am an Irishman. Well, I am, in a certain way; sure, my mother and my father were good old Irish people, but I was born in this country, and I never knew any other.

I was born in this country, and I never knew any other.

I left a little family here, and that 's what I have been hanging round these parts for; I wanted to get to 'em, and give 'em a bit of advice, and try to make the way smoother for 'em, you understand. I suppose you know how it would be with yourself if you was over here. Sure, I didn't find any open way except this one. I looked round, and I saw many people, or spirits, as you call 'em, getting back to earthly places, and some of 'em seemed to get along very, well, and make themselves heard, but I couldn't find any way to get in till I saw this one, and 't was a good ways off I was. There was a sort of cord of ligh', or whatever you call it, and I could look away through that till I saw what seemed to be a window, or a door open. Then I thought to myself, "Jack, you'd better go there, and see what it's all about, anyhow." So I came, but I couldn't get in, and I thought maybe 't was because I was n't fixed up. But, you see, I had on the best I had.

I want to bring my love to my family, and tell

wasn't fixed up. But, you see, I had on the best I had.

I want to bring my love to my family, and tell them I am first rate. I'm not puddling round with the iron now—I've got shut out of that business—but I'm looking around to see what I can do for them, and how they are getting along. I know it is slow work they are having sometimes, but I think they'll do better after a while; when Johnnie afterin, a little higger—

sometimes, but I think they'll do better after a while; when Johnnie gets up a little bigger—then things will be more bright.

I want to encourage them a little, and tell them there's a pretty good country over on this side, and I expect they'll all come over one of these days, and we'll have a jolly time.

You're a pretty good sort of a feller for letting me in, and I'm much obliged to you.

Janie Harper.

My name is Janie Harper. I have been trying for nearly six years to send a message to
my friends and tell them how much I have
thought of them, and wished to get to their
homes and have them know I could come. I
have never seemed able to do so, and I gave
up for awhile, thinking perhaps it was not
best for me to speak in this way. I thought I
would come again to day, and see if I could do
anything. I am glad to be here and send my
love to all my dear friends and tell them how
happy I am in the spirit world. There is no happy I am in the spirit world. There is no pain and weakness for me there. I jost all that happy I am in the spirit world. There is no pain and weakness for me there. I jost all that long ago, and the years that have passed for me in that beautiful world have only been filled with peace and with comfort. Sometimes, before I passed away, everything seemed so dark I suffered much, and could get no ease; but I now know, it was all for the best for it has made me appreciate the life I have found; and I now have great sympathy for those who are suffering, and do not know which way to turn. I have dear friends on earth who were very kind to me and tried every way in their power to bring me relief and to make my last days pleasant. I cherish them all in my memory. I do not forget one of them, and I often try to do something to brighten their lives, that they may be a little more comfortable and happy because I am with them.

I have a friend. Emma, who was well and happy when I left, but since then she has joined me in the spirit world and is the kame bright, cheerful girl that she was when here, and she wishes me to send her love with mice, and tell all the friends that we are happy together, that there is more of brightness and real usefulness in the spirit world than we were found on earth and they must not given for real was

Frank Mills.

Good afternoon, Mr. Chairman. I have friends in Providence, R. I., whom I am attached to and I have tried to reach. They do not know I can come back from the land of spirits; indeed I presume they seldom think of me, save with regret that my life closed so

Well, I don't feel that I have anything to regret, though I had plans and hopes in view, and I was not willing to leave the body to take up some unknown condition of life; yet in looking back over the past, summing up its earthly experiences, they seem very few and very feeble. I look at myself as liaving been but a child, although I had reached manhood's estate, and what seemed to me of great importance then seems but of little moment now, so yest and

though I had reached manhood's estate, and what seemed to me, of great importance then seems but of little moment now, so yest and wonderful have beauthe eyents coming to me on the splittual side.

My friends will remember that I used to think I would like to travel extensively, but I could not do so when here, because of circumstances. Since passing from the body I have been able to fulfill my desire in that respect; have visited many places on earth, and pome in contact with mediumistic persons, beholding the scenes around me and taking a little part in them, and I have visited a great many place, in the splittworld that are full of tital interest to me. The people, their customs and manner of life have a great charm for me, and I delight to study them, so you may believe my earthly experience seems very weak, compared with that which comes to me on the spirit side.

I say this to my friends, because they may be interested in knowing what I am doing. It will undoubtedly surprise them that I have reported in such a way as this. Some of them think and plan for the present takes all their time and all their thought; and they have none to give to a consideration of the future; but I be lieve that it is possible for an intelligent period to the litture while passing through a wise and a needed experience on earth; so II ask my friends to think of what lays beyond, and look forward to what is to come, because after all, if they live to be sged here, it will be but a moment compared to the life they might be, and not the other side; and it may be that like my neit, they will be suit of from the spirit and look forward to what is to come, because after all, if they live to be sged here, it will be on the other side; and it may be that like my neit, they will be suit of from the spirit will like in the share were to be speed here, it will be a help to them in seeking information and in investigating this great subject. Frank Mills.

I want Mary to be a good girl, and do just as the father thinks is best for her; not to mind if things are not altegether as pleasant as she would like to have them. I know young folks sometimes think differently from the old one, and it seems hard to 'em that they can't do just as they want to, but it seems to me that we older ones have had more experience; and can tell better what is right, so I want my girl to feel that way, and no matter if she does have to give up one or two little plans she has had in mind, it will be better for her by-and-bye. I see she is trying to get along, and do as near as I would do as she can, and that makes me feel very much pleased. If I could only come sud talk to her quiet like, I am sure it would make her feel better, and it would do me good too, but I know of no place but this one, where everybody can come, and so I have stepped in here to say a few words.

I send my love to John, and to all my friends, and want them to know I am doing very well where I am. I've not been in any worse place than I found here. I had to work hard when I was here. I've not been having such a rough time's since I went over, and I am sure, sir, there has nothing at all been like purgatory to me; it's all been sort o' pleasant like, just a little quiet home life, that is very good to me, and that, I think, will be good enough for my people when they come over.

Perhaps, now, some of 'em will try and find a way for me to come and have a talk. That 's what I want very much. There are some things about my family that are pressing on my mind, and I want to get them off, but I can't talk of 'em where everybody will hear it. My Mary Ann is in Chelsea, sir; that's where I lived, and I have friends there. Ellen Driscoll.

Ella Johnson.

ones. I have seen changes coming into the lives of those dear to me since I passed away; important events that have quite changed the career of some of those I have known. We did not anticipate such experiences when we used to talk and plan for the future, but I think all things are shapen wisely; my friends have larger knowledge and understanding, because of these very experiences that have seemed so strange to them. strange to them.

I wish to say that there is a lady present whom, I used to know, and I am glad the is here, because it has helped me to come, and I think has given me strength to speak.

Report of Public Séance held Nov. 9th, 1886. Invocation.

Report of Public Séance held Nov. 9th, 1886.

Infinite Presence, thy love, like a great sea of light, permeates the universe; we bathe in its exalted rays and grow strong in spirit, encouraged in thought, betterable to cope with the difficulties of life even while we realize not the source of our inspiration and our power. We turn to thee in soul communion; we draw near unto thy great roul of lave and of wisdom, eager to sceept thy truths and to apply them to our underwanding.

We would learn of thy ministering angels, the seers and the sages of every age and clime, those who have speat their lives in good works, who have devoted their minds to study and, research in thy great realms of knowledge; from them we would catch an inspiration, we would derive, some new lesson that will unlock the secrets of the universe, and bestow upon our minds those truths which are to beneft and to bless.

Ontour Father, we come to thee seeking thy aid, thy benediction, May we receive from thy light the divine refugent rays that do indeed feed the emotional and affectional nature of man, and cause it to bleasom out with new fruitage and heauty.

We would this day come into communion with angels from another life—the pure in heart—who desire to do thy will. Send them forth into all the land, bearing glad tidings to earth's weary children, until all sorrow shall cease, until every human heart mounts upward on wings of joy toward thy home of light.

Questions and Answers.

QUES.—A correspondent, Uri N. Merwin, of Vineland, N. J., would like to have Spirit S. B. Brittan give his views upon the problem whether, after the lapse of what now is to us an inconceivable number of years, each individual being may not be reabsorbed into Delty or the great primal source of all soul-germs?

"Ans.—[By Spirit Brittan] I have been called upon, and yet it would seem as though some intelligence who had passed through far greater experiences in spiritual life than I have been privileged to should be summoned from the higher realms of light to such a place as this. I am but a humble student, seeking to under-stand all that is possible of the laws of pature and of the destiny of man; therefore I come into contact, when possible, with minds who have grown rich in experience and wise from their researches into spiritual law, and from them I learn that so far at hey know anything of the condition of pure spirit, it continues individualized sentions, conscious through all Individualized, sentient, conscious, through all the ages of progress; from the early stage of life on this planet; through the various grades, tions of existence in the other or better down; try. What may come to solve the tate millions of years of experience and of dentiline, neither they nor I can tell. We liave not been privileged to discourse with shelpint intelligences, who have passed through such an experience as this, but so far as our knowledge has been delivered from advanced and exalted intelligences, was tree taught that the spirit starting upon its

rived from advanced and exalted intelligences, was no taught that the spirit, starting upon its round of progress here (on earth, gains its first impetus toward the unfoldment of mental and spiritual abilities, and their beams to grow in power, becoming more vitalized in thought and activity year after year, age, after age, con after con, as it, mounts his ward in the case of advancement. This is all it, can at present tell you upon this subject and wand or eavanced, and if so I will return with my acquired knowledge. edge. By an inquirer we have been told by

and it so a will return with my acquired knowledge.

Joy [By an inquirer; [We have been told by some mediums that a person who has commit; it do not next life till brought out of that condition. By what means has is done will you please state?

A.—A spirit who has taken its own physical life is generally in a morbid condition of mind, both before the committai of the deed and succeeding it. Such a applitude restrict, whappy had estimated with himself. This state of thind probably impels him, consenting makes an end of his physical existence, and it continues to move him after he has passed, from the body, he finds himself still an unhappy, discordant infinds himself still an unhappy, discordant infinds himself still an unhappy, discordant infinds himself still an unhappy, discordant instant he had be that he will become so thoroughly disguisted with himself for not having, had the moral if stamins to remain on earth and cope withing affects. He finds himself closely attracted to former scenes and associations, and has no desire to rise shove them; he knows nothing of the fruly spiritual life to the fruly spiritual in the continues to live in contact with the bodily condition, even though be has become dissevered from the physical form. While the range want to he physical form. While the range was to he different and attraction in all of the middle with his mind to a higher contemplation of their power to assist the unitarity one, by driving his mind to a higher contemplation of the wind his mind to a higher contemplation of the wind his mind to a higher contemplation of the wind his mind to a higher contemplation of the wind his mind to a higher contemplation of the wind his mind to a higher contemplation of the wind his mind to a higher contemplation of the wind his mind to a higher contemplation of the wind at the range wind which he cannot desire to rise, to be free, to modifi up-

ward and to leave the material behind him, he will not be able to take advantage of their proffered assistance. When his mind is brought to a condition whereby he can respond to these helpers and turn himself away from past contemplations, with a sincere desire to live for the fature and do his duty, gain what experience his soul, requires, he will then be able to mount upward, gaining constantly new experience, new contemplation of life, a higher and diviner state of being, and come into the companionship of pure, wise, unselfish spirits, seeking to become like them. Thus he will grow happy and at peace.

S. B. Brittan.

Same Buch

[To the Chairman:] My friend, I am most happy to be present with you to day, and to join in the duties of the hour. I have been attracted here by the thoughts coming out toward me from various minds on earth—especially since the publication of my last message, as delilvered from this platform; and printed in your valuable paper. I see queries arising in the minds of my friends concerning the statements. I at that time made in relation to the great subject of spiritual phenomena, and especially that phase known as materialization.

One earnest inquirer asks: "Why is 'it that when we go to a seance with pure minds, and an earnest deairs to receive a spiritual manifestation from our own beloved friends, we are met by the materialized forms of utter strangers, whom we have never known or seen, who can give us no evidences of their identity?" I would say to that inquirer, so far as my observations of the strangers and the strangers as my observations.

gers, whom we have never known or seen, who can give us no evidences of their identity?" I would say to that inquirer, so far as my observation goes, I find at materializing circles usually bands of spirits who delight to experiment with the laws of nature, but who perhaps are not attracted through the affectional nature nor through social inclinations, but come to humanity in order to demonstrate their power over matter, and if possible to convince mankind of the existence of spirit apart from material things. These spirits are usually the operators at materializing circles and when they find it impossible to bring forward the forms, or even the representations of the spirit-friends of the sitters present strange spirits, and willing to either present strange spirits, and willing to either present strange spirits, and willing to either present strange spirits, and in materialized forms of spirits. The se operating spirits, or cabinet spirits, as Tam so glad to come, even if I can only say a few words to tell my friends how I love them, and how anxious I am they should know I have the power of loving and of thinking of them.

My name is Ella Johnson. I lived in Boston, and my relatives are residents of this city; surely they must know something of Spiritualiam, and of the power of spirits to return and manifest to their friends, and it seems to me as though it would be easy for them to seek out an avenue through which I might reach them. I bring love from those dear friends who are with me on the other side.

Mary joins with me. She also brings a beautiful of the power of which is the word. Mary joins with me or standard of the site of the samptor would call lay fresh and sweet; they may recognize; it is a half circle of white roses, across the centre of which is the word. Rest. We have in our Summer-Land home beautiful! Howers growing fresh and sweet; they may recognize and understand the power of the spirit to whom here, yet. I hope the time will come when I can say them to my friends, that they may recognize and understand the power of these dear to me shoe I passed away; important events that have quite changed the career of some of those larve known. We did not anticipate sand visely; my friends have the spirit, ignorant of the same the same the sum provent of these have coming into the lives of the siters present, they are ready figures; which they present to the assembly a suddant of the solidar of the siters present, they are ready figures; which they present to the assembly as the insterilatized forms of spirits.

I bring love from those dear friends who are with me on the other side.

Mary joins with me. She also brings a beautiful of the sum of the same present to the assembly as the insterilatized forms of spirits.

I am speaking only from my own observation, and strong the friends of the siters present to the assembly as the insterilation to transfer the proved ones. It may be that the thought, the ones. It may be that the thought, the ones

tive spirit, ignorant of the laws of materialization.

tive spirit, ignorant of the laws of materialization.

And some inquiring mind wishes to know why it is that the spirit-friends of those who visit materializing circles fail to manifest when they have promised through other mediums to do so. We must remember that no spirit in the body or out of it can conscientiously promise to do a thing it has never attempted, the laws of which it is ignorant of. The spirit may say: "I will try to present myself and do the best it. The promise that it will come, for it may find conditions operating against its will, so that it will be unable to redeem the promise made.

Other friends are making inquiries of me, and yet I cannot pause at this circle to take them up separately and reply to them. This is a great subject, one that engages my attention, one that I will not lay down until I have massing of its laws. Lonly release the statements I have formerly made: Thelleve; yea, I know, that materialization is possible. I have seen forms built up ont of material elements, until they appeared solld and substantial to mortal eye; but such forms as these I have always discovered to be deficient in the vital organs. Were it possible for you to retain one of these forms, and it could be subjected to the dissecting knife, you would discover there no lungs, no heart, no viscera, and yet externally it might appear, substantial and opaque to your vision; you might not realize that it was not moved by nor equipped with internal machinery, such as that with which your own bodies are provided.

We must remember, if indeed we will admit the fact, that eight out of every ten investigators.

the fact, that eight out of every ten investiga-tors at a materializing circle are not very close observers, and that if they discover a form to be observers, and that it they discover a form to on, substantial and seemingly opaque, they take it for granted that there is circulation, pulsation of the heart and other activities going on, and indeed they may become self-psychologized on

that very subject. A world in Attach A many.

You all know what transfiguration means, but you do not all know, nor indeed do many lives-tigating spirits realize the full extent of this manifestation; they do not understand how it may be so fully produced as to deceive eyen the medium herself, and yet it is so in many cases.

To my mind the most thorough and satisfy

John Strike militar is being over the may be of oldly produced as to decome you the may be offly produced as to decome you the may be offly produced as to decome you the medium herself, and yet it is so in many onese, and the medium herself, and yet it is so in many onese, and the medium herself, and yet it is so in many onese, and the medium herself, and yet it is so in many onese, and the product of application herself, and the product of application of the product of the product of application of the product of the product of application of the product of the product

to them in aspirit of brotherly love. S. B. Brit-

SPIBIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Nov. 9—Continued.—Elien Show; George Tuitle; Josephine Lakey; James Sanderson; Martha Stimson.

Nov. 12.—Controlling Spirit for G. L. Davis, Caroline Beall. Benjamin F. Batta, Jeffrey Davis, George H. Dattey, M. Leonami, M. S. Lane, Charles Montague, Maria Hartford, Clara Jordan, Mary Purter, Grace.

THE MESSAGES GIVEN

As per dates will appear in due course.

Diec. 3 —Eben H. Phillipst Sarah Poole; Charles Baker;
Gracle Sharland: George Butler; Mary Hamilton; Jeanette Norton; Ellen Davis.

Verifications of Spirit-Messages. ANDREW MCKINNEY.

It is with much pleasure that I immediately verify It is with much pressure that I immediately verify the message published in the BANNER OF LIGHT, Dec. 4th, purporting to concern Spirit, Andersw Mokin-New and his spirit daughter Clara, My, brother, Andrew McKinney was a resident of Boston a number of years; his home was in New York. He died four years ago at Denver, Colorado, while en-route for Las Vegas, New Mexico, hoping by change of cll-mate to regain his health.

After his death his family removed to Elizabeth, N. J., where his daughter Clara sickened and died one year ago last July, after repeated journeys to various localities for the purpose of restoring her health, said journeys causing her excessive weariness and fatigue; hence her delight in spirit-travel, without fatigue: and indeed just at the last she stratched her right hand upward and seemingly was shaking hands with some presence above her, a smile of recognition and joy radiating her countenance.

Their visiting Scotland would be very natural, they being of Scottleh descent; and my brother having been a traveler in Europe during his mortal life, might surely find pleasure in taking his spirit daughter there.

The entire message is very convincing, and having been with both of them when the great change came to them, I can speak positively of its truthfulness. With many thanks, to your medium, also, to the beautiful spirit that communicated for them, I gladly acknowledge the message to be truthful and, genuine in every respect. And the JULIA R. MCKINNEY.

thin the lands of the translation of the state of the sta In the BANNEB OF LIGHT of Nov. 20th I saw a communication from DANIEL TEMPLE: West Bradford: Pa Some years ago Lilved: in Chester County and knew a man of that name, who has if passed over. !! but when or at what age I do not know, but know that he was au old man. I hope some of his friends will send you a better identification. ... He lived near Marshalton.

Chester County, Panera and see matter an done in I am much interested in your message department, although; this is the first time I have met with any name that I recognized. With my best wishes for the continued prosperity of the glorious BANNER; I am, As ever, he words. A Yours truly, the grant many of N. H. Wiokersham.

Thompsontown, Pa., Dec. 11th, 1886. Ventual

Epitome of Spiritualism and Spirit "Magnetism."

The Spiritual, Offering for Oct. 16th makes use of the following complimentary expressions in relation

the following complimentary expressions in relation to this valuable brochure:

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We are informed that the author designed it for gen-

We are intermed that the author designed it for general distribution; 1st, to convey facts to Spiritualists; 2d, to do a missionary work with skeptics and church members. The pamphlet; will be given in future as one of the premiums (see third page) to subscribers for the BANNEROF LIGHTING A CLE HOW

Pamphlets Received.

THE MORNON QUESTION IN Its Economic Aspects. A. Study of the Standpoint of a Wage, Worker. By A. Gentlie, author of "Utah and Its People," 8vo, pp. '91. Port Jervis, N. Y.: D. D. Lum & Co. THE TRIUMPH OF TRUTH; or, Science, Philosophy and

Religion. Extract of a Work on The Philosophy of Life. By R. M. Goodman, Marietta, Ga. 8vo, pp. 40. 44.77 SALVATION ACCORDING TO CHRIST. A Comparison of the Terms on which Christ offers Salvation, with the Terms on which Churches offer Salvation. A Contrast Between True and False Christianity. By F. H. Binney.

PROCEEDINGS OF THE AMERICAN CONGRESS OF OHUNGHES+Oliveland, O., May 1884 (vo. pp. 2121. Hartford, Ot.: The Case, Lockwood & Brainard Conj. 16 COMPLETE POULTRY MANUAL, By F. D. Craig, North Svanston; Ill. (16mo, pp. 67, etc., the control to a text

8vo. 'pp.:16.16 London : John Heywood.c. a. magneyt

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Banner of Light Circle-Room, No. 2 Rosworth Birreet-Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on fixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple. at Berkeley Hall.—Bervices every Sunday at 10% A.M. and 7% P.M. Richard Holmes, Chairman; Wm. A. Dunkice, Treasurer. The Ladies' Industrial Society will meet fortnightly the coming mason at Langham Hall, No. 4 lierkeley street.

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Parker Memorial Hall, Berkeley and Appleton Streets.—Public meetings every Sunday at 10 % A.M., 3 and 79 r.M. Lecturer, W. J. Colville. Organist, Rudolph King.—668 Tremont street (in connection with the above), public meetings every Monday and Friday, at 7% p.M. Ladies' Union every Friday, 2 r.M. Classes, etc., by appointment.

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Children's Progressive Lyceum No. 1, Paine Memorial Hall.—Sessions Sundays at 11 A.M. Seats free, All invited, Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston.

1031 Washington Street.-The First Spiritualist Ladies' Ald Society meets every Friday, Mrs. H. O. Tor-Ladies' Aid Society meets every personal payments and prominent feature of which will be test seances on Sunday evenings for the present.

Laugham Hail, corner Berkeley and Tremont Streets.—Meetings each Sunday noon. Dr. Aspinwall,

Chelsea.—The Ladles' Social Ald Society meets in the Hall over Bellingham Station every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Parker Memorial Hall .- On Sunday last, Dec. ina. W. J. Colville delivered two very able Inspirational discourses to large audiences. The moralist copic was "Theodore Parker." The speaker draw a virtle picture of the lifte, labora and sufferings of the laboration of laboration of the laboration of laboration of laboration of laboration of laboration of laborati 12th, W. J. Colville delivered two very able inspira-tional discourses to large audiences. The morning topic was "Theodore Parker." The speaker drew a vivid picture of the life, labors and sufferings of this

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A grand musical and literary entertainment, including an address on Dickens's "Christmas Carol," by W. J. Colville, will be given in the lecture-room, 668 Tremont street, Friday, Dec. 24th, at 7:45 p. M., Mr. Lewis Miller (tenor), Mr. Paul Schindler (violinist), Mr. Rudolf King (pianist), and other eminent talent, including many old favorites. Refreshments to follow. Tickets 25 cents, admitting to concert and supper. W. J. Colville will lecture on Theosophy at the above address Friday. Dec. 17th, 7:45 p. M. His visit to Lyndonville, Vt., was a great success. Very large audiences attended both evenings, (Dec. 9th and 10th.) and great public interest was aroused.

Mr. Colville is topen to engagements out of Boston every Wednesday evening, and occasionally at other times; he can also speak at funerals in or near the city when due notice is given. Address 668 Tremont street.

The Boston Spiritual Temple Society at Brekeley Hall, & Borkeley Street.—Last Sunday morning Mrs. A. H. Colby delivered to a crowded audience a powerful discourse on "The Impending Crisis." The agenext to come, she said, must be in advance of this, for there will be an advance in thought that has not had its equal in any that are past. I would like to cover over the dark lines the future presents, but truth we all must meet. What is the duty of spirits and Spiritualists as this approaches? Truth is demanding our highest expression, and we must be true to unfold the thing of the past and the present. We ask, When, how, what and where? And we fear lest the answering of them will bring trouble to ourselves and mankind. We must overcome fear, for it makes us slaves. If you want the best thought of spirits through your medium you must surround the medium with the highest you can express, and then the spirit will be in accord and bring you advanced thought. Stand firm to the truth. Whatever has held humanity in mental bondage must yield. Some complain that this control talks too strong, but soft words are out of place. It is despleable for a man to say one thing and do another. Those who lived in the time of the inquisition were as strong as any of you, yet they had to succumb to the stronger. Put a God in the Constitution of the United States, and liberty will step out; the American clitizenship will become a thing of the past. Let all live true and honorable lives; stand by the truth under all circumstances.

Evening.—After singing by O. W. Sullivan (accompaniat Miss Clara Claris). Mrs. Colby proceeded to speak on "The Duties of Spirits and Spiritualists in Relation to the Impending Crisis." Having referred to the progressed and impovershed the human family. Spiritualism is working to restore an equilibrium in all religious and political conditions. Previous to forty years ago with the present, in regard, to the doctrines preached, and you will not fail to see that a great advance has been made. The work before us is one that must be done; it will take cours ley Hall, 4 Borkeley Street .- Last Sunday morning Mrs. A. H. Colby delivered to a crowded audience

Spiritualistic Phenomena Association. - At Berkeley Hall, last Sunday afternoon, Mr. Tisdale, entranced, gave a poem, after which he responded to the questions. Who is God? What is God's Word? The infallible word of God? What is God's Word? The infallible word of God? Was defined as the volce of nature, and not the Bible of Christendom. God was declared to be the infallible, immutable force, power or intelligence, that rules the universe. All that we know of God is what we see manifested in nature. His word—we hear it everywhere. It is in the myriads of starry worlds, harmoniously revolving in space; in the countless sands of the seashore, and in the leaves of the forest. Each and all proclaim his power. The fissh of the lightning, the roar of the thunder, are the words of God. We read his word in every human face. This immutable power, or force, pervades all space. It manifests itself in every organism. It speaks in the beauty of the flower, and in the majesty of the cloud-capped mountains; it whispers in the zephyr, and shrieks in the gale; it impels our ships, and drives our cars; it is everywhere—the force, the power, the life, the soul of all things; the source of all power, and of all knowledge. We may call it what we will, it ever remains the same, an omnipresent, omnipotent power—the true and only God.

Several musical selections were given, and met with great acceptance. Berkeley Hall, last Sunday afternoon, Mr. Tisdale, en-

Several musical selections were given, and met with great acceptance.

Next Sunday there will be an address by Mr. Thomas Dowling, and tests from Mrs. Bagley and Mr. Crockett. Something of more than ordinary interest may be expected.

The Pound Party given by the Association at the Ladies' Aid Parlors last week was an exceedingly pleasant occasion. A cheerful company, numbering something over a hundred, assembled at an early hour. After the transaction of some business, principally the election of new members, an excellent supper was served.

The company were then favored with some remarks from Mr. Edgar W. Emerson—one of the newly-elected members—Mr. Whitlook of Facts Agaztine (who, with his wife, was among the guests,) and several others. Humorous recitations by Miss Lucette Webster were warmly applauded. One very pleasant feature of the entertainment was afforded by two "little maids" of seven or the reabouts, who sang and danced like veritable fairles. Their names, we believe, were Flossie Waite and Abbie Lawier. Music was not wanting, Mrs. Edwards and Miss Wakefield favoring the company with several selections.

A large quantity of rare flowers was presented by Mrs. A. J. Spencer.

The New Spiritual Temple,, corner of Newbury

The New Spiritual Temple, corner of Newbury and Exeter streets, held its regular alternoon and evening services, Sunday, Dec. 12th, Miss M. T. Shelhamer being the speaker. In the afternoon after an invocation by Mrs. Dyar, the speaker announced as her theme "The Science of Life." Science," she said, "Is the practical demonstration and elucidation of any law in the universe. The man who studies, discovers and explains the operations of a physical law is called a scientist. The science of life embraces all laws, all principles, all worlds. We cannot hope to comprehend it in full, but the various savants in scientific investigation, be they naturalists, geologists, astronomers or physicists of any class, in placing their discoveries, their deductions and conclusions before the public, are doing a part in demonstrating the wonderful science of life to man.

The speaker went on to state that it is our business to ascertain the purposes of existence, though we may not hope to perfect our knowledge in that direction while on earth. Four-score years are but as many moments when compared with eternity, and the man of eighty years, whom we look upon as ripened in experience, learning and wisdom, may appear but as an infant to the grand old sages who for thousands of years have been pressing on in spiritual worlds in search of information and instruction. It is for us to make the most of life as we find it; to study ourselves and to bring out the best that is within us. Doing this, we shall come to know something of the science of life and prepare ourselves in this rudimentary state of existence to pass on to higher schools of i arning, where we shall gain broader wisdom and understanding. No abstract will do justice to the discourse, which we consider to be one of the best Miss Shelhamer's guides have ever delivered.

In the evening Miss Shelhamer devoted an hour to answering questions upon a variety of subjects which were handed in from the audience.

Next Sunday, services will be held as nsual at 2:45 and 7:30 P. M. In

The Ladies' Industrial Society connected with the Boston Spiritual Temple Society met, by invitation of Mr. and Mrs. Wm. Boyce, at their residence, 52 Rut of Mr. and Mrs. Wm. Boyce, at their residence, 52 Rutland Equare, Tuesday evening, the 7th thist. Mr. J. T. Lillie by request sang "A Hundred Years to Gome," and was followed by interesting remarks by Jacob Edson, Dr. J. C. Street, Mrs. R. S. Lillie and Charles W. Sullivan. Mr. J. T. Lillie, Dr. C. T. Buffum and Mr. C. W. Sullivan sang a trio, after which remarks by Miss Lucy Barnicoat, Mr. Isaac G. Wellington, E. W. Emerson and Mr. W. A. Dunkies were listened to with much interest, and being interspersed with a relation of incidents in proof of the return of spirits and their recognition of passing events on earth, were greatly appreciated. The profitable, instructive and intelligent meeting closed with singing.

Langham Hall .- The noon meeting at this hall, on Sunday last, conducted by Dr. Aspinwall of 283 Co lumbus Avenue, was crowded. A good number of mediums attended, giving tests, communications, etc., mediums attended, giving tests, communications, etc., to those present. Among those who participated in the exercises were Mrs. Shirley and Mr. Mason of Worcester, Mrs. Dr. Dillingham, Mrs. Chandler, David Brown, the child-medium Miss Gracie Melvin (seven years of age), Mrs. Collings and Prof. Matthews, and others. Prof. Longley's inspirational singing seems to bring harmony and great power. At 1:30 the meeting was closed; the series will be continued at the noon hour each Sunday hereafter.

Ladies' Aid Society.—Un Friday evening, Dec. 10th, the First Spiritualist Ladies' Aid Society tendered Mrs. Hayward a complimentary testimonial, when an excellent programme was rendered by the following taient: readings by Lucette Webster and Miss Wentworth, remarks by Mr. Thomas Dowling, singing by Mr. T. Aidrich Libby, Miss Taylor, Miss Wakeheld and Mrs. Edwards; accompanist, Mr. Crane. The hall was well filled, and the testimonial was a substantial one for the recipient. was a substantial one for the recipient.

MRS. ALICE P. TOHBEY, Sec.

Chelsea, Mass .- The following tribute to Dr. Dean Clarke was passed by the Society at the close of his

engagement: Whereas, We have been greatly benefited by the interesting and scholarly lectures of Dr. Dean Clarke, which have been delivered with an eloquence of language and an impressiveness of manner that have held the undivided attention of every auditor; therefore,

Resolved. That we deem it a great pleasure, as it is but simple justice to one of the best speakers in our ranks, to express to him our grateful appreciation of his earnest labors; and we cordially commend his able services to all societies that have not yet been favored with his highly entertaining and instructive loctures.

J. S. DODGE, Recretary.

Newburyport, Mass.—Mrs. Hattle U. Mason occupied the platform last Sunday, to the general accupied the platform last Sunday, to the general accupied the platform last Sunday, to the general accupied the platform last Sunday evening, is well attended. It is afford an opportunity for personal development and the giving of many tests.—J. V. Mansfield is coming to Newburyport soon, to give sittings one entire day for the benefit of the Ladies' Ald Society. He appreciates the efforts' being made by this Society to obtain a bermanent foothold, and shows it in a manner not to be gainsayed.

H. Newburyport, Mass .- Mrs. Hattle U. Mason oc-

Spiritualist Meetings in New York. Spencer Hall. 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M.; also Thursday afternoon, at 3 o'clock. Frank W. Jones, Conductor.

Metropolitan Church for Humanity.—Services each Bunday morning at 11 o'clock at No. 21 West 23d street. Rev. Mrs. T. B. Stryker, pastor. All cordially invited.

Grand Opera House. 23d Street and 6th Ave-me.—Services every Sunday at 11A.M. and 7% P.M. Con-ference every Sunday at 2% P.M. Admission free to each meeting.

J. J. Morse in New York. To the Editor of the Banner of Light :

On Sunday evening, Dec. 12th, Mr. Morse delivered a discourse at the Grand Opera House upon "Death : Its Physical Causes and Spiritual Results"; which it Its Physical Causes and Spiritual Results"; which it would have been well for every thinking person in the world to have listened to. He began by saying that only a few years ago to critically consider the absolute necessity of death for the physical organism, was looked upon as but little less than blasphemy; that only since the advent of Modern Spiritualism had its necessity and naturalness been made clear to the perceptions of men, and even now only to the few.

There were three forms of death: death by old age, death by disease and death by violence. The first was the only natural and proper or desirable method, and those who died from old age had, in entering upon the spirit plane of life, a more perfectly developed spiritual body than those who died of disease or violence.

He pointed out that Nature, or God, evolved the physical bedy as an organism through which the human consciousness could express itself, and that Nature used this physical organism to evolve a more perfect body through which the human consciousness as man could attain to a fuller expression, and that this more perfect body was constituted of the same elemental substances as the physical body, more refined and advanced to higher conditions, and that this process of refinement was carried on by and through the functions of the physical body; hence in order to attain to its highest conditions, the spiritual body should remain in process of development, or evolution, by the physical body until it had exhausted its productive forces.

He stated that the spiritual body corresponded with would have been well for every thinking person in

iunctions of the physical body; hence in order to attain to its highest conditions, the spiritual body should remain in process of development, or evolution, by the physical body until it had exhausted its productive forces.

He stated that the spiritual body corresponded with the physical body that evolved it, and if the physical body is diseased the effect is manifest in the spiritual body is diseased the effect is manifest in the spiritual body is diseased the effect is manifest in the spiritual body evolved; that when death was induced by violence, the spiritual body is forced into the spiritual bidy is forced into the spiritual life in an undeveloped condition, and swifers the consequences incident thereto.

In the morning the following questions were handed up, bearing upon the subject of capital punishment, and the control said that, as the subject of the evening covered the same ground, he would then speak upon them:

What is the effect of judicial murder—hanging—upon the spirit of the individuals on murder another in the heat of passion?

Can Spiritualists noid themselves guiltiess of murder, indirectly, until they lift up their voices earnestly and cry aloud against the inhuman practice of hanging or inflicting death in any other mode as a penalty?

The control stated that he had witnessed the advent of many spirits into the spirit world who were hanged, and that the effect, in almost all cases, was terrible upon the spirit thus unlimely forced from its natural body. That, in most instances, the spirit, when regaining consciousness and finally comprehending the treatment it had received, would be possessed of a feeling for revenge that would draw it back to mingle with men still in the mortal life, where it would exert all its powers to influence others to execute its vengeance upon mortals, for what it considered wrongs inflicted upon itself. That it was a mistake on the part of man of suppose he got rid of a man or woman by hanging them. That, in many cases, the power of an undeveloped and evil disp

In Honor of the Ascended. To the Editor of the Banner of Light:

On Thursday evening, December 9th, a numerous company of Spiritualists of New York City assembled. by special invitation of Mr. George D. Carroll, in the spacious and handsome pariors of the "Church of Humanity," 25t West 23d street, in memory of his father, mother and son in spirit-life. A profuse decaration of flowers, banners, emblems, etc., tastefully adorned the rooms and platform. Mr. Carroll, having been brought from the deeps of materialism to a conscious knowledge of and communion with the future life through the mediumistic gifts of Mrs. T. B. Stryker, who is the regular pastor of the "Church," feels that there is nothing he can do to express his gratitude that lies beyond his desire. This gathering, therefore, was an expression of gratitude on his part for knowledge and light received and an annually recurring tribute of loving respect to those whom he held dearest when alive, and of whom he once thought death had eternally deprived him.

Mr. Charles Dawbarn, in a brief but felicitous speech, opened the proceedings, after which a lengthy but highly artistic and successfully accomplished programme of music, song, and an amusing ventriloquial entertalument was gone through—the artists including Madame Hills. contraito, Miss Lizzle Middleton, soprano, Miss F. Vanderblit, reader, Col. George M. Dusenbury, elocutionist, and others.

The writer also responded to an invitation to "make a few remarks," which were apparently quite acceptable.

No mourning, regrets or tears prevailed; light, flowby special invitation of Mr. George D. Carroll, in the

No mourning, regrets or tears prevailed; light, flow-

No mourning, regrets or tears prevailed; light, flowers, music and song instead. Death, to Spiritualists, is not a curse, a robbery, or a dread. Therefore it seems right and good that we should, in our memorial services to our departed loved ones, offer them our heart's love amid sweet flowers, the atrains of music and song, and render the kindly greetings of fraternity and good will. Such offerings must indeed be most acceptable to those gone before.

Mr. Carroll closed the gathering—a most enjoyable one in all respects—with a few warm-hearted words of thanks to all who had freely contributed to the enjoyment of the evening.

J. J. Morse.

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

Frank T. Ripley, of Boston, is stopping in this city for a short time. He officiated as speaker and test medium at Spencer Hall Sunday, 4th Inst., and spoke

medium at Speneer Hall Sunday, 4th Inst., and spoke upon subjects furnished by the audience, giving general satisfaction. He supplemented the lecture with clear, well defined and positive tests, which were acknowledged perfectly satisfactory.

Prof. Keenan followed Mr. Ripley with readings, which gave delight to his hearers, and he was in turn supplemented by G. G. W. Van Horn and S. A. F. Goodspeed with tests.

Sunday afternoon, 12th inst., Mr. Ripley again occupled the platform, speaking from topics presented by persons in the audience, in a practical common-sense manner. Mr. R. also gave several tests, which somewhat astonished those who received them.

Mrs. Mary C. Morrell followed Mr. Ripley with earnest and telling remarks, also giving clear and positive proofs of spirit presences in her descriptions of forms seen, and which were easily recognized.

These last two sessions of the People's Meetings are among the most interesting and profitable we have ever held. We hope to have Mr. Ripley with us again next Sunday afternoon.

F. W. JONES.

Providence, R. I .- The Ladies' Ald Society of Providence holds meetings and social teas every week. Its object is to provide food, clothing and week. Its object is to provide food, clothing and shelter for the deserving poor, regardless of their fath or belief. Our last meeting was held at the residence of Mrs. F. A. Walte; there was a very good attendance, and an increased interest was manifested. Our next meeting will be held Dec. 16th, at the residence of Dr. F. H. Roscoe. The officers for the year 1897 are as follows: President, Mrs. M. A. Waterman; Vice President, Mrs. H. V. Ross; Treasurer, Mrs. Rhodes; Becretary, Miss H. M. Glading; Corresponding Becretary, Mrs. F. H. Roscoe. COB.

BLACKSTONE HALL.—Mrs. Amanda, M. Spence again occupied the platform at this hall, Sunday, Dec. 12th, giving two telling, scaroling discourses, both of which were very suggestive, and will shord much food for thought.

WM. FOFTER, JR.

The cholera is decreasing in Calcutta, and litereasing in Bouth America.

Cleveland Notes.

To the Editor of the Banner of Light: The prominent events in Spiritualistic circles the past month have been the passing away of a beloved one to spirit-life and the general interest manifested by the public at large in the Sunday evening spiritual meetings at the People's Theatre. The large attendance has demonstrated to the writer's mind that the people (in Cleveland at least) are divested of much of their old-time prejudice, and are not only willing to listen to, but to pay for a proper presentation of the phenomena and philosophy of Modern Spiritualism; while not sufficiently courageous to attend our regular places of meeting, they are ready and anxious to meet with us on neutral ground; but let us proceed cornonologically.

Passed to Spirit-Life.—The Lyceum and its friends have to bow their heads in grief at the loss of the well-beloved and genial brother, Evan H. Davies, the conjugal companion of our present Guardian, leaving four of our brightest Lyceum scholars fatherless. Mr. one to spirit-life and the general interest manifested

jugal companion of our present Guardian, leaving four of our brightest Lyceum scholars fatherless. Mr. D. the past year has been a great sufferer from an allment which no medical skill, East or West, could alleviate, the post mortem only revealing the cause—the insidious cancer. Notwithstanding that Mrs. Davies stands alone in her belief, all the remaining relatives being Orthodox, the obsequies were in strict accordance with the Spiritual Philosophy and were conducted by W. W. Coleman and your correspondent. On the plain but neat casket beautiful floral emblems were placed by the "Sun Augels Order of Light" and "The Good Samaritan Belief Society" (incorporated), of both of which societies our arisen brother was a member. Memorial services will in all probability be held at an early day. The remains were taken, to Pittsburgh for interment.

Moses Hull at the People's Theatre.—The first of the series of public meetings for the better understanding of Spiritualism took place Sunday, Nov. 21st, before one of the finest audiences ever assembled in this city, and the distinguished speaker, getting a good inspiration from his surroundings, delivered one of the finest lectures ever given here, which is saying a very great deal. Mr. Hull's contrastings of the shortcomings of the materialistic philosophy with those of the spiritual was a masterly effort, and acknowledged so by many members of the Secular Union, which society, through the magnanimity of its President, John M. Wilcox, (Ex-Sheriff) suspended its meetings for two Sundays that its members might attend ours. An effort is being made by some friends of Mr. Hull to bring about a debate here between some Orthodox minister and himself.

that its members might attend ours. An effort is being made by some friends of Mr. Hull to bring about a debate here between some Orthodox minister and himself.

Dr. H. F. Merrill at the People's Theatre.—The second meeting of this popular course was held Sunday, Nov. 28th, with this well-known but comparatively new medium in one of his public test séances. The size of the audience was greatly increased over the preceding Sunday, and while the doctor did not come fully up to the expectations of the people assembled, yet in the main people were satisfied with the genuineness of his mediumship.

Doctors E. Anne Himman (metaphysical), and H. F. Merrill (magnetic), presided at the third meeting on Sunday, Dec. 5th, Miss Hinman opening the services with a highly appropriate address on the philosophy of "spirit-control," leading up splendidly to the phenomena that followed through the sensitive, Dr. Merrill. The twenty-five or thirty tests given by the doctor on this occasion were far more successful and convincing than on the preceding Sunday, and many were sorry that he was to remain no longer in Cleveland. Dr. Merrill needs some of the positiveness of an E. V. Wilson and a Frank Baxter to overcome the inharmony and skepitcism sure to be found in large audiences. The doctor made many firm friends in this city. He left the 8th for Willoughby and Palnesville, expecting in a week or ten days to start for Chicago, and probably Des Moines, Iowa.

Manager Hart.—Great credit is due this popular Manager for the enterprise and diberality displayed by him in opening his theatre, and giving us the opportunity of presenting Spiritualism in so attractive a form to the general public.

Luceum Sociables are to be held semi-monthly in G. A. R. Hall, to which all Spiritualists and their friends are invited. Music, mirth and sociability for young and old are the objects sought. The first is to be a Dime Social, and takes place Friday, the 10th, continuing every other Friday throughout the season.

"Orange Biossoms."—Alfretta Hull an

A Merry Christmas to All!—The writer takes this opportunity of wishing the entire staff of the Banner of Light, and his many friends (and enemies too), one and all "A Right Merrie Christmas." We are bound to start the new year at peace with all the world, with malice toward none.

Fraternally yours, Thos. Lees.

Washington, D. C.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Not for many years has Washington experienced such a now shorm as occurred from Saturday, Dec. 4th, to Tuesday, Dec. 7th. When Mr. J. Frank Baxter arrived in the city the snow was falling vigorously, and on Sunday morning he looked out upon a veritable duplicate of a tough New England winter day—a foot of snow on a level, and the elements still furious. Before the appointed hour he was at Grand Army Hall, where the Spiritualists regularly hold their meetings, and was met by some fifty persons, a goodly number of ladies among them, who had braved the unusual storm, and greeted him most cordially. "Shall we proceed?" was left for the speaker to decide, and his answer of "Why not? You are here! I am here!" set-

storm, and greeted him most cordially. "Shall we proceed?" was left for the speaker to decide, and his answer of "Why not? You are here; I am here," settled the matter. The choir sang, and Mr. Baxter rendered a telling poem, "The Building of the House," followed with music, and a lecture of much practical worth, which should be repeated before one of the large audiences which are sure to be his before he leaves, on "Hints in Ylew of the Rapid Progress of Modern Spiritualism."

In the evening a large audience listened to a lecture wherein Spiritualism was treated as to its religious aspect, showing it to be thoroughly humanitarian and adaptable to this age. Mr. Baxter held the closest attention of his auditors, and won many admirers by his open candor. It is noticed he does not fly unnecessarily into the face and eyes of prejudice and cherished dogmas; yet, true to his subject, he "hews close to the marked line." Truth and principle are of more consequence to him than platforms or creeds. At the close of the evening lecture, Mr. Baxter gave vivid descriptions, personations and delineations, embodying some of the most striking tests.

Mr. Baxter on his February visit here made hosts of friends, and they now hasten to do him honor. In various ways.

The friends in Cincinnati, O., whither he will go in January, are to be congratulated that the new year can open so auspiciously, so far as their local society and Spiritualism are concerned.

ATTENDANT.

Saratoga, N. Y.

From the columns of that fearless local journal, The Saratoga Eagle, of Dec. 11th, we extract the following appreciative notice of a gifted lady whose reputation in Boston - her home - is that of a faithful worker for the cause to which she has devoted some of the best years of her earthly pilgrimage : ...

"Mrs. Clara A. Field spoke for the Spiritualists Sunday morning and evening, Dec. 5th, at the Grand Army Hall, a full house greeting her in the even-

Mrs. Field held that during the hours of sleep the Mrs. Field held that during the hours of sleep the spirit is in the spirit and enjoying the society of the loved ones gone before, but these ecstatic experiences are almost sltogether absolutely effaced from the memory, else the longing for the change, called death would render life's duties unsupportable. She touched upon other problems of life and death, and defended the radical ground she took [with reference to the respective position of the spirit and the body] with remarkable ability, clearly emerging first best from several arguments with questioners who combated some of her claims. The statement that belief never changed a fact was emphasized, and she said those who loftly say I don't believe 'this or that did not affect the truth a particle. Mrs. Rield is one of the most popular and logical speakers on the spiritual platform, and has the knack of interesting those who disagree with her."

[Mrs. Field was to speak again at the Grand Army Hall Sunday morning. Dec. 12th, and then go to Troy to fill an evening engagement.]

Spiritualist Meetings in Brooklyn.

Comportatory Hall, corner Fallon Street and Bedford Avenue.—Services every Sunday at 11 A.M. and 78 P.M. Lecturer for December, Mrs. Nellie J. T. Brigham.

MEWARK, N. J., The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. d. Dorn, President.

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By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 22 pages, and a very copious index of contents, the whole containing a great amount of matter. Cloth, \$1,50, postage 10c.

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tality.

Being an account of the Materialization Phenomena of Modern Spiritualism, with remarks on the Relations of the Facts to Theology, Morals and Religion. The work con-tains a wood-cut of the Materialized Spirit of Katie King, from a photograph taken in England. Cloth, \$1,00. Paper, 75 cents.

Transcendental Physics.

An account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic. Translated from the German, with a Preface and Appendices, by Charles Carlton Massey, Esq. (In England this work sells for \$3,00.) Large 12mo, illustrated. Cloth, tinted paper, \$1,00, postage free.

Experimental Spiritism---Book on Mediums; or, Guide for Mediums and Invocators.

Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By Allan Karder. Translated from the French by Emma A. Wood. Cloth, \$1,50, postage free.

Spirits' Book;

Containing the Principles of Spiritist Doctrine on the Immortality of the Soul; the Nature of Spirits and their Relations with Men; the Moral Law; the Present Life, the Future Life, and the Destiny of the Human Race, according to the Teachings of Spirits of high degree, transmitted, through various Mediums, collected and set in order by Allan Kardet. Translated from the French, from the Hundred and Twentieth Thousand, by Anna Blackwell. Cloth, \$1,50. Half calf, marbled edges, \$3,50.

Witchcraft of New England Explained by Modern

Spiritualism. While producing this work of 452 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Witchcraft then and to-day's supermundane phenomens are the same. By Allen Putnam. Cloth, 12mo, \$1,50, postage 10 cents.

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